

OUR HOPE

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Editorials.

The Great Vision.

Isaiah, the seer of God's glorious salvation, had many visions of glory. One of the greatest prophecies, if not the greatest, is the prophecy of the fifty-third chapter. We know little of the history of Isaiah, the son of Amoz; but we know he was the chosen instrument of the Spirit of God to reveal the glory of Christ, the glory of His work and the glory of His coming Kingdom. He announced His virgin-birth; he spoke of Him as the Child born and the Son given and revealed His names of Deity—the Wonderful, Counsellor, the Almighty God, the Everlasting Father and the Prince of Peace. He described His path as the obedient servant, who toiled and served. He pictured Him in His gentleness and meekness, when he wrote, "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed He shall not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth." And then he beheld Him as the sin-bearer, the vicarious sufferer, and the glorious results of His work. That is the vision and prophecy of the fifty-third chapter. God's saints have always loved this great chapter and they still love it and delight reading it. The oftener we read it the more blessed it will become to our hearts, and through its great message we learn to appreciate Him more and more.

In its opening verses we find mentioned His life on earth, the life of humiliation, growing up as a tender plant and as a root out of the dry ground. And next we have the prophecy that His own, to whom He came, would despise and reject Him. His substitutionary suffering and sacrifice are next seen by the prophet. Nowhere else in the Old

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Testament Scriptures is this vital truth so clearly revealed as in this chapter. The sacrifices and offerings of the law dispensation, as instituted by Jehovah, foreshadowed the vicarious sufferings of Christ. The Psalms and the Scriptures speak of it, but it was given to Isaiah to pen by divine inspiration the completest message of all the prophets concerning the Cross and the work which was accomplished there. How great and weighty the brief sentences are, which tell out beforehand the work of the sin-bearer, our ever blessed Lord! He hath borne *our* griefs; He carried *our* sorrows. He was wounded for *our* transgressions; He was bruised for *our* iniquities. The chastisement of *our* peace was upon Him. With His stripes *we* are healed. The Lord laid on Him the iniquity of *us* all. For the transgression of *my* people was He smitten. He made His soul an offering for *sin*. He bore *our* iniquities. He bears the sins of *many*. He made intercession for *transgressors*.

What statements these are! Who can measure their depths? The Servant of the Lord, as Isaiah speaks of Christ, did not suffer for anything He had done, for He is holy—and He is holy because He is God. He suffered for others; He bore the sins of His people and put away sin by the sacrifice of Himself; and that is vicarious. And all was done—yes, perfectly done—by our Lord Jesus Christ.

Furthermore, we read in this great prophecy of Isaiah the willing submission of Himself. He opened not His mouth—“as a sheep before his shearers is dumb, so He opened not His mouth.” And even so it was when He gave Himself, as Peter tells us, “Who did no sin, neither was guile found in his mouth: who when He was reviled reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously. Who His own self bore our sins in His own body as the tree, that we being dead to sins, should live unto righteousness, by whose stripes we are healed.” (1 Pet. ii:22-24.)

Finally we read of His deliverance and the great results of His great sacrifice. “He was taken from prison and from judgment, and who shall declare His generation?” “And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was

any deceit in His mouth." He was buried and then God raised Him from the dead and gave Him glory. He rewarded Him for having suffered and died in the place of lost and guilty sinners. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." He has this portion with the great and "shall see the travail of His soul, and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." Even so it is. He is the Saviour of men, the door, the way, the truth, the life. No one can come to the Father but by Him. No other name avails anything in salvation but His name. He alone saves, and saves to the uttermost. His redeemed ones are His seed and the day will come when He will get the travail of His soul to the full, when God's purposes in redemption are consummated in earthly and heavenly glory.

Let us notice that this great vision is followed by a chapter which begins with the word "Sing!" Through Him the singing times will surely come, when groans and moans will give way to redemption songs. Of that coming earthly glory centering in Jerusalem and extending over all the earth, with nations gathered into the Kingdom, the closing chapters of Isaiah bear witness. But that glory will not appear till Israel has made the right use of the fifty-third chapter of Isaiah. It is their future confession of having rejected and despised Him, by whose stripes alone they can be healed. And that confession comes, a great national repentance, when the rejected One returns and they shall look upon Him whom they pierced. (Zech. xii:10). And after that the singing times, the times of glory and the times of peace.

How clear all this is to the Christian who believes what the prophets have spoken and who knows the Lord as Saviour. On the other hand, the great truths of the fifty-third chapter are today rejected in Christendom. Ancient Jews have always believed that the vicarious sufferer of this great vision is the Messiah. But centuries after our Lord had fulfilled this prophecy, some infidel Jews invented a theory to counteract the teaching of the Gospel. These infidel Jews taught that the suffering servant whose vicarious

suffering and sin-bearing Isaiah predicts is not our Lord, the Christ, but that it is the Jewish nation. The astonishing fact, however, is that all the destructive critics of today have adopted this infidel Jewish invention. The modern theological institutions, which deny the authority of the Bible, teach today the same lie, that Isaiah did not predict the sufferings of Christ, but the sufferings of the nation. They deny the fact of prophecy; in so doing they deny Christ. When finally the singing times come, when He whose right it is begins to reign and the kingdoms of the earth becomes His Kingdom, these Jewish and Gentile enemies of the Cross will receive their just reward. Well may we look for more denials in our day. The spirit of anti-Christ is in the air. The doctrine of Christ will increasingly be rejected. Oh, let us meet each fresh denial with an increased devotion to our Lord and with a more fervent testimony of lips and lives, exalting that worthy Name!



Three Things Having accepted our Lord as Saviour,
in Him. we are in Him. And in Him we are *accepted, perfect* and *complete*. It is said of all who trust in Him that "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestined us unto the son-ship by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He *hath made us accepted* in the Beloved." (Eph. i:4-6.) We are not accepted in anything we have done as in our experience, nor in our service, but "accepted in the Beloved" who has purchased us by His precious blood. In Him is our perfection, not in our experience or in what we do or suffer. "By one offering He hath perfected forever them that are sanctified." (Heb. x:14.) And still more, in Him we are complete, filled full with all the fullness of God. "For in Him dwelleth all the fullness of the Godhead bodily and ye are complete in Him, who is the head of all principality and power." (Col. ii:9-10.) Praise God for these three facts—accepted in Him, perfect in Him, and complete in Him!

And, beloved of God, let us show it in our walk that we know Him and that these great facts exercise their separating power in our lives.



In the three Epistles of John, the word "joy" is found once in each epistle.

Real Joy.

"And these things write we unto you, that your *joy* may be full (1 John i:3). What things had the Apostle written, which are to make our joy full as believers? The preceding verses contain the blessed message of the beloved disciple. Of whom else can he speak but of his Lord. He tells out once more with a heart full of joy and filled with the Holy Spirit, that he and the other disciples saw Him with their eyes, looked upon Him, that they handled Him, Who is the Word of Life, the Eternal Life, which was with the Father. Then he declares that we all are called into the same fellowship with them and that the fellowship they enjoyed, and which all believers are likewise to enjoy, is the fellowship with the Father and with His Son Jesus Christ. The fellowship with the Father is that we share the Father's thoughts about His own blessed Son, that we delight ourselves in Him as the Father does. The fellowship with His Son Jesus Christ means that we have the Son's thoughts of the Father, and that we know that the God and Father of our Lord Jesus Christ is our God and our Father. This brings us close, so very close to God. This makes our joy full. As we enter through His Word deeper into this fellowship and learn more of the Father and Son our joy becomes deeper. For this He prayed, "These things I speak in the world, that they might have my joy fulfilled in themselves" (John xvii:13). To rejoice in Him always is our happy privilege. Oh, that it might be true of us what Peter wrote to his suffering brethren, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of Glory" (1 Peter i:8).

In the Second Epistle of John the word "joy" is found again. "But I trust to come unto you and speak face to face, that *our joy* may be full" (2 John 12). John wrote

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this to the "elect lady and her children." He expected to see them face to face and that would be mutual joy. True communion with the Beloved of God, called Saints, is extremely precious and full of joy, especially in the present evil days.

'Mid scenes of confusion and creature-complaints,
How sweet to the soul is communion with saints;
To find at the banquet of mercy there's room,
To feel in communion a foretaste of *home*.

But in reading the Apostle's word "face to face that our joy may be full," one may well think of that meeting which some day will take place. We shall see HIM as He is. We shall be face to face with the blessed Person, Who is the true God and the Eternal Life; Him Who was *looked upon* by the disciples, we shall see. Then our joy will be full in a way as it could never be down here. We shall know all the Father's thoughts concerning His Son, the *First-born from the dead*, and we shall be like His Son, transformed into His image. Then He will see the travail of His soul and be satisfied. He will present us faultless before the Presence of His Glory with exceeding joy. If we can rejoice in Him now with joy unspeakable and full of Glory, what will our joy be when we are face to face with Him? Keeping this coming meeting ever in view, remembering daily that we are nearing that blessed moment when we shall see Him face to face, it will surely keep us rejoicing in the Lord.

In the Third Epistle, John also uses the word "joy." "I have no *greater joy* than to hear that my children walk in truth" (3 John 4). This was the joy of the aged Apostle. Those who had believed on the Son of God and were thus brought into the family of God he called "my children." His joy was to see them not alone accepting the truth, but *walking* in the truth. Of this he had spoken in the First Epistle. "And now, little children, abide in Him; that when He shall appear, we (John and his co-laborers) may have confidence, and not be ashamed before Him at His coming" (1 John ii:28). And so also our gracious Lord looks upon us from Glory, and rejoices when His beloved people, His own redeemed ones walk in the truth. The Father is

delighted when He is reminded by the walk of His people of His own Son. Walking in the truth means to walk in Christ, led by His Spirit, to depend on Him and to show forth His own excellencies. A life in lowliness and meekness, following the path of Him Who was obedient unto death, yea, the death of the Cross, is the Father's joy. May we all be kept from holding the truth without walking in it. May this three-fold joy be our constant portion. A full joy in the fellowship with the Father and His Son; a coming joy, filling now our hearts with a glad and holy anticipation, to be face to face with Him; a present joy for God and our Lord, walking in the truth.



Dependence and Guidance "In all thy ways acknowledge Him and He shall direct thy paths" (Prov. iii:6). This blessed word of promise and exhortation often comes with new power and

blessing to our soul. How full and rich God's promises are to us in Christ Jesus! "He who, yea, has not spared His own Son, but delivered Him up for us all, how shall He not also with Him grant us all things?" And surely He has given to us with Him all things. How wonderfully and completely God has saved us in Him! To what position in the Heavenly, beyond condemnation and separation, He has brought us! And now here we are in a world, out of which we have been saved, to which we belong no longer, in which we are as supernatural beings for a little while only, soon to be taken out of it. We are here to live the life of faith. Blessed calling and unspeakable privilege! to live a life in dependence on Him, in fellowship with Him "who loved me and gave Himself for me." When we are at last with Him, a life of faith will be an impossibility. Here in "the little while" we can live such a life and honor Him by it. Tests must come. The way will be dark. Obstacles will arise, difficulties upon difficulties appear, but our God has surrounded us with such multitudes of precious promises that faith can lay hold of them in every test in the deepest darkness and overcome

Guidance is promised to us. In the above word from

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Proverbs, Wisdom speaks; in other words, our Lord speaks Himself, and addresses not the sinner, the unsaved, but the Son, "*My Son.*" The *promise* is, "He shall direct thy paths"; the *condition*, "In all thy ways acknowledge Him." Guidance, direction for our way is completely given to us in His Word, and as we wait on Him daily we shall surely be guided by Him. Our failure comes in when we do not acknowledge Him in *all* our ways. How little we have Him before us in many of our undertakings. How little we plan and arrange our affairs with the single eye and with a heart devoted to Him. Our impulsive natures drive us often on to actions, which we would never have committed, if we had acknowledged Him and waited on Him *first*. It is true He graciously overrules our mistakes, yet how different our path would be, how full of blessing and praise and glory to God, the Father, if we would acknowledge Him first of all in all our ways, if all our going forth were done in dependence upon Him. "He shall direct thy paths," not we in our weakness, shortsightedness, but He in His strength, in His power, in His mercy and loving kindness. We are servants of the Lord Jesus Christ. Servant means one who has no will of his own. His will belongs to his master. What would we think of a servant who ever goes his own way, taking never our will into consideration, and after having gone his own ways, came to us for direction? We would consider such a one a useless and unprofitable servant.

Furthermore, in acknowledging Him in all our ways we can surely pray, "Cause me to know the way wherein I should walk" (Ps. cxliii:8). We shall then find that He directs our paths and fulfills His own promise. "I will instruct thee, and teach thee in the way in which thou shalt go: I will guide thee with mine eye" (Ps. xxxii:8). "Commit thy way unto the Lord; trust in Him, and He shall bring it to pass" (Ps. xxxvii:5).

We need such guidance in these last days, with their increasing confusion and darkness, snares and delusions. Our only safeguard is constant communion with our Lord, abiding in Him, the heart and mind set upon Him. That surely will mean "acknowledge Him in all thy ways and

He will direct thy paths." How comfortable and happy we *can* be with such a promise.



**What a Pagan
Said.**

Quintus Horatius Flaccus, generally called Horace, was born at Venusia December 8, 65 B. C., and died at Rome November 27, 8 A. D. He was a famous lyric and satirical poet. In one of his writings we find the following verse:

*Inter spem curamque, timores et inter iras,
Omnem crede diem tibi diluxisse supremum,*

which, freely rendered, means this: "Amid hope and sorrow, amid fear and wrath, believe every day that has dawned on thee to be thy last." This was the wisdom and counsel of a Roman pagan. The pagans of Christendom, the masses which profess to be Christians, would do well to remember this saying. But they live for this age, pleasure-seeking, pleasure-loving, lovers of money and lovers of themselves, as if this present world was their real and permanent abode.

As believers in the blessed Hope we do well to say each day when it dawns: This day may be the last for me down here; today He may come; today I may meet Him face to face.



**Ruskin's
Mistake.**

Some fifty years ago the famous John Ruskin sent a message to a Bible class in which he said the following: "My own constant cry to all Bible readers is a very simple one: Don't think that nature (human or other) is corrupt; don't think that you yourself are left out of it; and don't think to serve God by praying instead of obeying."

He denied the total corruption of human nature, and that is a fatal mistake. The Word of God not only teaches that man is a sinner and is by his works the enemy of God, but also that man has a corrupt, fallen nature which is destitute of any spiritual life whatever. Dead in trespasses and sins; there is none righteous, no, not one; there is none that doeth good, no, not one—these are some of the positive

statements of the Holy Spirit. And our Lord also tells us that man is dead and has nothing good in him. The root is bad and as the root so the fruit. And because the nature of man is corrupt, man cannot do anything in that nature to make himself acceptable with God. "They that are in the flesh cannot please God." The denial of this truth, so widespread in our day, is a most destructive thrust at the Gospel of Christ. If man is not corrupt in his nature, a helpless, lost sinner, who has no strength, if there is, as it is so often said, some good in every human being, a better self, or a divine spark—then man has a chance to be his own Saviour and do something to get right with God. Underneath the new theology, the perverted Gospel, Christian Science, the New Thought cult, and other cults, is the denial that man is lost.



More Denials. A reader of OUR HOPE visiting New York City went to a certain well-known Presbyterian church. This particular church was known in years gone by as having pastors who held to the fundamentals. Our friend made notes of the sermon which was preached. We give a few quotations:

The idea used to prevail that a Christian is one who has been saved; but I have long outgrown that. It is very simple to say, "Believe on the Lord Jesus Christ and be saved"; but that is not salvation. Jesus used the word "saved" nine times and "the kingdom of God" 126 times.

No man is satisfactorily saved unless he is a member of a saved home; there cannot be a saved home unless there is a saved community, nor can there be a saved community until there is a saved world.

Another idea of Christianity is that it is catastrophic, leading up to something to happen. The worst caricature of Jesus Christ is the pre-millennial view, that Christ is coming to throw everything down, just so He can set it up again. [As if that were the teaching of Pre-Millennialism!]

Salvation is social service. What Jesus meant by "salvation" is in Matthew xxv:41-46. Here are the only people He ever said would go to hell. In the story of Dives and Lazarus social service is made the basis of salvation. Evangelism is useless without social service.

This Presbyterian preacher is only one of many who denies the Gospel of Grace as it is revealed in the Word of God. The way these men treat the most blessed portion of God's revelation, the Gospel of His Son, shows that they have never known that Gospel themselves. In other words, they were never saved. And that is where the whole trouble is. These Presbyterian, Methodist, Baptist, etc., apostates were long ago described by Jude as men who crept in unawares, as natural men not having the Spirit.



Canada Going. Not so many years ago our good neighbor Canada seemed to be quite free from the Destructive Criticism and all that goes with it. It is far different now.

Many of the leading institutions are as bad as those in the United States. Newspaper clippings which we receive from our faithful readers show how many preachers have fallen in line with the new theology.

One of the worst cartoons we have ever seen appeared on April 19th in the *Mail and Empire* of Toronto. It showed a man hanging on a cross—meaning, of course, our blessed Lord. All around His cross were many small crosses, where soldiers supposedly were buried. The name of the cartoon is "Eternal Comrades," and above the picture is printed that gracious prayer of our Saviour-Lord, "The Glory Thou gavest me I have given them." And this blasphemous picture is copyrighted by a newspaper syndicate! The cartoon represents that miserable lie out of the pit that the death of the soldier on the battle field has the same value as the death of the Lamb of God on the Cross of Calvary, and that the soldier who died in battle is saved by his own death and not by the finished work of Christ. How long will God stand all these things? Surely His patience will some day end and then judgment begins.



I Know Ye Not. Several times our gracious Lord uttered these solemn words, "I know ye not." In Matthew vii He speaks of those who prophesied in His name, who cast out demons and did wonderful works, and yet He says that He will disown them in that day. Again we hear Him

say, "When once the Master of the house is risen up, and hath shut the door, and ye began to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer unto you, I know you not from whence you are." (Luke xiii:25.) To the foolish virgins, who had their lamps but lacked the oil, who stand before a closed door, He also says, "I know ye not."

It is a solemn word. There is a large number of professing Christians, a class which becomes larger and larger, who will hear some day this awful word from His lips. They are those who have the form of godliness, but who deny the power thereof, who are religious without ever having been born again, and to this class also belong those who have used the name of Christ to do works of power and to prophesy. Whoever else is included among those who will hear this word of fearful rebuke, we are sure that not one will hear it who has trusted in the Lord Jesus Christ as the One who died for our sins. The feeblest saint, the weakest believer who stumbles along will never hear this word. The Lord Jesus will never disown any one who has really accepted him as Saviour. And yet this very fact should become a mighty incentive to live and walk in such a way so as to please Him and to be acceptable to Him. And what compassion we ought to have for those who know Him not, though they confess His name! How we ought to pray for them and lead them to know Him!



Who Are the Violent. Many readers of the Bible are puzzled by the statement of our Lord in Matthew xi:12, "And from the day of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent ["men of violence"—R. V.] take it by force." Some teach that the Kingdom of Heaven is "religion" or "salvation," and that our Lord teaches that the sinner must use violence to get hold on it, do violence to himself, put his evil deeds away, and then enter into the Kingdom. That this view is incorrect is obvious, for it contradicts other scriptures.

The post-millennial theory that the Kingdom preached by John the Baptist is the present dispensation has great difficulty to give a satisfactory answer.

The believer who divides the Word of Truth rightly, who knows that the Kingdom which John the Baptist preached was the promised Old Testament Kingdom, promised to Israel, has no difficulty with this statement. The violent were the leaders of the Jewish people, the elders, scribes, Pharisees and Sadducees. They opposed the preaching of that Kingdom; so did Herod the tetrach, who had imprisoned John and had him beheaded. It is this opposition of these men of violence to which our Lord refers and not to the sinner to enter the Kingdom by force.

Another year is gone. With this issue **Volume XXVI.** we begin the twenty-sixth volume of **OUR HOPE.** Again we praise Him for all His help and for His goodness in using our written testimony to help many thousands of His dear people. More than ever before we are on our face before Him and are determined to go on in utter dependence on Himself. Every issue of the magazine is prepared with much prayer and waiting on Him for the monthly messages.

Quite a few of our readers look upon the support of **OUR HOPE** as a real service for the Lord. We believe it is that. You can help His people and nominal Christians by putting the magazine in their hands.

We also desire to thank again our friends for the financial help they have given. It has been a great encouragement. Under God we hope **Volume XXVI** will be the richest and best we have sent out.



Who is M. T?

Many of our readers will get blessing by reading the beautiful poem which appears in this issue, "Out and Into." Probably some would like to know who M. T., the author, is. These initials stand for Malachi Taylor, a servant of the Lord Jesus Christ, who lived nearly a generation ago. We met him for the first time some twenty-nine or more years ago. He was an able expositor of the Scriptures who was clothed with humility and walked in that separation demanded by the Word of God. He went on quietly in the path which the Lord had pointed out to him. For many years he conducted a noon-day meeting in a downtown office building of New York. After his home-call it was our blessed privilege to continue these meetings for several years. This ministry some twenty years ago was a great help to us spiritually.

It is really encouraging to find the result of the ministry of Malachi Taylor all over this land. In numerous places we have found those who have listened to him and were led out into the truth by his teaching, and who in turn have been a help to others. Thus our gracious Lord looks after

the ministry of His servants who serve in humility and often in obscurity. In these days even those who know the truth try to keep step with the times and use the combination and confederation methods of the political and religious world to do a big thing. It cannot be done. Confederation is the Babylon spirit. The Spirit of God is not sanctioning confederacy. It is still true—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The judgment seat of Christ will bring to light that the greatest blessing and fruit came from the ministry of servants who served under Him, trusted Him and were humbled in life and service. The Lord help us all to be such servants.



The New Pamphlets.

Please make good use of the new pamphlets we have published. The articles by Mr. Pink on "The Kingdom" make a pamphlet of forty pages. It should have the widest possible circulation in these days. It answers completely the old-time theory that the Kingdom preached in Matthew's Gospel is the present dispensation and not the promised Kingdom to Israel.

Mr. Milholland's "Two Signs" has done good already. It is very interesting.

There are new pamphlets on "What Jews Believe About the Coming of the Messiah," etc. Those who wish to give a testimony to the Jews will find this brochure very helpful. Each pamphlet is only 10 cents, postpaid.



Meetings Held.

We spent ten days in the city of Winnipeg. It was a great joy to meet the many friends again. This was our fifteenth visit to Winnipeg. Elim Chapel was crowded in nearly every evening service to its utmost capacity and the two meetings in the Walker Theatre were attended by several thousand people.

At St. Paul, Minn., we had very largely attended meetings and the blessing of God rested upon the ministry of His Word. The Jewish-Christian Conference in Chicago, Ill., held in the old Moody Church, was several times addressed by the editor. It was a time of great blessing.

Kansas City, Mo., came next, with a full week's meetings in the Baptist Temple, followed by a visit to Boise, Idaho. We also held a week's meetings in Yonkers, N. Y. Our readers will rejoice with us over the many open doors our Lord gives to minister His Gospel and His Word and praise Him with us for the rich spiritual blessings He so graciously has given in the salvation of many and in the edification of His Body. Keep on praying. Prayer does things.

**California
Conference**

As announced before, the editor will hold meetings throughout the month of August in the Los Angeles Bible Institute, beginning on Lord's Day, August 3d. All sessions will be held in the main auditorium, which has a seating capacity of over 4000. We hope again for a large attendance and a time of great blessing. The Lord willing, we may visit several other places in California during the first part of September.

We are planning a Colorado Springs Conference for July 24-30. Fall conferences (D. V.) will be held in different Texas cities, including Orange and Galveston, and in other states.



Australia.

The editor received a cablegram from Australia. The different states there and New Zealand have invited him for a visit to conduct an evangelistic and Bible study campaign. As the distance is so great and the laborers in our own land but few, we hesitate to make plans at once. We keep it before the Lord. We want to do only His will. Pray with us for guidance.



Modern Siren.

This book was published three years ago. It is an able setting forth of the errors and delusions of "Christian Science." Its value is now being realized, as it has been used in delivering several people out of this cult. We want to urge our friends to procure a copy and use it by lending it to those who are turning to this system. We will be pleased to send each of our readers for this purpose a copy for only 50 cents; the regular price is 75 cents. We know the circulation of this book will do great good.



**Good
Resolutions**

The states of Alabama and Tennessee, both the senates and the legislatures, have recently adopted resolutions concerning the Jewish people. We give one of these resolutions, which was passed by the senate and by both houses of the Tennessee legislature:

"Whereas, during many centuries, in various countries of the globe, the driven, wandering Jews have suffered terrible persecutions and massacres, sometimes at the hands of professedly Christian nations; and,

"Whereas, all right-thinking men, and especially Christians, should let their voice be heard for the justice, humanity, mercy, forgiveness, and love of true Christianity, as taught by the Lord Jesus Christ; therefore, be it

"Resolved, that we, the members of the senate of the 61st gen-

eral assembly of the state of Tennessee, the house of representatives concurring, do hereby respectfully petition Woodrow Wilson, President of the United States, and other officials of our government, as soon as deemed advisable, to intercede with the governments of Europe for an international conference to consider the condition of the Jews, and to adopt such measures as may be deemed wise for their relief."

[NOTE.—A similar resolution was introduced by Senator Hill in January, 1919, and passed by the senate of Tennessee.]

Surely God, who has said to Abraham, "I will bless them that bless thee and I will curse them that curse thee," will not be forgetful of kindness shown to the Jewish people and any sympathy expressed in their behalf. May all our readers pray for the peace of Jerusalem, for God says, "They shall prosper that love thee."

The Gospel of John.

CHAPTER I (CONTINUED).

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light that all might believe through him. He was not that Light but to bear witness of the Light. The true Light was that which, coming into the world, lighteth every man. He was in the world, and the world was made by Him, and the world knew Him not." Verses 6-10.)

He who was sent of God to witness to the Light is now introduced in this Gospel. We notice the striking contrast between Him, the Son of God, and John. Our Saviour is the Creator, John the creature; He is the Life and the Light, John a witness, "a man sent of God." His person and work as the forerunner is clearly predicted in the Old Testament (Isaiah xl:3, etc.; Mal. iii:1). Of him our Lord testified that among them that are born of women no greater one hath risen than John the Baptist, and yet the least in the kingdom of heaven is greater than he (Matthew xi:10-12). He was born in as miraculous a way as Isaac, and was filled with the Holy Spirit from his mother's womb. His great call was to witness to the Light. But he was not that Light. In chapter v:35 our Lord speaks of John as "a burning and shining light." How exact the words of God are may be learned by the two words used for Light, in connection with our Lord as "the Light" and John the Baptist as a burning and shining light. The Greek word used in describing John as a light means "candle," trans-

lated thus in Matthew v:15 and Rev. xviii:23. The word used to describe our Lord as the Light is the word "Phos"—"the Light." He is the fountain and source of all light. And as it has been said, "What an assurance of a world far away from God, that the Light must have one to proclaim it, the Creator must have one to introduce Him into His own world. And then it was necessary to say, 'He was not that light,' lest men should mistake the witness to Christ for the Christ he witnessed to."

And here we may notice the difference between what is said of John the Baptist and his ministry in the Synoptics, especially in the Gospel of Matthew, and what we read of him here. In Matthew he is heralding the King and proclaims that the promised Kingdom, promised by the Prophets of God, had drawn nigh. In bearing that witness he also witnessed concerning the Light. But why is there nothing said of this peculiar ministry in John's Gospel? Why do we not read again of that Kingdom being nigh? Why is all this omitted in the fourth Gospel? The reason is very simple. Jerusalem and the Temple had been destroyed some twenty years before the beloved disciple was instructed by the Holy Spirit to write. The nation had been overtaken by that which the lips of the Son of God had so vividly pictured. They had fallen by the edge of the sword and were now being scattered among all the nations. When John wrote his Gospel, the new dispensation, this present dispensation of Grace, had fully set in; Judaism is no longer recognized by God and this Gospel bears repeatedly witness to this fact, as we hope to show. It is different with the synoptic Gospels; these move upon Jewish ground. Judaism being set aside, the fact of Israel having rejected the kingdom makes it unnecessary to introduce John the Baptist as the herald of the King in this Gospel. The truth is if the forerunner's witness to Israel were brought into this Gospel, it would be all out of keeping with the scope of it.

His witness was given concerning Christ as the Light, that all might believe through him. This does not mean, as some expositors have it, through Christ, but through the witness of John the Baptist. We must also notice that in

verse 7 the word "men" is in italics. It does not mean that all mankind should believe through hearing the witness John bore, but those Jews who were waiting for the consolation of Israel, who believingly expected the coming of Christ as their Redeemer. In this chapter we find later a blessed illustration of the results of the witness to Christ through John. And Christ is the true Light, yea, the only Light. Notice the correct rendering of verse 8. "The true Light was that which, coming into the world, lighteth every man." This verse has occasioned much difference of opinion. It would take pages to state them all. These words take us beyond the confines of Israel. The true Light, lighteth not the Jews only (though it is true that only to Israel promises were given), but the true Light lighteth every man who is in the world, the Gentiles as well world.*) He casts His Light on every human being in the world as the Jews. He is dispensing Light to all who are in the world. There is much said about heathen darkness, but from this we learn that there is heathen light as well. But what does the Light find in the world? Nothing but the darkest darkness, opposing Him as the true Light, refusing that Light. This we learn from the next statement: "He was in the world, and the world was made by Him" (came into being through Him), "and the world knew Him not." Before He ever became incarnate and appeared in the creature's garb on earth to make God known to man, He was in the world. There was a revelation of Himself in Creation as well as a primeval revelation; His Spirit also was at work among men, for He said, "My Spirit shall not always strive with man" (Gen. vi:3). But the world turned away from the Light. We find this in the first chapter of Romans: "Because 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 understood by the things which are made, even His eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified

*The word "world" as we shall learn from the exposition is one of the great characteristic words of the Gospel of John.

Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves wise, they became fools." (Rom. i: 19-22.) These words are the right comment of the tenth verse of the first chapter in John.

"He came unto His own and His own received Him not. But as many as received Him, to them gave He the right to become children of God, to those believing on His Name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and tabernacled among us; and we beheld His glory, the glory as of an Only-Begotten with the Father, full of grace and truth." (Verses 11-14.)

He came in the fullness of time, in God's own time to the nation, which had been specially prepared. The advantage of the Jews was that unto them were committed the oracles of God. (Rom. iii:2.) Theirs was the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." (Rom. ix:4, 5.) To this nation He was promised, of this nation, as the seed of Abraham and the son of David He came and when He came, of whom all their prophets spake, they received Him not. It is again of interest to note the two words used in the original for "His Own." He came unto His own, which means, *what was His own*, His own things; and His own, *His own subjects*, received Him not. The land to which He came, the city and the temple, all were His own; and those who should have bowed in homage at His feet received Him not. It does not say "they knew Him not" (in contrast with the world which knew Him not); they deliberately refused to receive Him. They rejected their King.

The eleventh verse embodies all that which in detail is described in the preceding Gospels. How He came to His own, manifested Himself in their midst and then was rejected by the nation. This is the story of the Synoptics in a nutshell. And now we are led in this Gospel into something new, which in the preceding Gospels is not even hinted

at. With the statement that His own received Him not, the way is opened to bring in that which was in the eternal purpose of God, though not fully revealed in the Old Testament Scriptures. His own rejected Him, but what about those who receive Him? The answer is blessed indeed—"to them gave He the right" (or authority) "to become the children of God, to those believing on His Name." It is Grace which comes in at this point. Of course, it is all in anticipation of the Cross and the great work accomplished there in the death of Christ. The world knew Him not; the Gentile world had turned away from Him, the Jews had rejected Him; all the world is guilty before God. And now Grace acts, and this Grace makes of lost sinners children of God by faith in His Name. Nowhere in the Old Testament is the sonship of individual believers declared. Here for the first time in the Word of God we find the precious good news, the gospel of Grace, that those believing on His Name, the Name of a rejected Christ, a Christ who died and is risen from the dead, become the children of God.

Well may we pause here and think. Here is the eternal truth of Grace. Here we are face to face with truths which remain as long as a race of sinners is on earth. We have learned of the human race not apprehending the light, the world not knowing Him, the Jews rejecting Him, and God in Grace coming in and saving those who are lost, making them His children and accomplishing this in ONE way only. "Believing on His Name." But these great truths, these fundamental truths, unchangeable as God is unchangeable, are the truths which are rejected in our day. One of the most widespread false teaching today is that which claims that all men are children of God, and that if man lives right and acknowledges God in some kind of a religion, God is his Father and all is well with him. We are reminded of the eloquent preacher, who, a few years ago, preached on the mutilated text of Scripture, "We are all the sons of God." He preached to his audience the old delusion of a Fatherhood of God and brotherhood of man, and claimed that all men are sons of God, and none will be lost. But the second half of this verse he omitted—"We are all the

sons of God by faith in Jesus Christ." And the latter, personal faith in the Son of God, the Christ who died for the ungodly, is today not only ruled out, but bitterly opposed and ridiculed.

We pass on to our readers a sad illustration of how men give up the faith in the Gospel, though they once taught it and evidently believed. Before us is a commentary on John's Gospel, published almost half a century ago. The author, then a young man, gives an excellent comment on the words of verse 12. Let us listen to him:

"'To become sons of God.' Sons and therefore (1) partakers of the Divine nature, (2) entitled to walk in freedom as children, not in bondage as servants, (3) heirs of God and joint heirs with Christ, His only Begotten Son. But the full conception of the meaning of this sonship we cannot know till in the other world we see Him as He is."

"'Even to them that believe on His Name.' His Name is Jesus—*i. e.*, Saviour—given to Him because He saves His people from their sins. To have faith in that name is to have faith in Him as a personal Saviour from sin. Observe, then, that this verse comprises the whole Gospel in a sentence. It declares (1) the object of the Gospel, that we are by nature the children of wrath and may become sons of God; (2) the source to which we are to look for this prerogative of sonship: power conferred by God; (3) the means by which we are to attain it; personal faith in a personal Saviour from sin."

Could any one state it better? Yet the hand which wrote these words almost fifty years ago has written since, and still writes, that which denies and destroys that faith. The above quotation is from the "Commentary of the Gospel of St. John," by Dr. Lyman Abbott. And he is one of many known today as no longer holding that faith which was once and for all delivered unto the Saints. And he is only one of many others.

We must not pass lightly over this great Gospel text: "But as many as received Him, to them gave He the right to become the children of God, to those believing in His Name." The reader will note that we change the word "sons" in the authorized version to "children." John never

uses the word "son." In 1 John iii:1 it is mistranslated, as it is here. Not "Behold what manner of Love the Father hath bestowed upon us that we should be called the *sons* of God," but "the *children* of God." In John's writings by the Spirit of God it is always the question of life in Christ, having been born again and thus brought into the family of God. Sons of God believers are likewise, but the Apostle Paul is used to tell us of the fullest meaning of our sonship and heirship in Christ.

And we become children of God by the new birth which is a communication of life and nature. "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." To be thus begotten of God is brought about by receiving the Word, believing on His Name and by the action of the Spirit of God. The above negative statements answer all the modern inventions which deny the new birth. Not of blood, that is by inheritance, as the Jews boasted of having Abraham for their father; not of the will of the flesh, by reformation, and the efforts of themselves; nor of the will of man, by the acts and deeds of others, as the religious man does, by looking to an ordinance or a man-made priesthood to help him.

The fourteenth verse tells us of the incarnation, the revelation of God to man, in Him who became man.

The eternal Word, the Word which was and is God, we are now told, became flesh, He took on the human nature. In the early church a system arose under the name of Docetism, which was the source of Gnosticism.* One of the representatives of Docetism was Cerinthus, a contemporary of the Apostle John. The Docetists believed that our Lord had only an apparent human body. We believe the term "flesh" is employed by the Apostle John to show the reality of the manhood of our Lord and thus to rebuke these false teachers. We might mention here that four other heresies are completely answered by John i:14. (1) Arianism, which holds that our Lord was not true God. This heresy is alive today in Unitarianism, Russellism (International Bible Students, as they call themselves now),

*This wicked system is in some of its teachings reproduced by Satanic agencies in "Christian Science" of our times.

Christian Science and other cults. The fact that this verse states that the *Word* became flesh, and the first verse of this Gospel states that the Word was God, furnishes a perfect *denial of Arianism*. (2) *Apollinarianism*, which taught that our Lord was God and Man, but this system held that our Lord only had a human body and not a human soul. The word "flesh" contradicts this, for it means a real man with body and soul. (3) *Nestorianism* holds that the Godhead made one person, and the manhood another person. This is also answered by this text, "the Word became flesh," which shows union and not separation. (4) *Eutychianism* confounded the natures of our Lord and taught that Christ is *from two natures, but not of two natures*. This speculative theory is also silenced by this statement. And there are other false teachings concerning the Person and the nature of our Lord. We believe that John i:14 answers them all.

The truth stated in this verse is not for reason to explain, but for faith to believe. How the two perfect and distinct natures were united in one Person, perfect God and perfect Man, the finite mind of man cannot explain nor define. There is an old Latin inscription, said to date back to the first century, which is interesting, as it embodies the faith of the beginning. It represents "The Word" which became flesh, giving this self-witness: "I am what I was—that is God."—"I was not what I am—that is Man."—"I am now called both, that is both God and Man."

The modern heresy which goes by the name "Kenosis" and which is taught in many of the leading theological seminaries of today, must be branded as dangerous and wicked in the light of the simple statement, "The Word became flesh." The term signifies "emptying" and is derived from Phil. ii:7—"He emptied Himself" (Greek: *Ekenosin*). This theory teaches that in His incarnation our Lord voluntarily limited and abridged His divine powers, and that during the entire period of His humiliation the divine attributes were suspended, and He thought and spake as a mere man. In other words, this theory teaches that He ceased to be God when He took on the body of man. "The Word became flesh" tells us that He did not cease for a moment to be God, for He is God manifested in the flesh. He emptied

Himself of the outward glory which He had with the Father before the world was (John xvii:2); He could not empty Himself of His Deity. God cannot cease to be God. "It was the God-man that lived, suffered, died, and rose again. It is written, that God has purchased the church with His own blood. It was the blood of one who was not man only, but God."*

Furthermore, the word "flesh" does not mean that He had a body as a true man in which was sin. He did not take on "sinful flesh." He knew no sin, not only in the sense that He did not sin, but that He had a nature which could not sin. The body He took on in incarnation was called into existence by a creative act of the Holy Spirit. It was a holy body, a prepared body. No taint of sin or corruption was in that body. The eternal Word, as holy as God is, for He is God, could never tabernacle in a human body which in any way had something of fallen human nature in it. The peccability of our Lord is another evil doctrine. Many good Christians hold it without realizing what an awful dishonor is done by it to our Lord, and that the logical consequence is, that if our Lord could have sinned and sin was in His human nature, He needed a Saviour and could not have been our Saviour. And because the body of our Lord, a real human body, had no sin and knew no sin, death, which is in the world by sin, had no claim on that body. Yet because it was a real human body, it was possible for that body to die. When He went to the cross, He Who knew no sin was made sin for us and then He gave that body as the unspeakable, great sacrifice. Yet that body of flesh given on the cross, which died there, could not see corruption. Therefore that body was raised from among the dead. In that body He left the world and went back to the Father. Sitting at the right hand of God, interceding in behalf of His people as priest and advocate, He is still Man as well as God. Christ's humanity and Deity are both in heaven. And when He returns to establish His Kingdom He comes in that same body.

And the Word became flesh "tabernacled among us." This is the better translation, which, however, does not

*Bishop Ryle.

mean that the Son of God dwelt in His human body as in a tabernacle, which He abandoned when He went back to the Father. Well has one said, "Christ continueth now, and shall forever, as true Man as when He was born of the Virgin. He so took human nature as never to lay it down again." He made His abode with men, tabernacled here for thirty and three years. Some blessed coming day when the eternal purposes of God are all accomplished, when the new heaven and the new earth have been called into existence. He will forever tabernacle with redeemed men. "Behold the tabernacle of God is with men, and He will dwell with them." (Rev. xxi:3.)

And He who tabernacled down here for thirty-three years, who pitched His tent in His own land, among His own, is the same who dwelt of old with Israel who dwelt in that earthly tabernacle, whose glory was seen in the midst of His people and whose glory filled the temple.

"And we beheld His glory, the glory as of an Only Begotten with the Father, full of Grace and Truth." This is the witness of John and his fellow disciples. See also John's first Epistle (1 John i:1.) They beheld His Glory; they were eye witnesses. We doubt not the allusion is mostly to the transfiguration of which John was a witness and where they, according to the statement of Peter, eye-witnesses of His Majesty, when He received honor and glory from the Father (2 Peter i:16, 17) But they also beheld the Glory of His Deity in His miracles. And He is the Only Begotten with the Father. Only John by the Spirit of God uses this phrase, "the Only Begotten"; it tells us of His eternal Sonship. He was always the beloved of God; always with God. And here again we are constrained to say, we must believe and not even attempt to explain.

"The subject is one of those which we must be content to believe and reverence, but must not attempt to define too narrowly. We are taught distinctly in Scripture that in the unity of the Godhead there are three Persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost. We are taught, with equal distinctness, that 'Sonship' describes the everlasting relation which exists between the first and second Persons in the Trinity, and that

Christ is the only begotten and eternal Son of God. We are taught, with equal distinctness, that the Father loveth the Son, and loved Him before the foundation of the world. (John xvii:24.) But here we must be content to pause. Our feeble faculties could not comprehend more if more were told us.”*

And such a One has opened to a world of sinners the riches of God’s fathomless Grace and Truth. He has made known Grace and Truth; all Grace and Truth are in Him, by Him and through Him. See the blessed foreshadowing in Exodus xxxiii:18, 19.

*Ryle on John.

(*The Lord Willing—To Be Continued.*)

Gleanings in Genesis

BY ARTHUR W. PINK.

20. Abraham, “The Father of Us All.”

It is to be feared that many who read the Old Testament, particularly its earlier books, look upon these Scriptures as little more than historical narratives, as simply containing a description of certain events that happened in the far distant past, and that when they come to the record of the lives of the patriarchs they discover nothing beyond a piece of ancient biography. But surely this is very dishonoring to God. Is it not obvious that when we relegate to a remote date in the past what we are told about Abraham, Isaac, Joseph, etc., and see in the inspired record little or nothing applicable to ourselves today, that we virtually and practically reduce Genesis to a *dead book*? Suppose we express this in another way: If Genesis is a part of “The Word of Life” (Phil. 2:16), then it is a living book, charged with vitality; a book which must have about it a *freshness* which no other book, outside of the Sacred Canon, possesses; a book which speaks to *our* day, which is pertinent and applicable to *our own* times.

Let us now follow out another line of thought which will lead us to the same point at which we arrived at the close of the preceding paragraph. One truth which Scripture reveals about God is, that He changes not, for He is “the same yesterday, and today, and forever.” Therefore, it follows that, fundamentally, His *ways* are ever the same; that is to say, He deals through all time with men, especially His own people, upon the same principles. It is this which explains the well-known fact that so often history *repeats* itself. Having stated the broad principle, let us now apply it. If

what we have just said is correct, should we not expect to find that God's dealings with Abraham forecast and foreshadow His dealings *with us*? That, stripped of their incidental details, the experiences of Abraham illustrate *our* experiences? Grant this, and we reach a similar conclusion (as we anticipated) to the one expressed at the close of the preceding paragraph. Let us now *combine* the two conceptions.

Because the Bible is a living book no portion of it is *obsolete*, and though much that is recorded in it is ancient, yet none of it is *antiquated*. Because the Bible is a living book, every portion of it has some message which is applicable and appropriate to our own times. Because God changes not, His ways of old are, fundamentally, His ways today. Hence, God's dealings with Abraham, in the general, foreshadow His dealings with us. Therefore, to read most profitably the record of Abraham's life, we must see in it a portrayal of our own spiritual history. Before we attempt to particularize, let us take one other starting-point and lead up to the place where we here leave off.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all" (Rom. 4:16). *How* is Abraham the "father" of *us* all? *In what sense* is he such? Not, of course, literally, by procreation, but figuratively, by typification. Just as naturally the son inherits certain traits from his father, just as there is a *resemblance* between them, just as Adam "begat a son in his own likeness, after his image" (Gen. 5:3), so there is a resemblance and likeness between Abraham and those who are "Abraham's seed and heirs according to the promise" (Gal. 3:29). In a word, Abraham is to be regarded as a *sample believer*. Thus there will be a close correspondence, in the broad outline, between Abraham's history and ours. And here, once more, we reach the same point as at the close of each of the above paragraphs. We are now prepared to test the accuracy of these conclusions and follow them out in some detail.

I read, then, the life of Abraham as recorded in Genesis, not *merely* as a piece of inspired *history* (though truly it is such), not as an obsolete narrative of something which happened in the far distant past, but also, and specially, as a portrayal of the experiences of Abraham's children in all ages, and as a description of God's dealings with His own in all time. To particularize: What was Abraham at the beginning? A lost sinner; one who knew not God; an idolator. So were we: "Wherefore remember, that ye being in time past Gentiles . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11, 12). What happened? The God of glory appeared unto him (Acts 7:2). So it was with us. He revealed Himself to us. What was the next thing? God's Call to Abraham

to separate himself from everything which pertained to his old life. Such is God's call to us—to separate ourselves from the world and everything of it. Did Abraham obey? At first only imperfectly. Instead of leaving his kindred as commanded, Terah his father and Lot his nephew accompanied him as he left Chaldea. Has this no voice for us? Does it not solemnly condemn Abraham's "children"? Has not *our* response to God's call of separation been tardy and partial? To proceed: Soon after Abraham arrived in Canaan painful circumstances try his faith—a "famine" arose. How did this affect him? Did he make known his need to God and look to Him to meet it? Ah, can we not supply the answer from *our own* sad experience? Have we not turned to the world for help and deliverance in the hour of emergency, as Abraham turned to Egypt? See Abraham again in Genesis 16. He is childless. God has promised that his seed should inherit the land. But years have passed and Sarah is still barren. What does Abraham do? Does he patiently wait upon God and go on waiting? Suppose the Bible had not told us, could not our own experience supply the answer once more? Abraham has recourse to *fleshly* means, and drags in Hagar to *assist* God (?) in the furtherance of His purpose. And what was the outcome? Did *God* lose patience? Well He might. But *did* He cast off his erring child? Has He dealt thus with us? No, indeed, "If we believe not, yet He *abideth* faithful" (2 Tim. 2:13). We need not review Abraham's life any further. Do you not see now, dear reader, *why* Abraham is termed the "*father* of us all"? Is not the saying of the world—"Like father, like son"—true here? But let us look at one other line in the picture ere we leave it. Look at Abraham in Gen. 22, offering up Isaac. Does this apply to us? Is there anything in the experiences of Christians today which corresponds with the scene enacted on Mount Moriah? Surely, but note *when* this occurred—not at the beginning, but near the *close* of Abraham's pilgrimage. Ah! life's discipline had not been in vain: the fire had done its work, the gold had been refined. At the last Abraham had reached the place where he is not only willing to give up Terah and Lot at the call of God, but where he is ready to lay his *Isaac* upon the altar! In other words, he resigns *all* to God, and places at *His* feet the dearest idol of his heart. Grace had triumphed, for grace alone can bring the human heart into entire submission to the Divine will. So will grace triumph with us in the end. See, then, in Abraham's up and down experiences, his trials, his failures, a representation of *yours*. See in God's patient dealings with Abraham a portrayal of His dealings with *you*. See in the final triumph of grace in Abraham the promise of its ultimate triumph in *you*, and thus will Genesis be a *living* book by translating it into the *present*.

Deeply important are the lessons to be learned from the life of Abraham, and many are the precious truths which are seen illustrated in his character and career. Having looked at him as a

sample believer, let us next consider him as a *Man of Faith*. In Hebrews xi, the great faith chapter, Abraham is given striking prominence. Only once do we read "By faith Isaac," and only once do we read "By faith Jacob"; but *three times* the faith of Abraham is mentioned (see vv. 8, 9, 17). Probably it is no exaggeration to say that Abraham's faith was tried more severely, more repeatedly, and more varisomely than that of any other human being. First, he was called upon to leave the land of his birth, to separate himself from home and kindred, and to set out on a long journey unto a land which God promised to "show" him, and, we are told, "he went out not knowing whither he went." After his arrival in the new land he did not enter into occupation of it, but instead, sojourned there as a stranger and pilgrim. All that he ever *owned* in it was a burying-place. Dwelling in tents with Isaac and Jacob, he remained there well-nigh a century. Again, his faith was tested in connection with God's promise to give him a son by Sarah. His own body "dead," and his wife long past the age of child-bearing, nevertheless "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform" (Rom. 4:20, 21). Finally, the supreme test came when he was bidden to offer up his son Isaac, but, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son . . . accounting that God was able to raise him up, even from the dead" (Heb. 11:17, 19).

But did Abraham's faith never waiver? Alas, it did. He was a man of like passions to ourselves, and in him, too, there was an evil heart of *unbelief*. The Spirit of God has faithfully portrayed the dark as well as the fair side, and were it not that we are painfully conscious of the tragic history of our own spiritual lives, we might well marvel at the strange mingling of faith and unbelief, obedience and disobedience. By faith Abraham *obeyed* when God called him to leave Chaldea; yes, but by unbelief he *disobeyed* in that his father and nephew accompanied him in direct contravention of Jehovah's express command. By faith he left Chaldea, but by unbelief he stopped short at Haran (Gen. 11:31). By faith he *entered* the land of promise, but as soon as a famine arose he *forsook* it and went down to Egypt (Gen. 12:10). By faith he returned and sojourned in the land of promise, but by unbelief he took to himself the maid Hagar rather than wait for God to put forth His power and give him a son by Sarah. By faith he went forth against Chedalaomer and his armies to rescue Lot, but later, by unbelief he lied to Abimelech about his wife (Gen. 20:21). What a sad exemplification is all this of the *two* natures in the believer!

How terribly *inconsistent* are the lives of God's saints! By faith Israel crossed the Red Sea, but a little later, in unbelief, they feared they had been brought into the wilderness to perish from

hunger. With heart stayed upon the Lord, David feared not to engage the mighty Goliath, yet the time came when he fled from Saul. Filled with confidence in Jehovah, Elijah, single-handed, faced the four hundred prophets of Baal, but within a few hours he ran in terror from an angry woman. Peter was not afraid to step out on to the sea, nor was he intimidated in the presence of the Roman soldiers, but drew his sword and smote off the ear of the high priest's servant; yet, the same night, he trembled before a maid and dared not to confess his Lord. Oh, the God dishonoring ways of unbelief! Unbelief! Surely this is the sin which doth *so easily* beset us.

Do not the above histories *and their sequels* bring out the marvelous and gracious *long-suffering* of Him with whom we have to do? How patiently God deals with His people! Israel *did not* perish with hunger in the wilderness, even though they murmured against God; instead, they were fed with "angel's food" (Ps. 78:25)! David *was not* slain by Saul, even though he did flee from him; instead, he was afterwards exalted to the throne of Israel! Elijah *did not* fall a victim to the wrath of Jezebel, though his faith did fail him; instead, he was afterwards taken to heaven without seeing death at all! Peter *was not* disowned because he denied his Lord, nay, after his restoration, he had the signal honor of opening the door of the kingdom both to the Jews and to the Gentiles! So it was with Abraham. God did not abandon him when his faith faltered, but dealt gently and patiently with him, leading him on step by step, disciplining him in the school of experience, until by wondrous grace He enabled him to do by faith on Mount Moriah that which was a type of Calvary itself!

The divine dealings with Abraham wonderfully demonstrated *God's Sovereignty*. A unique honor was conferred upon our patriarch, for he was chosen by God to be the father of the chosen nation, that nation from which, according to the flesh, Christ was to come. And mark how God's Sovereignty was displayed in the *character* of the one selected by Him. There was nothing in Abraham by nature to commend him to Jehovah. By descent he belonged to a family of idolaters. Ere he left Chaldea, in response to God's call, he entered into an evil compact with his wife (Gen. 12:7). As though to give special emphasis to their *unworthiness*, God said to Israel, "Look unto Abraham, your father, and unto Sarah that bore you: for I called him alone—look unto the rock whence ye are hewn, and to *the hole of the pit* whence ye are digged" (Is. 51:2, 1). And Abraham, the father of us all, was a pattern or sample case. God's choice before the foundation of the world of certain ones unto salvation was not determined by any good or merit foreseen in them. Election itself is of "*grace*" (Rom. 11:5). It is all of grace from beginning to end, sovereign grace, gratuitous grace, matchless grace.

Consider next Abraham as an object of God's *Love*. The history

of our patriarch was one of strange vicissitudes. On no flowery beds of ease was he permitted to luxuriate. Painful were the trials he was called upon to endure. Again and again he passed through the waters and the fire, but there was ever One by him that forsook him not. As the father of them that believe, Abraham was, as we have seen, a representative believer. In kind though not in character the experiences of Abraham are the same we meet with. Faith has to be tried that it may work patience: the gold has to be put in the crucible that it may be refined. God had one Son without sin, but none without suffering and sorrow. Whom the Lord *loveth* He chasteneth, and scourgeth *every* son whom He receiveth. First, Abraham had to endure the severance of nature's ties; at the call of God he had to leave home and kindred. And the word comes to us, too, "He that loveth father or mother more than Me, is not worthy of Me" (Matt. 10:37). Called to leave the land of his birth, to be a stranger and pilgrim in a foreign land, he was taught, as we are, that "Our citizenship is in heaven" (Phil. 3:20). The "strife" which arose between the herdmen of Abraham and Lot, necessitating the separation between our patriarch and his nephew, illustrates the fact that the path of faith is oftimes a *lonesome* one, and that frequently we are obliged to walk apart from those loved by the flesh. The years of waiting that Abraham experienced ere the longing of his heart was gratified and a son was given him, exemplified that lesson, so hard to learn, that we must wait *only* upon Him with our expectation from Him. Finally, as Abraham was called upon to relinquish his Isaac and offer to God his only son, so we are required to place our all at His disposal, and in doing this we shall not be the losers any more than Abraham was. See, then, the Love of God exercised toward the father of all who believe; love displayed in faithful chastening, and issuing in the peaceable fruit of righteousness.

There are many facets to this precious jewel. We have noted how God's long-sufferance, His sovereignty, His love were manifested toward Abraham; now observe His *matchless grace*. Is not this the only appropriate word to use here? Was it not *grace* that made Abraham the "*friend of God*"? Oh, wondrous condescension that should stoop so low as to lay hold of a worm of the earth! Oh, matchless benignity that should bring one of His own creatures into such intimate relationship with Himself! Oh, undeserved and unmerited favor that made him "the friend of God"! And mark *how* this friendship was exhibited. See how the Lord makes known to His "friend" what shall happen to his descendants for a long time (Gen. 15:13-16). Mark, again, how He takes him into His confidence and counsels respecting what He was about to do with Sodom (Gen. 18:17). Observe the Lord in intimate fellowship with Abraham, eating and drinking at his board (Gen. 18:8). Finally, consider how marvelously God took him into the *fellowship of His heart* (Gen. 22). Probably no other human being ever

entered so deeply into the meaning and movements of the Father's Heart at Calvary as did Abraham on Mount Moriah.

In the last place, let us look upon Abraham as a *typical character*. We do not know of any Old Testament personage who was such a *multifarious* type as was Abraham. First, he was a type of *the Father*. This is seen in his desire for children (compare Eph. 1:5;) in his making a "feast" at the weaning of Isaac (compare Matt. 22:2-4); in the offering up of his only son Isaac (compare John 3:16); in his sending for a bride for his son (compare Rev. 21:9). Second, Abraham was a type of *Christ*. This is seen in him leaving his father's house at the call of God; in that he is the one in whom all the families of the earth are to be blessed; in that he is the kinsman—redeemer of Israel; in that he is the holder of headship of the nations. Third, he is a type of *the Church*. This is seen, particularly, in that he was a *stranger and pilgrim* in the earth. Observe that though he left his home in Chaldea he did not find another in Canaan; instead, he was the man of the tent. Note how this comes out toward the end of his life. When he needed a burying-place he purchased it of the children of Heth (Gen. 23:3, 4). He preferred to *buy* it rather than receive it as a gift from these worldlings. He would not be enriched by them any more than he would be a debtor to and accept favors from the king of Sodom. The *strangership* of Abraham was also displayed in the seeking of a wife for Isaac. He was a stranger in Canaan, so he sent to Haran! Thus, though he tabernacled in Canaan, he was sharply distinguished from the people of the land—he was *among* them but not *of* them. Fourth, Abraham was a type of *Israel*. This is seen in that he was the one to whom God gave Palestine; the one with whom God entered into a covenant; the one who was divinely preserved while dwelling in a strange country (Gen. 20); the one who, after a checkered career, was supernaturally quickened in old age, and the one who was ultimately joined to the Gentiles (Gen. 23).

May divine grace enable writer and reader to walk by faith and not by sight, to live in complete separation from the world as strangers and pilgrims, to render unto God a more prompt and unreserved obedience, to submit to His will and hold all at His disposal, and then shall we find with Abraham that the path of the just shineth more and more unto the perfect day.

Go, look at the finished work of Christ. He *has* died; He *has* risen; He is on high now, as having passed through death. Can there be any death for you to fear if you rest on Him? That death has met the whole case, and God has raised Him up to declare His joy that all is over, and death and judgment passed for His own. Believe on the Lord Jesus Christ and you *are* His own, forever. God is having His good day now. Enter on it with Him. Rejoice in the Lord!

After the Great War

“Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.” (Isa. xxi. 11-12.)

The great war, so long dreaded, has come and gone. Never has the world known such a time of sorrow as during the years 1914-18. The vastness of the forces engaged, and the deadly nature of the weapons employed, have made it a disaster unparalleled in magnitude. The cost of it in life and treasure is known only to God. Statistics may yet reveal the full extent of combatant losses, but no statistics will ever tell us the complete story of the multitudes who have perished by starvation, massacre, and otherwise. Nor will the published figures concerning the national debts of the many Powers engaged include the colossal losses of various kinds by private persons.

Is Armageddon Past? Undeniably the great war has altered the outlook for millions. Men feel that they are living in a new world. The old order of things has been engulfed. The manner of life of the most of us can never again be what it was before the catastrophe. Mighty empires have been destroyed in the struggle, and crowns have fallen like autumn leaves.

What will the future bring? Many ask the question anxiously. A total reconstruction seems necessary, but what sort of reconstruction will it be? The prophets, both political and religious, speak glowingly. Tremendous though the problems are which confront the nations, the prophets are confident that they can be grappled with satisfactorily. Armageddon, they say, is past and over, and a new and better world will now arise. Sanity will return to humanity, and war will be banished from the earth. Mr. A. J. Balfour says, “If it is not the last war, it will have been lost, whatever material results are achieved.” Mr. Lloyd George has spoken similarly: “This must be the last war. If this is not the last war, there are men living who will see the last of civilization.”

“Armageddon” is a terrible word in men’s ears, but the majority of those who use it have but the vaguest idea of what it means. It refers to the last great clash of nations. The battleground is Palestine. The gathering of the Powers to Armageddon will bring Christ upon the scene in visible power and majesty, accompanied by all His heavenly saints, and attended by myriads of holy angels. Thus will be ushered in that blessed era of peace of which the Bible speaks so abundantly. Clearly Armageddon has not yet been reached. War is thus not yet finished, nor are men’s sorrows ended.

Palestine for the Jews. The most striking sign of the times is the proposal to give Palestine to the Jews once more. They have long desired the land, though as yet unrepentant of the terrible crime which led to their expulsion therefrom. November 2, 1917, was a red-letter day in the world’s history when the British Foreign Secretary addressed his now famous letter to Lord Rothschild on this subject. Prophetic Scripture supposes the Jewish people back in the land during the last crisis. Thus in Rev. xi. a temple is divinely acknowledged in Jerusalem, and Dan. ix. 27 speaks of a treaty to be made by the head of the Western Empire with the people. Isaiah xviii. 1-6 distinctly speaks of an effort to be made by a maritime Power to restore the Jews to Palestine apart from God. Man is busy, but God is not moving, yet He considers in Heaven His dwelling-place. There is a mass of Prophetic Scripture yet to be accomplished, but no prophecy can be accomplished until Palestine is again in Jewish hands. Prophecy revolves around the despised Jew: and if Jewish restoration is imminent (as it appears to be), how near we must be to the fulfillment of every vision!

The League of Nations. On all hands to-day there is a demand for a League of Nations, as the surest way of rendering war in the future impossible. As far back as 1895 the author of “*Unpopular Politics*” (G. E. Tarner) proposed in definite terms the revival of the Roman Empire as the only satisfactory solution of the many problems which were even then distracting the leaders

of men. His argument was to the effect that sooner or later circumstances would render this absolutely necessary. God's Word has more to say about these matters than many suppose.

New Grouping of Powers. Four groups of Powers are clearly discernible in Holy Scripture, with their various ambitions and animosities toward each other at the time of the end. There is, first, the Latin group, in which those who are to-day clamouring for a League of Nations will be specially interested. In Dan. vii. 7 the fourth and last of the great Beasts which represent Gentile power is shown as having ten horns, which the Prophet was told stood for ten kings. Amongst them arose another boastful little horn, who is clearly the capable (but grossly evil) ruler who will sway the whole mass. The fourth Beast of Dan. vii. is unquestionably Rome. The prophecy points, therefore, to a revival of the Roman Empire as a league of ten nations.* John in the Revelation sees this monster coming up out of the sea in chap. xiii. 1, and out of the bottomless pit in chap. xvii. 8. The sea represents the revolutionary masses, and the bottomless pit the power of Satan. The Empire will thus be bred of revolution engineered by the great adversary. The rulers, finding their people wholly unmanageable, will welcome this curtailment of their authority (Rev. xvii. 13).

The second group of Powers is indicated in Psa. lxxxiii., and consists of the states contiguous to Palestine. Their policy is hatred of the Jews, whom the Latin nations patronize and protect. The leader of this mid-eastern group is called the King of the North, whose

*It is suggested by some that possibly this number is to be understood symbolically rather than literally. Ten, viewed symbolically, represents the full measure of human capacity. (Hence, man has ten fingers and ten toes, and ten commandments were given him by God.) If the Empire is thus the embodiment of man's utmost ability in power and wisdom, there may be something in the thought (entertained by a few) that it will cover not only the lands formerly ruled by Rome, but also all the lands now in the possession of Latin peoples. This would include the whole of America—a mighty combination, assuredly!

formidable attack upon the Jews and their king (the Antichrist) is so graphically described in Dan. xi. 36-45.

The third group of Powers will be found in Ezek. xxxviii.-xxxix. Of these, Russia is the leader. Their policy is identical with that of the King of the North and his confederates. They will also hate the Jews, and will invade the land after the King of the North has been overthrown. Russia, at present torn and distracted, is thus destined to play an important (but evil) part in the world's last great tragedy.*

The fourth group of Powers is shown to us in Rev. ix. 13-16, and xvi. 12. Mighty Eastern Powers, apparently four in number, stirred up by malignant angels, who are divinely restrained until the appointed hour, are seen pouring their vast hordes over the Euphrates in order to dispute with the West the mastery of the world. It is the clashing of these mighty confederations of kingdoms which constitutes the real Armageddon. "Confederacy" will undoubtedly be the great resource of men from this time forward (Isa. viii. 9-13). One writer in the press has affirmed that "the day of the absolutely independent Sovereign State is over."

N. B.—Egypt has a part of her own to play at the end. As the King of the South, her sovereign attacks the Jewish king (the Antichrist) in his land, but is overthrown by the King of the North (Dan. xi. 40-42-43). "The treasures of gold and silver," and "the precious things of Egypt," suggest great prosperity. Under British tutelage, the wealth of the country has undoubtedly increased in recent years. Her Viceroy was granted the title of Khedive (*i. e.*, king) in 1866. In 1914 this title was ex-

*In Ezek. xxxviii., Gog's subject associates are "Persia, Ethiopia, and Libya"; "Gomer and all his bands, and the house of Togarmah of the north quarters, and all his bands," are presented rather as allies. Some authorities identify Germany with Gomer, but the evidence does not seem conclusive. Whether this be so or not, Germany's future appears to lie in the East, every other opening having been closed by the great war. Russia's vast undeveloped regions would furnish ample scope for the exercise of Teutonic energy and skill.

changed for that of Sultan. Seeing that the Jews are under British protection at the end, Egypt's attack upon them indicates that complete independence will have been secured by that time.

"The World Safe for Democracy." Never were the masses so flattered and fawned upon by the politicians as now. The great struggle was a "people's war"; waged, they say, in order to make "the world safe for democracy." It was "a fight for liberty!" But what kind of liberty does the Word of God predict for the end of the age? Rev. xiii. 15-17 will tell us. Verse 15 shows that every man will be compelled to conform to the State religion (the worship of the Beast's image), or be put to death; and verses 16-17 show that all classes, "small and great, rich and poor, free and bond," must receive a mark, either in their right hand or in their foreheads, or be precluded from transacting business of any kind. The Government will thus control religion, trade, and the people themselves. The demand of the State will leave no room for freedom of thought, or independence of action in any direction whatsoever.

The circumstances of the War have already furnished the machinery for this. With no real intention, we are persuaded, of enslaving the people, the authorities have felt constrained to take practically everything and everybody under their control. Many restrictions will probably be lifted, now that the necessity for them has passed away, but the rulers have unquestionably learned how to act the part predicted for them in Rev. xiii. Struggle as men may, they will yet find themselves reduced to absolute subjection. The dream of liberty will yield the bitterest disappointment to all who have indulged in it.

The badging of the people, both men and women, for every conceivable kind of war service, will scarcely have escaped the attention of the observant. The people appear to like it; they ask for these distinctive marks. But Satan in this, as in other matters, is making ready his machinery for the closing scenes; and men, in their

blindness, hurry eagerly onward to their predicted destiny.

Anarchism. But men will not submit to the new despotism without a struggle. Nihilism and Anarchism are forces to be reckoned with. Nihilism (from a Latin word meaning "nothing") rejects all government, law, and God! Anarchism (from a Greek word meaning "no chief") stands for lawlessness everywhere. In their blindness many imagine that these desperate measures will secure happiness. Men forget that these principles have already had a long trial. From Adam to the Flood—about sixteen centuries—there was no human government of any kind. Every man was a law unto himself. The result is described in Gen. vi. 11, 12: "The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth." Such was the condition of things that God was compelled to intervene in wrath, and sweep the whole surging mass of iniquity out of His sight.

As it was in the past, so it will be in the future—lawlessness means pandemonium. That these subversive principles will have a brief triumph Rev. vi. 12-17 indicates plainly. When the sixth seal is broken by the Lamb, a great earthquake ensues, with every symbol of rule either darkened or overthrown. Then will come the opportunity for Satan's super-man, who will succeed in bringing under the revolutionary masses, the other rulers gladly accepting him as their over-lord, as in Rev. xvii. 13. "Peace and safety" will be the cry once more (I Thess. v. 3).

To Christians. Let all who love our Lord Jesus Christ cultivate a healthy outlook at the present crisis. Beware of men's vain hopes and expectations. Beware of the influence of the press. Stand aloof from the world's schemes for the putting right of all that is wrong. Let your eyes be heavenward, "from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii. 20). Everything is suggestive that His return is imminent. Then

the whole blood-washed host will be "caught up" to meet Him in the air, soon to be manifested with Him in glory to the wondering eyes of men. His descent into the air will end the sorrows of His people; the establishment of His throne in Zion will end the sorrows of the world. Apart from His intervention in power, there is absolutely *no hope*.

Beloved Christian reader, are you ready to meet your Lord? Judicially ready you most certainly are, for His precious blood has once for all cleared you from every charge of sin, but are you morally ready to stand in His holy presence? When we are removed to glory, "we must all be manifested before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. v. 10). In the light of God we shall each one read his own life-story, and hear from the lips of our Lord His verdict upon it all. In view of this, how are we ordering our lives? Will everything bear searching investigation? Is it our ambition to be well pleasing unto Him? These are solemn considerations, and should be most seriously faced. Our period of testimony here is almost ended, and then the great account at the Judgment Seat of Christ.

Wonderful thought! We shall soon find ourselves in person, where John found himself awhile in Spirit, in the presence of the throne of God and the Lamb (Rev. iv. 5). We shall soon occupy those thrones which the Apostle saw around the throne of the Eternal; royal crowns will deck our brow, while priestly censers will fill our hands, and harps of gold. We shall soon stand in our allotted place at the marriage supper of the Lamb (Rev. xix. 6-9). Well may we borrow the language of Moses in Deut. xxxiii. 29, "Happy are thou . . . who is like unto thee, O people saved by the Lord?"

To All Others. Unsaved reader, a word now to you. How do you stand with God in view of the approaching close of the gospel era? The past nineteen hundred years constitute the most privileged period in the whole history

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of God's dealings with our race. Ever since the Lord Jesus went on high, the Holy Spirit has been personally present on earth to give gracious effect to the preaching of the gospel of divine grace. The myriads who have received His testimony concerning the Saviour, and who have built their hope upon His death and resurrection are destined to share for ever His glory above. This is a more wonderful portion by far than that which will be enjoyed on earth when the Lord Jesus takes to Himself His great power and reigns.

But, we repeat, the gospel era is about to close. Never was there a more critical moment in the world's history than the present. Foolish, indeed, is the man who fritters away the opportunity of to-day. Still the glad tidings are going forth that, "while we were yet sinners, Christ died for us" (Rom. v. 8). Still "through this Man is preached unto you the forgiveness of sins" (Acts xiii. 38). Every confessedly guilty sinner, however vile his career, may have pardon in virtue of the Saviour's atoning blood. This is something infinitely better than the delusive hopes with which the world's prophets are filling men's minds to-day. But there is no time to lose. The door of mercy will shortly close, to the eternal dismay of all who are outside thereof. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished." (Prov. xxii. 3).

Are you a "prudent" man, or a "simple" man?

W. W. Fereday.

"THAT PERFECT DAY."*

That perfect day, when shall it be,
When from this earth darkness shall flee
And righteousness shall shine?
'Twill surely come, that perfect day,
When Christ His sceptre shall display
And rule as King Divine.

Oh, glorious day! We've waited long,
This be our heart's unceasing song—
Come quickly, Lord. Amen! Amen!

—*H. J. Bevitt.*

*Written after reading the leading editorial in *May OUR HOPE*.

Progress?

FROM THE GERMAN OF F. BETTEX.*

Whether progress or retrogression or stand-still rules the destinies of humanity, who shall decide? To be sure, the apostles of progress are clamoring more loudly every day that we are greater, wiser and more enlightened than all our fathers, and thus they persuade multitudes of those who know next to nothing of the past and are therefore unable to judge correctly. But ever since men lived on the earth each succeeding century has boasted thus, as a result of the mental perspective by which the near object appears great, the remote small. The better informed are not at all sure of real progress in the race. With and in spite of railroads and telegraphs, combines and coupons, repeating arms and torpedo boats, peace, prosperity and happiness have not yet come to man, and it does not look as if the near future would brighten. In spite of boasted advance in politics and sociology, in jurisprudence and theology, the deluge of social anarchy is on the rise and threatens to engulf society. Thrones and religions, beliefs and laws, are shaking, criminals and tramps are on the increase, defying God and man. Medicine wins fresh laurels every day, and yet on every hand complaints multiply over a host of ills, new and old. Advanced theories in education are proclaimed and carried out, but brutality, irreverence and crime among the youth of the land are on the increase. The number of youthful criminals (in Germany) rises in ten years (1882-1892) from 30,000 to 46,000! In the century of humanitarianism we are inventing more cruel and deadly weapons, and experts predict that in the next inevitable "world war," not hundreds

*This excellent article appeared in OUR HOPE just twenty-two years ago. It was translated from the German. It is of great interest at this time. Professor Bettex, who was an excellent Christian, made a prophecy twenty-two years ago, given in this article, which has come horribly true. "In the century of humanitarianism we are inventing more cruel and deadly weapons, and experts predict that in the next inevitable 'world-war,' not hundreds of thousands but millions will rush to the slaughter, and an adequate care for the wounded will be an impossibility."—EDITOR.

of thousands but millions will rush to the slaughter, and an adequate care for the wounded will be an impossibility.

In short, in this modern age, which professedly has freed itself of foolish superstition and which is marching under the brilliant light of science in paths of enlightenment and progress, discontent and crime, fraud and swindling, are increasing most alarmingly, together with neurose, insanity and suicide. What glaring contradictions!

As far as our knowledge goes, Egyptians and Indians four thousand years ago were just as healthy, if not healthier; just as wise and intelligent as we are; they were, like ourselves, rich or poor, happy or unhappy. They were logical in speech, wise in counsel, brave in battle; they enjoyed good eating and drinking; had beautiful dwellings and useful garments; sensible laws, good education and moral principles. They bought and sold, planted and builded, married and were given in marriage; they hated and loved, lived and died—like the rest of us. And reading in the most ancient documents concerning the manner of life of men in those bygone ages, we are constrained to agree with the Frenchman, *c'est tout comme chez nous!*

The whole question finally resolves itself into this, Has humanity become happier than formerly? For increase in happiness, this is true progress. No matter how different the views and aspirations of men, in one thing they all agree—all desire happiness, whether through art or through science, honor or power, riches or self-imposed poverty. And to this question there is but one answer: No, our so-called progress has not brought happiness! This not only the unthinking millions declare who, dissatisfied with their lot, would revolutionize the present order of things, but they, also, who represent the thought of humanity. The whole modern philosophy is pessimistic.

The apostles of modern progress among the scientists are here guilty of the greatest self-contradiction. On the one hand they herald the final triumph of science and enlightenment; on the other, they teach that the earth and the entire solar system, yea, the whole universe, are surely doomed to death by freezing. Thus the Darwinian Clemenceau announces for the race an end in abject misery. And Spiller

declares, It permits of no doubt that the last remains of the race will be equatorial eskimoes! Truly, a fine progress and a glorious goal for all science and enlightenment! Again we say, what contradictions!

Many, in discussing the question—whether progress or not—think they must date an advance from the rise of Christianity, and they are firmly persuaded of its mighty, civilizatory mission. We do not believe in it. Had Christ intended or desired to civilize the world, how easy it would have been for Him to appear as the son of a Roman Emperor (for all which He might have still died on the cross), in order to introduce a new era of Christian civilization and intellectual progress, with excellent political institutions, with truly human laws and immediate abolition of slavery, with enlightened encouragement of art and science, commerce and industry! How easily, with few words, He might have pointed us to steam and electricity and other powers of nature, still unknown to us, and taught us their application. How He could have solved the social problem, and also put an end to physical wretchedness and suffering through rational therapeutics, aided by miraculous powers, and through constant, miraculous increase of breadstuffs. All this He was perfectly free to do. For as God He rules history, and is not, as some wiseacres have discovered, a mere “product” of the same.

But nothing of all this! Christ ignores, we might almost say despises, art and science, politics and legislation, declines all meddling even in a clear case of justice, with the sharp saying, Man, who made me a judge or a divider over you? And when He stands before the representative of the mightiest world empire, instead of pointing out to him the immense advantages of civilizatory Christianity, He declares pointedly, My kingdom is not of this world.

What shall it profit a man if he gain the whole world and lose his soul? If a man is converted he is civilized enough; if he is not, neither civilization nor culture will save him. That is Christ's position. Not civilization, but the kingdom of heaven, is what He wanted to bring to humanity, but they did not accept His offer. It requires but little thought to arrive at the conclusion that in a humanity made up of

true Christians, art and science, industry and world-wide commerce, would not have developed as they have done. Content with a modest living, considering the eternal realities as paramount and all else as subordinate, such a humanity would not have laid very great store by electric lighting, telegraphs, railroads and the like, as can be seen with some Christian communities, like the Moravians. Christianity allows man to engage in business and commerce, in science and art; but it will never let him become absorbed in his earthly occupation of any kind. The Christian remembers, My kingdom is not of this world.

Those who partly deny Christ's divinity, endeavor to show that our present civilization, our arts and our sciences, are based on Christianity, are not thereby conferring a great honor upon the latter. For, if this were true, then, *a priori*, Christian art and Christian science, all present-day culture and civilization, and our so-called Christian state, ought to be just as infinitely superior to anything of the kind which ever existed as Christian truth is to heathen error. That this is not the case is self-evident. Not even the Christian temples—like St. Peter's at Rome or the Cologne Cathedral—excel the Temple of Diana at Ephesus or the Parthenon or the magnificent temples of India in any degree as Christianity excels those heathen religions. The Madonnas of Raphael or Murillo are no higher types of art than the Venus of Medici or the Apollo of Belvidere. Both art and nature are, indeed, of Divine origin, and all the laws of art are given in nature. But divine is not the same with Christian. Divine is the general revelation of God, accessible to all humanity, the universe; Christian is the special revelation of God in Christ, which is received only by the Holy Spirit. There can be, therefore, neither Christian nature nor Christian art. As F. von Baader has truly said, "There is but one Christian art—*i. e.*, the art of bearing the cross."

Turning to the moral condition and elevation of so-called Christendom, it is found that the morals of the Court of Constantine already were worse than at times those in Egypt, Greece, or in Rome under the republic, or even under Titus, Hadrian Trajan or Marcus Aurelius. Still worse they became in "Christian" Rome under the Borgias. The

entire Middle Ages, with their inquisition, witch trials and Thirty Years' War—three of the most horrible spectres in the world's history, occasioned by an erroneous conception of Christianity—were, from the standpoint of civilization, a decided retrogression as compared with Egyptian, Greek or Roman times.

It is absurd to believe that Christianity can bless a people which does not truly possess it. Christian faith makes happy and saves, both here and hereafter; but only him that believes, and not also by a sort of contagion his neighbor, who ridicules or hates or despises that faith. Such an one has only—and this applies to nations as well—the greater condemnation. It were bitter irony to hold up for veneration as the product of the true doctrine of Christ all the present-day culture and civilization of the self-styled "Christian" nations of Europe, with their impotence and helplessness over against the rising tide of socialism and anarchism, with their stock-jobbing and lottery swindles, with the frightful condition of the great cities, with their Godless science and literature, their sensual, and often immoral, art, in short, with all their open or concealed alienation from and hatred of God. Christ sent His disciples into the world as "sheep among wolves," as a light to reveal the darkness and evil of the world, as a salt to arrest its corruption; and this they have been for eighteen centuries. That they have been influencing their surroundings for good is not to be denied. But it is just as true that their mission never has been to civilize the world. And as soon as the churches begin to regard this as their mission it is invariably the signal for spiritual decadence.

Christ would have gladly comforted His apostles over His departure with the prospect of a world conquest and the introduction of a Christian world-era. But, far from it, He predicts for them hatred, tribulation, persecutions, unto the end of the age, and asks, When the Son of Man cometh, shall He find the faith on the earth? A question which He answers elsewhere in the negative. As it was in the days of Noah, so shall it be when the Son of Man cometh. In this parallel between the coming catastrophe in the world's history and the destruction in their sins of a former genera-

tion full of violence and wickedness, Christ plainly denies the dream of so many of His followers—the dream of Christian progress. For what could be the object of those terrific and destructive judgments over the world and nature at the end of this age, as Christ foretells them and of which Revelation is so full, if until then this present world and generation is to become more and more civilized and Christianized? The world is not, and never will be, the Bride of the Lamb.

Out and Into

He brought us OUT * * * that He might bring us IN (DEUT. vi, 23).

I.

Out of the distance and darkness so deep,
 Out of the settled and perilous sleep;
 Out of the region and shadow of death,
 Out of its foul and pestilent breath;
 Out of the bondage and wearying chains,
 Out of companionship ever with stains;—
 Into the light and the glory of God,
 Into the holiest, made clean by blood;
 Into His arms, the embrace and the kiss,
 Into the scene of ineffable bliss;
 Into the quiet, the infinite calm,
 Into the place of the song and the psalm.
 Wonderful love, that has wrought all for me!
 Wonderful work, that has thus set me free!
 Wonderful ground upon which I have come!
 Wonderful tenderness, welcoming home!

II.

Out of disaster and ruin complete,
 Out of the struggle and dreary defeat;
 Out of my sorrow and burden and shame,
 Out of the evils too fearful to name;
 Out of my guilt, and the criminal's doom,
 Out of the dreading, the terror, the gloom:—
 Into the sense of forgiveness and rest,
 Into inheritance with all the blest;
 Into a righteous and permanent peace,
 Into the grandest and fullest release;
 Into the comfort without an alloy,
 Into a perfect and confident joy.

OUR HOPE

47

Wonderful holiness, bringing to light!
 Wonderful grace, putting all out of sight!
 Wonderful wisdom, devising the way!
 Wonderful power, that nothing can stay!

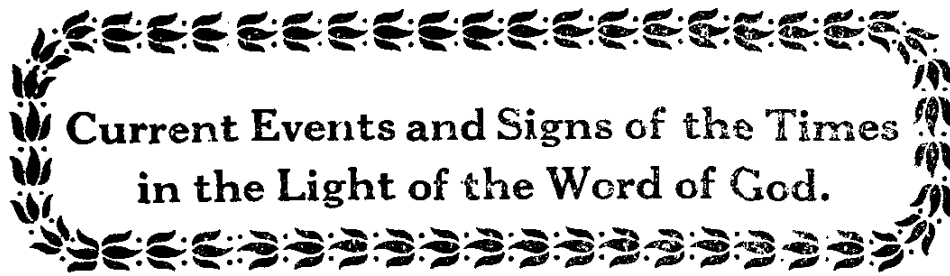
III.

Out of the horror at being alone,
 Out, and forever, of being my own;
 Out of the hardness of heart and of will,
 Out of the longings which nothing could fill;
 Out of the bitterness, madness and strife,
 Out of myself, and of all I called life;—
 Into communion with Father and Son,
 Into the sharing of all that Christ won;
 Into the ecstasies full to the brim,
 Into the having of all things with Him;
 Into Christ Jesus, there ever to dwell,
 Into more blessings than words e'er can tell.
 Wonderful lowliness, draining my cup!
 Wonderful purpose, that ne'er gave me up!
 Wonderful patience, enduring and strong!
 Wonderful glory, to which I belong!

IV.

Out of my poverty, into His wealth,
 Out of my sickness, into pure health;
 Out of the false, and into the true,
 Out of the old man, into the new;
 Out of what measures the full depth of "LOST!"
 Out of it all, and at infinite cost!
 Into what must with that cost correspond,
 Into that which there is nothing beyond;
 Into the union which nothing can part,
 Into what satisfies His, and my heart!
 Into the deepest of joys ever had—
 Into the gladness of making God glad!
 Wonderful Person, whom I shall behold!
 Wonderful story, then all to be told!
 Wonderful all the dread way that He trod!
 Wonderful end, He has brought me to God!

M. T.



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

The League of Nations. The League of Nations is now in existence. How long it will exist, what changes soon may come, and how long the pact will hold, the near future will soon teach us. No thinking man will expect that this lining up of nations is going to make an end of war forever. The editor of the London *Daily Express*, who visited New York recently, said in an interview:

“Americans are living in a glass house three thousand miles away from the scene of this trouble, under the delusion that no one can throw a brick through it. About the war being over you are mistaken. The war is not over. It has only begun. The Jugo-Slavs, Czecho-Slavs, Serbs, Roumanians, Hungarians and the other smaller nations will be fighting for another fifty years.”

Some statesmen are very outspoken, and tell us that the League of Nations is no assurance against another war. And every Christian who pays heed to the sure word of prophecy knows that as long as this age lasts and the Lord Jesus has not come back, there will be war, and that the worst catastrophe is yet to come. The blessing of God cannot be upon this league with heathen nations in it, which, with some of the others, have shown their shameful greed. The blessing of God cannot be upon this league, for He was never once mentioned, nor was His merciful help requested in public prayer.

Japan's diplomatic victory points to her future domination of the greater part of Asia. A special correspondent of the New York *Evening Sun* gives a little of the way in which this victory was won:

Settlement of the Japanese question is one of the biggest things accomplished at the Peace Conference. It means Japanese control

of the Orient comparable only to American dominance of the Western Hemisphere.

Japan and the United States are the two great victors in this war, each having sacrificed little and gained much through participation in the victory. From the beginning the Japanese have been building steadily in a diplomatic way toward the result finally achieved in the Peace Conference. They used the weakness of the Entente and the collapse of Russia to extort, first from England and then from France, treaties recognizing Japan's reversionary rights to all German possessions in China and in the northern Pacific. They have used the same situation to obtain from the United States the Lansing-Ishii agreement recognizing Japan's superior interests in the Far East.

Japan has now used President Wilson's need to get a League of Nations accepted to obtain a further and more explicit recognition of the same principle and to secure rights which Chinese say mean not merely domination of a province of 30,000,000 people, but also, through control of the railroad running from Peking to Tientsin, the practical economic mastery of the great Chinese Empire. Granting of the port of Tsing-Tao to Japan and the control of the important railroad is slightly camouflaged by a provision for Chinese guards under Japanese direction.

Undoubtedly this is a clear violation of the "fourteen points," but as a matter of fact President Wilson had little choice. The situation was as it always has been in the Orient. There was no way of stopping Japan's progress into China except by force of arms. Had the Peace Conference refused Japan's claims, Japan would undoubtedly have withdrawn from the conference and entered China in defiance of the will of the conference.

On European ground the league is of much interest. Germany is not in it and will probably keep out of it. When Russia's chaos begins to take on some other form, then we may see an alliance between Russia and the northeastern part of Germany. Southern Germany may constitute a republic and then fall in line with the league. But these are mere suppositions on the ground that the happenings in Europe are making rapidly for that League of Nations, a Western and a Northeastern confederacy, predicted in the Word of God.

The sad feature thing is that nominal Christendom with its leading men is jubilant over this League of Nations, and men speak of it as if it were one of the greatest triumphs of Christianity. They tell us that "the kingdom is now sure to take in the whole world," that the League of Nations, world-

wide prohibition, is going to make the world a safe place to live in. And then their plans to have a great "World-Church." How can a true believer ever speak of a "World Church"? Confederacy is in the air, and in due time there will be a "World-Church," the final Babylon, with the Papacy at the head, uniting with the League of Nations. Oh, what incentives for the child of God to watch! Watch, for ye know not the hour.

Can Peace Come from Such Seed? In the London (England) *Review* there appeared recently a real good poem by Major Guy M. Kindersley on "The League of Nations."

Peace, cry the lying prophets. Peace, from a Sowing of Hate?
 Gather ye figs of thistles, though ye rise up early and late?
 Will ye garner Truth from Falsehood, fruit from a rotten tree?
 Will sweet come forth from bitter, fresh streams from the salted sea?
 Ye have mocked and spurned My Beloved, and built your house on
 the sands,
 And the waves have beat against it (behold! how much of it
 stands?)
 Ye have made a tomb of My garden, have sown my wheat with
 tares,
 And now ye look for a harvest that only My good seed bears.
 Ye may sign and seal your parchments, your legions may disperse,
 Ye may strip the strong of his armor, and put him under a curse;
 But except ye become as children, and love as the children love,
 Ye find not the Peace of nations, nor enter My peace of above.

The Beast Lifts the Head in Our Land. Newspapers, politicians and others have belittled the danger of Bolshevism in our land. Authorities have permitted radicals to hold their meetings since the signing of the armistice and the Government has taken even good-naturedly some harsh criticism and worse things than criticism. All this under the supposition that there was not much danger of the red movement, the movement of complete lawlessness ever making much headway in this country. A very rude awakening has come. About forty deadly bombs, addressed to leading citizens, statesmen, mayors, lawyers and others, were found in the mails and providentially discovered. The way the plot was discovered and what happened in connection with the mailing shows the hand of God. As

a high postoffice inspector said: "This thing has strengthened my faith in God."

According to the description of the bombs, the mechanical portions, the chemical preparations in the tubes, everything was of the highest workmanship, and showed that skilled men and experts had their hands in this dastardly crime. It shows that the scheme did not come from some illiterate foreigners, but that brains were behind the attempt to commit wholesale murder.

But it shows the grave danger there is in this land, also. New acts of violence may be expected from the same source. Lawlessness will not down; it will increase. The Bible says so. And as the Gospel of Christ, the power of God unto salvation, is increasingly rejected and its preaching neglected, the world will find out yet the full power of the god of this age—Satan—the murderer and liar from the beginning.

The Cost of the War. We do not mean what the war cost to all the nations, but what it cost the United States.

The war cost the United States \$21,294,000,000 up to April 30, 1919, according to an estimate furnished by the statistics branch of the war department.

Two-thirds of this, or about \$14,000,000,000, was expenditures incurred by the war department, it is officially announced.

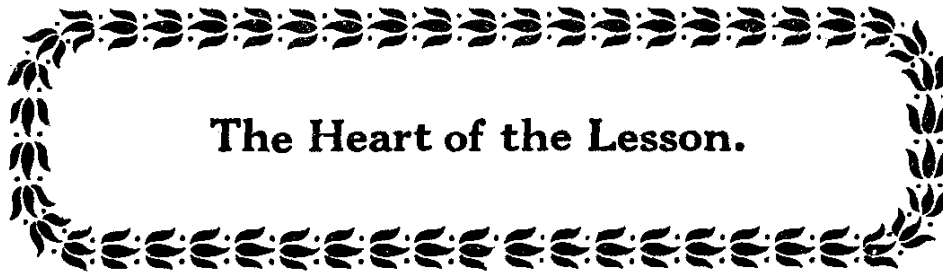
In the general total, taken from treasury reports of disbursements from all departments, loans to the Allies are not included.

The figures given in the estimate are these:

Disbursements, April 6, 1917–June 30, 1918.....	\$10,051,000,000
Disbursements, July 1, 1918–April 30, 1919.....	13,312,000,000
	<hr/>
Total, April 6, 1917–April 30, 1919. . .	\$23,363,000,000
Estimated expenses under peace conditions.....	2,069,000,000
War cost to April 30, 1919.....	21,294,000,000

This total, war statisticians point out, represents the money outlay during the war period in excess of what the government expenses would have been under peace conditions. The estimate used for peace expenses is based on the expenditures during the years 1912-1916, inclusive.

Twenty-one billion is a staggering figure and a tremendous burden even to so rich a nation as the United States.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS
FOR JULY AND AUGUST.

THE LORD'S SUPPER

(July 20, Matt. XXVI:26-30, Aug. XI:23-29.)

Golden Text I Cor. XI:29.)

Daily Readings.

Monday, July 14, Exod. xii:1-20; Tuesday, July 15, Exod. xii: 21-36; Wednesday, Matt. xxvi:17-30; Thursday, July 17, Mark xiv:12-26; Friday, July 18, Luke xxii:1-23; Saturday, July 19, Acts ii:37-42; Saturday, July 20, I cor. xi:23-34.

I. LESSON OUTLINE.

1. "The New Testament in My Blood;" Matt. xxvi:26-30.
2. Showing the Lord's Death till He come; I Cor. xi:23-26. 3. A Worthy Remembrance; I Cor. xi:27-29.

II. THE HEART OF THE LESSON.

In our study of this lesson we would have in mind some of the special statements of the Holy Spirit in His word to us about this memorial feast. We are here remembering a crucified Christ and showing forth the death of the Lord till He come. In giving to the disciples the cup our Lord says to them, "This cup is the New Testament in My blood." In Hebrews ix:16, 17 the Holy Spirit calls attention to the well known fact that a man's will or testament is of force only through his death. And the application is to the Lord's death putting in force all the will of God as set forth in the New Testament. Our observance of the Lord's Supper is setting forth this fact. What fulness of peace and joy should be ours at this table partaking of these emblems.

Moreover we are here remembering a Person; do not miss this truth. We can only remember one whom we have come to know in some way. Our knowledge of Christ is that of the

heart by faith. And as such we can remember Him. But the one who does not thus know Him has no right whatever at the table. One who knows Christ could never hold anything that is wrong concerning His person or work. And such an one could not continue in an wryong way of life or in any evil that would bring dishonor and shame to Him. This is God's own safeguard of the table. But how privileged to be thus enabled to remember the One we have come to know (I Pet. 1:8, Song of Solomon V:10.)

Then it is also the showing forth of His death, or the manifesting of His death till He come. But pray consider to whom we are manifesting this death. This fact is not fulfilled in our showing it to one another however true that may be. Nor does it mean that we are showing it to the world; for so often the world is not cognizant of what is transpiring in the meeting where the people of God are fathered thus. May we not be showing it forth to our enemies; Satan and his hosts? Saying by the act of remembrance that we are putting our whole trust and confidence in Him, and that we find our whole peace and joy in Christ Jesus crucified? In the death of the One who has made full atonement for our sins? Above all are we not showing it forth to our Lord Himself and to our God and Father as saying that our hearts go out to His beloved Son; and how we find our whole heart joy and satisfaction in Him?

Then it is the showing forth till He come. Every observance of this memorial feast is God's index finger pointing to the nearing advent of the Lord Jesus. What a blessed consummation of the feast is His presence some day soon. And how great our privilege to be thus keeping tryst with Him from Lord's Day to Lord's Day! How blessed would His coming be should He find us thus engaged remembering Him with full praise and with joy and gladness of heart! Such a heart would ever be coming worthily to the table. Remember that it is the manner of our coming that is pressed home to our hearts here! And it is the privilege of every born again one to thus come: as seeing Christ his alone all sufficient heart satisfying Redeemer and Savior. And with fulness of praise and worship of the One who loves us and gave Himself for us.

CHRISTIAN FELLOWSHIP.

(July 2, Acts ii:42, 46, 47, Phil. iv:10-20.)

Golden Text 1 John i:7.

Daily Readings.

Mon., July 21, Psa. cxxxi:1-cxxxii:8; Tues., 22, Mal. iii:1-18; Wed., 23, Rom. xii:1-16; Tues., 24, Phil. i:1-18; Friday, 25, Heb. x:1-25; Sat., 26, I John iv:1-13; Sun., 27, Acts ii:42-47, Phil. IV: 10-20.

OUR HOPE

I. LESSON OUTLINE.

1. A Fellowship in the Spirit; Acts ii:42, 46, 47. 2. A Fellowship in Affliction; Phil. iv:10-14. 3. A Fellowship in Continued Grace; Phil. iv:15-1. 4. A Fellowship Fragrant to God; Phil. iv:19, 20.

II. THE HEART OF THE LESSON.

Our new birth by the Spirit through the word makes us children of God (Gal. iii:26, Rom. viii:14-16.) This brings us into the family of God and into the fulness of the blessed fellowship spoken of in I John i:1-3. We have the same Father and Savior and are joint partakers of all the fulness of grace and blessing and mercy that is for God's children in Christ Jesus (I cor. xii:13.)

One of the most blessed and delightful privileges is that of expressing this fellowship for one another as set before us in the portion of the lesson from Philipians. The little company at Philippi had been gathered by the Spirit to Christ Jesus in strange ways. First at the riverside prayer meeting Lydia and her household. And then the demonized girl had no doubt been brought in. And then the jailor and his family and perchance some of the prisoners from the jail. They never forgot Paul in prayer and ministry to him. They had fellowship with him in the Lord. The statements here are helpful and precious.

When Paul was in bonds for Christ at Rome this company of the saints never forgot him. What they had commenced to do while he was yet in Macedonia at Thessalonica they continued to do. And how greatly was Paul's heart refreshed. Not spasmodically but continuously their fellowship was enjoyed by this man of God; what encouragement and help to him. But consider something here: their giving was like that of the Macedonian believers (II Cor. viii, ix). First it was to the Lord. Do not miss this grace. We are not bestowing our bounty upon an object or a fellow saint, but first of all upon our Lord and Savior Jesus Christ. This makes it measure up to the fruit that aboundeth to our account, and for which Paul was so desirous in the case of the Philipians. Remember that God can carry on His work without our gifts, but that we need to have the privilege and the joy and spiritual education and grace and love that comes alone through giving.

Remember too how fully the Lord stands pledged to supply all our need through Christ Jesus. This is not merely the temporal things that so often are unduly magnified and exalted. Nay, it concerns the spiritual needs that are preeminently important ones. Temporal things are so insignificant when compared with these really great things, and only God can meet these in Christ Jesus.

But do not miss the full force of the last verse of our lesson. Such fellowship from the heart as unto the Lord and to our fellow saints is that which is specially pleasing to the Lord; it has a spiritual fragrance to Him! O, the joy of being able thus to please our God and Father in these days! What pleasure a gift brings to us when the loving hand and heart of a child brings it. And how greatly does our God rejoice when the heart cheerfully and gladly offers to Him first of all that which we have to bestow. What a needed grace in these days of increasing materialism and worldly covetousness that is seen and felt everywhere. May God make this grace to abound in our hearts and lives to His honor and glory.

CHRISTIAN WORSHIP
(Aug. 3, John iv:1-10, 19-24.)

Golden Text, John iv:24.

Daily Readings.

Mon., July 28, Psa. lxxxiv; Tues., July 29, Psa. cxxii; Wed., July 30, Matt. iv:1-10, vi:1-6; Tues., July 31, I Cor. xiv, 1-20; Fri., Aug. 1, I Cor. xiv:21-40; Sat., Aug. 2, Jno. iv:1-26; Sun., Aug. 3, Jno. iv:27-54.

I. LESSON OUTLINE.

1. A Journey of Grace; vv. 1-6.
2. A Searching Talk; vv. 7-10.
3. A Call to Worship; vv. 19-24.

II. THE HEART OF THE LESSON.

The central truth of our lesson is found in verse 23 in the words "The Father seeketh such to worship Him." That was the mission of Christ to this world. That was why He suffered death in our stead upon the cross, that He might redeem us and make us true worshippers of God. Remember that service is secondary and ever springs in fulness of power from true worship of God in spirit; as witness the sequel in the journey which this woman took back to Sychar to bring out the people to see and hear Christ. This is the important need of the day. All our inefficiency and failure in service is due to lack of real definite heart worship of God. Time spent in His presence at the throne of grace is not by any means wasted. It is the place where all true christian efficiency can be increased and intensified. But in our modern notions of walking with the Lord this is relegated to a back place.

Note well the method of our Lord in securing this worshipper at Sychar's well. He purposely went through Samaria contrary to the custom of the Jews, that He might meet this poor soul at high noon, when she thought to escape the notice of all people in her necessary journey to the well. With what tender

OUR HOPE

grace and consummate wisdom and skill did our Lord elicit the confession of her real state before God. Never had she been spoken to so kindly and yet so positively in all her life. No wonder that her heart was reached and she brought to personal saving faith. For such was the case, as witness that fact that the very thing which called her to the well—the drawing of water—was set aside and forgotten, in the greater work of telling about her new found Savior to the men of the city. With what eagerness of grace and love she heralded the message of Christ to her fellow townsmen.

Note too that she was what she pleased to term a worshipper of God. Yet judge her not harshly: we have far greater reason to condemn the present godless, Christless professor who names the name of Christ without ever knowing anything about the saving power of that name. And who would dignify his attendance upon church service by the name of worship. Remember that no unsaved unregenerate person, even though a member of church, or even though standing in the pulpit, can possibly worship God. The worship which our Father demands is that of the Spirit in spirit and in truth. And this is an unknown and unreckoned quality, with the unsaved people.

It would be well to couple with this the words of the Holy Spirit in Heb. x:19-25, where we have shown us our access into the presence of the Father through the new way in Christ; the rent vail giving us the privilege of access to that presence. With such a provision the Spirit presses upon us the need of drawing nigh in the fulness of faith to worship our God and to present to Him our requests. We may not miss the importance of this in this present day. Everywhere the demand is for efficient men and women in all departments of life. And God is demanding just now high spiritual efficiency, efficiency that cannot be had in any college seminary or school. It is obtained alone in the fulness of fellowship with Himself in prayer. It is of prime importance that the people of God in these last moments be found more than ever in worship; for so soon are we to be transferred to the place of worship in His presence.

WINNING OTHERS TO CHRIST

(Aug. 10, Acts xvi:9-15, Jas. v:19, 20.)

Golden Text Acts 1:8.

Daily Readings.

Mon., Aug. 4, Luke xix:1-10; Tues., Aug. 5, Jno. iii:1-16; Wed., Aug. 6, Jno. x:27-38; Tues., Aug. 7, Acts xx:1-21; Fri., Aug. 8, Acts xxviii:1, 31, Sat., Aug. 9, Acts xvi:1-15; Sun., Aug. 10, Jas. v:1-20.

I. LESSON OUTLINE.

1. A Macedonian Call; vv. 9, 10. 2. A Riverside Prayer Meeting; vv. 11-1. 3. A Household Brought to Christ; vv. 14, 15. 4. A Sinner Saved; Jas. v:19, 20.

II. THE HEART OF THE LESSON.

It will help us much to a real understanding of this lesson to remember that Paul's query at the time of his conversion on the Damascus Road was the key note of his life: "What wilt Thou have me to do?" In a very marked way the Holy Spirit guided the Apostle to the needy field of work at Philippi. All the doors he sought to enter in Asia Minor were closed against him and he came to the seaside at Troas not knowing what the Lord might wish him to do. Here in a vision of the night the way is made plain through the call of the man of Macedonia, and the obedient servant of the Lord crosses the sea to Philippi. This is of great interest to us today. It was the coming of the gospel to Europe; and then on to us as at this day. We are in a sense the fruits of that first mission work at Philippi.

The riverside prayer meeting with the handful of women is the place of the first testimony. And these earnest souls are prepared to receive the gospel with all readiness of the heart and mind. And the first company of saved people are gathered unto Christ by the simple power of the gospel of God. The lifting up of Christ was effectual at Philippi. It is even so today (Jno. xii:32). Nothing else that man may present is at all effectual to the help and blessing of souls. Beware of the modern methods of christendom. Mark the power of the gospel to save. First the keen intelligent business woman, Lydia and her household. Next the demonized girl. And then the hardhearted jailor. All saved through faith in the same Christ Jesus. And this company continued in full and blessed fellowship with Paul in the gospel of Christ, and the seeking to win souls to the Lord. The opening verses of the epistle to the Philippians tell us a precious story in this connection. In fact the whole epistle should be read in connection with this lesson.

It may not be amiss to remember too that God is desirous of having households united in Christ Jesus. Here are two of these—the household of Lydia and that of the jailor. And we read of others in the word also. Moreover the word from the lips of Paul to the jailor are deeply suggestive, (Acts xvi:31). It presents this thought to us, that when one member of the household is saved it gives them a claim upon God for all the rest of the family. And when by faith we claim the promise from God, He will surely grant our heart's desire in the matter. Do not miss the privilege of putting in your claim by faith to the Lord.

OUR HOPE

The words in James connect this matter of winning others to Christ with prayer. We may not miss this fact of the great importance of definite and believing prayer to God for the unsaved. The Spirit definitely calls us to prayer in I Tim. ii:1 etc. And gives us the assurance of the will of God concerning the salvation of men in II Pet. iii:9, I Tim. 11:4. It opens to us a vast field of opportunity and privilege and responsibility. More especially in these days when we are so near the time of our Lord's return. And when the enemy is busy deluding souls by all that is false. And seeking to have the people of God expend time and effort along humanitarian, philanthropic lines that are only putting men in the broad road that leads to eternal ruin and destruction. What need to awake and call upon the Lord and be busy about the work of the Lord in the proclamation of the gospel of His grace to men.

CHRISTIAN MISSIONS.

(Aug. 17, Acts 1:8, xiv:8-20.)

Golden Text Mark xvi:15.

Daily Readings.

Mon., Aug. 11, Matt. xxviii:1-20; Tues., Aug. 12, Luke xxiv:32-48; Wed., Aug. 13, Acts xxvi:12-20; Thurs., Aug. 14, Rom. i:1-16; Fri., Aug. 15, Rev. xiv:1-8; Sat., Aug. 16, Acts I:1-14; Sun., Aug. 17, Acts xiv:1-20.

I. LESSON OUTLINE.

1. Power for Service; Acts 1:8. 2. A Wondrous Miracle; Acts xiv:8-12. 3. A Glad Message; Acts xiv:13-18. 4. Bitter Persecution; Acts xiv:10, 20.

II. THE HEART OF THE LESSON.

Our commission is from the One whom the Father sent to be the Savior of the world. He says, "As My Father hath sent Me into the world, even so send I you." From Him in resurrection life and power (Matt. xxviii:18-20.) From Him as head over all things to His church (Eph. i:20-23.) A commission that is all inclusive, embracing every born again one in the world. A commission that has never been superseded, and awaits our fulfillment of it quickly in this rapidly closing end time of the age. A commission that is imperative because of the great need of the lost and perishing ones around us at home and abroad. What a privilege is ours! How great our responsibility to God in this matter!

The typical messenger of our lesson readily finds the needy places of the earth, for he is under the direct leadership of the Head of the church. Heathen Lystra is a proper place so far as

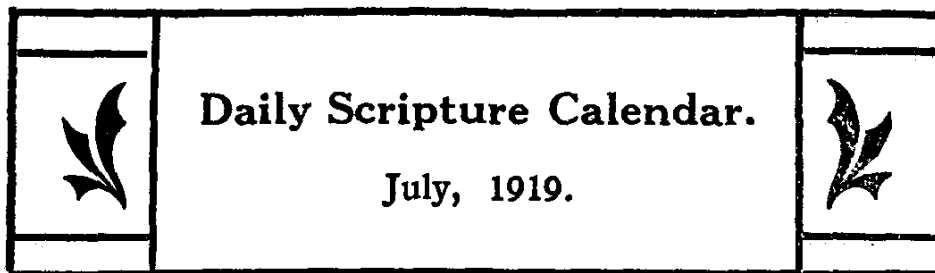
need is concerned. And God opens the door for His workers in the strangest places and in the most wondrous way even as at Lystra.

Comparing this miracle at Lystra with the one recorded in Acts III at Jerusalem, we see that the two men are typical of the unsaved among the Jew and the Gentile. Spiritually all are lame and unable to walk in the ways of God. Unable to do anything to please God in any way. But the name of the Lord Jesus is sufficient to the help and salvation of both Jew and Gentile. Even so now the gospel is the alone power of God to salvation to every one that believeth; to the Jew first, and also to the Greek. And it is this gospel which is being committed to the care of the people of God and which the Lord is calling upon us to truly and fully minister in these last needy days to a poor needy world. And O, the miraculous power of it! O, the wondrous grace of the Lord to the salvation and the help of precious souls.

The enemy will not however lightly brook the deliverance of any souls from his power and thralldom. And so we have him stirring up the people to offer divine honors to the ones who had so miraculously helped them. And when these are refused by Paul, then arousing the bitterest opposition and persecution that came well nigh killing Paul. In fact the people thought him dead. This is the line of things today. Satan would neutralize the gospel and its power by attempting to compromise us with the worst of evils. But failing in this he will go the very limit of his power in attempting to bring distress and trouble upon the workers. But what the Lord desires is absolute faithfulness to Himself and His word. Only thus can we truly help poor lost sinners and do His work effectively. To lead men to Christ we must needs keep very far from the modern methods which tend to put the workers down upon the level of the world in order to reach and help men. It is of the enemy and never succeeds in really helping and blessing souls in the things of God. God has only promised success to His word saying, "So shall My word be that goeth forth out of My mouth; it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv:11. And the abiding command is "Preach the Word." II Tim. iv:2.

God demands separation for His Church—those who are truly members of the body of Christ.

"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? And what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and **be ye separate**, saith the Lord" (2 Cor. 6:14-18). See also 2 Cor. 7:1; 1 Cor. 5:6; 10; 16-22; Eph. 5:11; 2 Thess. 3:6, 14.



July 1. "To all that be in Rome, beloved of God, called saints" (Rom. 1:7).

The saved of this dispensation are called by the name "saints" upwards of sixty times while they are called "Christians" only three times. In this passage there is no reference to a title for believers, or a name by which they are called. They are saints, by their calling of God. It is position, for the word "saint" is from the same root word as "sanctify" and "holy". We are not saints by personal perfection, but by the calling and placing of our God. This calling, however, suggests a life of faithfulness.

July 2. "For by one offering he hath perfected for ever them that are sanctified" (Heb. x:14).

Some are already perfected for ever in the sight of God. What a high calling! What rest and peace to the conscience of a troubled heart to believe this message! Of whom can so much be said? It is true of all them that are sanctified, or saints. Not true of some Christians who are better than others. It is true of saints in the sense in which all Christians are perfected forever by the offerings of Christ.

July 3. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. vi:12).

Eternal life is the present possession of every one who believes on Christ. To eternal life we are called and to us it is promised (1 John ii: 25). We possess it now: We are yet to enter into the experience of it. Our present calling and possession is unto eternal life even all that it now is and all that it will ever be.

July 4. "For, brethren, ye have been called unto liberty" (Gal. v.:13).

There is liberty into which we are called. It is our position in grace. For this we are to "stand fast" (v. 1), and it is none other than the foretaste of the "glorious liberty of the sons of God." It is not freedom to do anything our sinful hearts may desire: it is freedom to do anything we desire when He is working in us "both to will and to do of his good pleasure". This new liberty does not narrow our latitude of life: it is freedom within the boundless things of God. It is passing from finite to infinite.

July 5. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. iii:17).

This does not picture some location where the Spirit is and

where believers might meet in liberty. It does not suggest special freedom of prayer and testimony in a meeting "where the Spirit is". He is always where one Christian is, and Christ is where two or three have met unto His name; but where the Spirit is the power in a life, which fact characterizes this dispensation (v, 6) in contrast to the age of law, there is liberty to live in the marvelous sphere of the will of God.

July 6. "God is faithful, by whom ye are called unto the fellowship of his son Jesus Christ our Lord" (1 Cor. i:9).

"Called into fellowship". This again is our priceless position, or calling. It is the normal experience of every Christian because into it he has been divinely called. The blessed fellowship, which is "with the Father and with his Son" can be broken by sin. This is a terrible fact, for who can measure the loss, either on the human or divine side, of one hour of broken fellowship? We do not have to plead for fellowship as though it were some special concession from God. It is ours by calling and He pleads with us when it is broken.

July 7. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called" (1 Pet. ii:20, 21).

It is a comfort to know that God does not make mistakes. Suffering, hereunto were ye called! A position, a calling in the infinite grace of God. He doeth all things well. He knows what is best. He, the Lord of Glory, chose the path of suffering when He could have chosen any path on earth, and He was guided by infinite wisdom in this choice. We do not choose by our own wisdom. But infinite wisdom has called us unto suffering.

July 8. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. i:29).

"It is given" speaks of a special gift to those He loves. After the cross and because of the cross is the crown. Because He was obedient unto death, the Father hath highly exalted Him. Why should not the same blessings be extended to those who are "as He is" in this world? They can suffer with Him and be glorified together with Him. Such is the love gift of suffering from God. It must never be estimated apart from the glory that follows.

July 9. "If we suffer, we shall also reign with him" (2 Tim. ii:12).

We cannot suffer with Him in that which He endured in the sacrificial death for us. "He by himself purged our sins". But the same burden for a lost world which took Him to that cross can enter our experiences. We too, may suffer for lost men. This will drive us to prayer and service.

July 10. "Not rendering evil for evil, or railing for railing: but contrawise blessing: knowing that ye are called, that ye should inherit a blessing" (1 Pet. iii:9).

We are called to inherit a blessing hence we should render blessings upon others, especially the undeserving; for who could be more undeserving than ourselves who are already called, or ap-

pointed to blessing? We are positioned in blessing. It is the air we breathe, the food we eat, the water to our thirsty souls, and the rest for our hearts. God help us to see our own meritless selves reflected in those whom we might think justly deserved our railing. "Let this mind be in you, which was also in Christ Jesus."

July 11. "Bless them which persecute you: bless, and curse not" (Rom. xii:1).

Oh strange unhuman and divine grace! But shall we not bear the very virtues of Him Who called us out of darkness into His marvelous light? Shall we not conduct ourselves according to the custom of the new family and household into which we are now eternally placed? A passion to bless and to be a blessing to every person we meet is the possibility and provision for us all. God alone can so reproduce Himself in us.

July 12. "But the God of all Grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you" (1 Pet. v:10).

Our calling is again before us, but this time it is unto "his eternal glory". To this we are called. This is our rightful position by His sovereign grace and decree. We might be amazed even at some human measure of glory. This is not our calling; it is unto His *eternal* glory. No one can describe it. No one can imagine it. "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." "And the glory which thou gavest me I have given them."

July 13. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands" (Heb. i:10).

"Jesus Christ is Lord." What a revelation! He who was born of Mary and lived among men, poor, homeless and rejected, He is Jehovah of the Old Testament. He said, "As it is written, thou shall not tempt the Lord thy God". This is a quotation from Deut, vi: 16, wherein the name Jehovah appears. Jesus is Lord; but no one can say that He is Lord, apart from the Spirit (1 Cor. xii. 3). The Spirit must "take of the things of Christ and show them unto us". Christ is Jehovah-Redeemer.

July 14. "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen" (Gen. xxii:14).

The precious message in this title of Jehovah is that He will provide. It looks forward to the Lamb of God,—God's provision for sin; but our Lord is this Jehovah. "God was in Christ". He provided the Lamb and He Himself was that Lamb. "I and the Father are one". He is Jehovah-Jireh.

July 15. "For I am the LORD that healeth thee" (Ex. xv:26).

Jehovah-rapha,—Jehovah that heals. How wonderful have been his healings of the physical ills of His people! This is a peculiar blessing for Israel. It is one of the manifestations of the Christ to His people. He healed their diseases. How wonderfully this

power is seen in the Kingdom (Mt. x. 1)! He heals the sin-sick soul and He heals the body of His redeemed, according to His will.

July 16. "For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation" (Ex. xvii:16).

The victory has just been won over Amalek. It was by the power of Jehovah. "The Lord our banner." Amalek is a type of the "flesh" which must always remain so long as we are in this body, but over which there is provided a complete victory (Gal. v. 16). "Looking unto Jesus" The Lord Jesus Christ is our Jehovah-nissi.

July 17. "Then Gideon built an altar there unto the LORD, and called it Johavah-shalom" (Judges vi:24).

In this Old Testament picture we are reminded that the Lord hates and judges sin, yet He loves sinners and saves them through the shedding of atoning blood, Christ is our Jehovah-shalom. He is our peace. He has provided our peace with God. This is a great deal for a hopeless sinner to say. All praise be unto Him alone!

July 18. "The Lord is my Shepherd" (Ps. xxiii:1)

Jehovah-ra-ah was the Shepherd of Israel and will be to the end. Jesus our Lord is Jehovah-ra-ah of the New Testament. He is the "Good Shepherd" who giveth His life for the sheep. He is the Great Shepherd who was brought again from the dead to care for His sheep. He is the Chief Shepherd who will come again to reward His own. He is our Jehovah-ra-ah.

July 19. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (Jer. xxiii:6).

In the kingdom on the earth the Lord Jesus Christ will reign and will be worshipped and glorified as "The Lord our Righteousness". He is our righteousness today. He is our Jehovah-tsidkenu. He has been *made* unto us righteousness. Thus we stand forever accepted in the Beloved and perfected in Him.

July 20. "And the name of the City from that day shall be, The LORD is there" (Ezk. xlviii:35).

"The Lord is present". This picture is of the days of His coming glory in the earth. The blessing will be all centered about Him. He is *absent* now. He will be *present* then, and He will be all the glory. He is present now "in the midst" and so He blesses. He is present in the believer's heart and there is glory. He is our Jehovah-shammah.

July 21. "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mk. v:19).

Jesus Christ is Lord."—Elohim of the Old Testament. As the message appears in Ps. lxvi. 16, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." As Elohim,

He is all that God is revealed to be in the Old Testament. The Lord Jesus Christ did not represent God. He *was* Elohim. "In the beginning was the Word, and Word was with God, and the Word was God."

July 22. "Also I heard the voice of the Lord, saying, Whom shall I send and Who will go for us? Then said I, Here am I; send me" (Isa. vi:8).

Isaiah has just seen Jehovah high and lifted up. Jehovah is King, Now he falls before Adonai, the Lord his master. "Here am I, send me". But how marked the difference between LORD,—Jehovah the covenant-keeping God, and Lord,-Adonai the Master! Jehovah deals with Isaiah's sin. Adonai is the Master of his service.

July 23. "And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD?" (Ex. iv:10, 11).

Moses rightly addressed Jehovah as Adonai Lord since his service is in question. But the divine reply is of creation and power and Jehovah said unto him, "Who hath made man's mouth?" Moses had to deal with Jehovah, but all service was rendered to Jehovah as Adonai, Master, Lord. How this anticipates the blessed relationship of the Christian to his Lord!

In the great supper of Luke, xiv. 16-24, the last word we hear from the servants sent is, "Yet there is room!" and the responsive word of the lord of the feast is, "That my house may be full!" This tells it all. God has a place in His heart to be filled, a place that none can fill but the lost sinner! What a deception has Satan practised on poor lost men in making them think God is unkind and grudging in His offers, that He is exacting from them instead of giving freely, to display His own riches!

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord: only let your flocks and your herds be stayed; let your little ones also go with you."

"Leave your possessions," he says: and how many leave their possessions! Themselves are saved; but their business, their occupation, these are still not sacred things, they are secular: what have these things to do with the salvation of the soul? But God says, No: bring them all out of Egypt: yourselves, your families, your property, all are to be Mine. And, in point of fact, His they must be if we would ourselves keep them, for we cannot keep them of ourselves. . . . F. W. G.

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Editorials.

The Bridegroom and the Bride

The Lord Jesus Christ is the Bridegroom and His church, composed of all true believers, is the Bride. This is blessedly revealed in the fifth chapter of Ephesians. In the first part of this wonderful portion of the Word of God the church is spoken of as the Body of Christ, the one Body. Christ is the head in glory and His people are members in that Body. As believers we are one with Him; the life which is in the Head is the life which is in His members. But in the fifth chapter the Spirit of God brings out also the Love-relation which exists between Christ and His church and this is done under the figure of the union of husband and wife. He loved the church and gave Himself for it. His love is expressed by sanctifying and cleansing it with the washing of water by the Word, and in the future He will present it to Himself a glorious church, all holy and all beautiful. And here it is stated that the Lord loveth the Church as Himself, because she is a part of Himself; and "no man ever yet hated his own flesh." And when speaking of the union of husband and wife, the Apostle adds: "This is a great mystery, but I speak of Christ and the Church."

Another significant statement is made in the fifth chapter of Ephesians. The Apostle declares "For we are members of His body, of His flesh and of His bones." These words are found in the second chapter of Genesis. Adam spoke these words when he beheld for the first time the woman whom the Lord had built out of His side. Adam assuredly is the figure of Him that was to come (Rom. v:14). And the woman God gave to Adam is the first type of the church,

who, like Eve, is of the Body of Christ and the Bride of Christ.

It is strange that in view of such plain and blessed teaching of the Word of God some teachers should deny that the Church is the Bride of Christ destined in glory to become the Lamb's wife. Some of these teachers echoing the perversions of others, say that Israel and not the Church is the Bride of Christ. This may look as a very unessential matter, but we have found that this denial is only a stepping stone towards more serious errors, such as soul-sleep and the theory that the wicked are destroyed, or that there is a second chance.

The testimony of John the Baptist is quite sufficient to show that Israel cannot be the Bride of Christ. "He that hath the Bride is the Bridegroom but the friend of the Bridegroom which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice; this my joy therefore is fulfilled" (John iii:29). John the Baptist speaks of himself as the friend of the Bridegroom. He belonged to Israel and his great message was to announce the promised Kingdom to the nation, not this present dispensation and the church, as a certain theory claims. The Bride which the Bridegroom has is therefore a different body from Israel. Israel was put away by the Lord as the unfaithful wife; but some day the remnant of Israel will be re-instated. That will be when the Lord returns; then Israel will say "Ishi"—my husband—to the Lord (Hosea ii). She is put back into her former relationship.

But there are many more proofs that the Church is the Bride of Christ. In the last chapter of the Book of Revelation our Lord speaks of Himself as "The Morningstar." And then the Bride speaks with the Spirit "Come," welcoming the rising of the Morningstar and at the same time she gives the message of the Gospel of Grace: "Whosoever will, let him take the water of life freely." But is there anywhere in the Old Testament Scriptures a passage in which the coming of the Lord is promised to Israel under the symbol of the Morningstar? The symbol for Israel is "the

Sun" (Mal. iv:2). The Sunrise is preceded by the Morningstar. For this reason the Morningstar is the symbol of the coming of the Lord for His Saints, for the Church and therefore the Bride which says "Come" to the Morningstar is the Church. And Israel, the Jewish people, are nowhere seen in Prophecy waiting for Christ and while waiting, preaching the Gospel of Grace to perishing sinners, as the Bride says "Come." When the remnant of Israel gives its future testimony it will be the Gospel of the Kingdom, that the King is coming back. In the midst of the great tribulation they will wait on earth and call to heaven for the righteous Judge to rend the heavens and to come down.

Furthermore, the marriage of the Lamb as described in the Revelation (chapter xix) cannot mean Israel at all for the very simple reason, that when Israel is taken back into the favor of Jehovah, it takes place on earth; but the marriage of the Lamb takes place in heaven. Then again there is in Revelation xxi another vision of the "the Bride, the Lamb's wife." Her relationship is not with Jehovah, but with the Lamb. Her characteristics are heavenly and she comes down from God out of heaven at the end of the Millennium. But could that be Israel? Israel redeemed during the Millennium is on earth and not in heaven; but the church is in heaven. Still another evidence. The Bride under the symbol of a city, has in the foundations of its walls not the names of the twelve patriarchs of Israel, but "the names of the twelve Apostles of the Lamb" and we are told by the Spirit of God that the Saints who constitute the Church" are built upon the foundation of the Apostles and Prophets."

Precious to faith it is to know He is the Bridegroom and His Saints constitute the Bride of Christ. Our eyes are to be upon the Bridegroom. That is what the midnight cry demands: "Behold the Bridegroom"! It is not His Coming in the first place, but His Person. Oh! for a still greater vision of Him who is altogether lovely! And as He is ever fresh before our hearts and eyes, the vision which God's Spirit alone can give, then we shall wait for the com-

ing of the Bridegroom. And when He comes and takes His Bride home to the Father's house, what a gladsome day it will be, when union in Glory with Him takes place!



**The
Expression
of Love**

The expression of love to Him, who loveth us is not some kind of emotionalism, but practical obedience. How blessedly this is revealed by the Lord in His last words to His disciples, recorded in the Gospel of John. Linked with these gracious requests are the most precious promises, promises which are so blessedly deep and which should fill every heart with unspeakable joy. We let Him speak in His own words. "If ye love me keep my commandments" (xiv:15). "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him" (xiv:21). "Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him" (xiv:23). "As the Father hath loved Me, so have I loved you, continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments and abide in His love" (xv:9-10). "This is my commandment, that ye love one another, as I have loved you" (xv:12). The Lord wants the expression of our love in practical obedience. The heart which knows Him and enjoys His love can never be satisfied with anything less than that. It is not a legal obedience, but an obedience begotten by His own love. The Holy Spirit in us ever directs us to Himself and His words and then enables us to walk as He walk, to keep His words, as He kept the Father's commandments. Knowing His love, enjoying His love must result in obedience to Him. And that, according to His own words, brings fresh manifestations of His love and the Father's love to our hearts. How we fail in this practical expression of our love to Him! Reader, do you walk in obedience? Have you gone on in paths of disobedience, conformed to this present evil age, with little

reality in your Christian life and experience? Such is the condition of a large number of Christians. Many know the facts and doctrines of salvation, but the reality and power of it they do not possess. May such turn to Him whose Grace is ever ready to help those who are willing to receive it. A walk in obedience to His words, in dependence on Him, in blessed fellowship is the longing of the new nature. May the power of the indwelling Spirit make it a daily fact in our lives.



**So He
Bringeth Them** “He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so *He bringeth them unto the desired haven*” (Ps. cvii:30). Storm-tossed, troubled, tempted soul, the Lord is thy Keeper. Be of good courage, He has hold of thy hand and will bring thee through all the storms of life, the wild waves, the dangerous rocks, to the desired haven. He ever liveth and maketh intercession, and that is why we are so blessedly safe. Your life and the life of every one who belongs to Him is in His control. Fear not! As He guided millions of saints before our little earthly existence ever began, as He guided and kept and brought to the desired haven, the mighty hosts of martyrs, so will He bring us home. “He shall not fail; He shall not be discouraged.” As darkness increases, as storms gather, as winds become more contrary, as *He is nearing*, let us learn to lean hard upon Him and walk in greater dependence upon Him. “He bringeth them to the desired haven.”



**Deaf and
Dumb** But I, as a deaf man, “heard not; and I was as a dumb man, that openeth not his mouth” (Ps. xxxviii:13). This verse finds a beautiful application in the life of our Lord. While His ear was always open to the cry of the needy, the poor, the sick and the suffering, but concerning the things mentioned in the previous verse—“They lay snares for me, they that seek my hurt speak

mischievous things, and imagine deceits all the day long"—He was as a deaf man. Nothing could disturb Him and His peace. And while He opened His mouth and spoke the words of eternal life and peace, His wonderful words, in the presence of those who reviled Him, He was as a dumb man who openeth not his mouth. "Who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously" "As a sheep before his shearers is dumb, so He openeth not His mouth" (Is. liii :7).

What an example to follow! When the slanderous tongue charges God's Saints with evil things, or mocking lips ridicule, or jealousy belittles, the most blessed attitude is to be like a deaf man, who heareth not; and like a dumb man who openeth not his mouth. The Lord heareth and He can answer those who would do mischief to His people, whom He guards as the apple of His eye. And so He vindicates His servants and His Saints, when they act as He acted down here.

There is another blessed statement on the same line in Psalm cix:4. "For my love they are my adversaries, but I give myself to prayer." He answered His adversaries by giving Himself to prayer; He prayed for His enemies. Let us do likewise and we shall know what it means to have His peace.



Our Salvation is all of Grace. "For by
All of Grace Grace are ye saved through faith; and
 not of yourselves; it is the gift of God.
 Not of work, lest any man should boast" (Eph. ii:8-9).
 And that is a blessed foundation to stand upon. Here is
 rest, assurance, joy and peace. The knowledge of Salvation
 by Grace fills the soul with praise and produces the desire
 to be worthy of the Lord who loveth us.

But service for Him is also all of Grace. How beautifully the Apostle Paul testifies of this. "For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the Grace

of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the Grace of God which was with me" (1 Cor. xv:9:10).

He calls us into His service; He gives gifts, and all His members, He puts into His body, the church, as it pleases Him. He opens the doors. He opens hearts. He supplies physical strength and the needs of His servants who trust in Him. And the ministry is of Him. All truth we receive and pass on to others in witness bearing is the gift of Grace and not of ourselves." And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. iv:7). Some have come and claimed to have received new light, and still this claim is made. With it there is a belittlement of others, mighty instruments of the Spirit of God in the past. They say that it is something "new" they have discovered. But often the "new light" proves to be "old error" rekindled through a puffed up mind. Those serve the best, preach the best, and teach the best, who are humble, hide themselves, and who like Paul confess "Not I, but the Grace of God." Trusting Grace in service means power upon service and fruitfulness.

And finally Glory will be all of Grace. He gives both Grace and Glory. If boasting is excluded in Salvation and in Service, it will be equally excluded in Glory. Then shall we cast our crowns before His Throne and say "Thou art worthy, O Lord."



Let Us! The first time Babylon is seen in the Word of God is in Genesis xi. The whole earth was then in possession of a universal language and the peoples were all together. Then they said "Let us make brick"; "Let us build us a city and a tower, whose top may reach unto heaven"; "Let us make as a name." Thrice they said "let us." And God was watching and heard their arrogant language and in His own time He said "Let us"! "Go to,

let us go down, and there confuse their language, that they may not understand one another's speech. So the Lord scattered them abroad thence upon the face of all the earth and they left off to build the city." And the name of it was called Babel.

It was concentration, a federation which they attempted and it ended in confusion and judgment. There is a final Babylon coming. The world is coming together in the near future. Politically, commercially and ecclesiastically a great confederacy will come into existence and that is the Babylon of the end—time as revealed in the last book of the Bible. The material for this world federation is now being gathered and attempts to produce it are made in every direction. The "let us" spirit is the prominent, leading characteristic of these so-called reconstruction times.

We see it politically in the league of nations, which came into existence without prayer and which includes heathen nations. Only the blind world can expect something good to come from such a federation. It is just as the second Psalm tells us "the nations rage and the peoples imagine a vain thing." That Psalm predicts a confederacy of nations. "The kings of the earth set themselves, and the rulers take counsel together," but it is not good counsel, for the federation is "against the Lord, and against this Anointed (Christ)." And their purpose is "Let us break their bands assunder and cast away their cords from us." Then there is the federation spirit in commerce and among the workingmen. Bolshevism is a confederacy on radical lines. The "Industrial Workers of the World" aim at the same thing, one great big union to overthrow all governments and do away with law and order. There is also an ecclesiastical federation. Attempts are being made to produce a world-church which is to combine in one vast religious system Romish Catholicism, the Greek church and the Protestant churches. World-movements, world-schemes and world-federations are being planned everywhere. It is the same

old Babylon spirit. The nations of the earth say "let us"; capitalists say "let us," the workingmen say "let us," and Christendom says "let us."

This final Babylon will come into full realization and control after the Lord has taken His true church from the earth to glory. Then the final league of nations will be formed, domineered over by Satan's man, the little horn of Daniel vii. The spirit of anarchy and lawlessness will sweep the world and the deluded world-church, a Gospel-less and Christless thing and once more Rome will be the mistress of nations.

But then God will speak again as He spoke in the beginning of Babel—"let us go down." He will come down in the Person of Jesus Christ our Lord and bring to naught these wicked confederacies, executing judgment and enthroning Him as King of kings and Lord of lords.

May we, beloved reader, who are Christ's and who wait for Him, stand aside from this "let us" spirit and shun the big world movements. Many of our readers ask what they should do about the proposed religious federation. God's Word tells us what to do—to have nothing to do with it and not to be unequally yoked together with unbelievers. But let us go on with the Lord, trusting Him, serving Him and do the work into which He has called us.



**The Church
of the
Apostasy** All over our land new "church" enterprises are springing up. The people seem to be federation-mad. Community churches, Unity churches, etc., are started in many places, gathering together Jews and Gentiles and putting them into a religious melting pot. World-churches, world-religious movements, world-federations are in the air. It is the Babylon-spirit of the last days. And this spirit demands from God's true church a greater separation and closer walk with God and a more trusting dependence upon His

Spirit. The "Literary Digest" gave recently a paragraph of one of the N. Y. City churches, which has taken a definite stand against the Lord Jesus Christ and Christianity.

The Rev. John Hayes Holmes, pastor of the Church of the Messiah, avers in the *New York Tribune* that the step his church has taken in leaving Christ and Christianity out of its creed will put it abreast of the times. He elaborates:

"A spirit of progress is awakening in all religions, although it has not yet manifested itself in most churches. We believe the day of denominationalism is gone. I myself as a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about fifty Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose."

Christianity has not been "abandoned," the preacher declares, but the church has withdrawn from "denominationalism and sectarianism," and proposes to "embrace whatever is good in all religions." As a statement of purpose the members of this church have signed the following:

"This church is an institution of religion dedicated to the service of humanity. Seeking truth in freedom, it strives to apply it in love for the cultivation of the character, the fostering of fellowship, in work and worship, and the establishment of a righteous social order which shall bring abundant life to man.

"Knowing not sect, class, nation, or race, it welcomes each to the service of all."

The church's new "bond of union," which is to be signed by members, reads:

"We, the undersigned, accepting the stated purpose of this church, do join ourselves together that we may help one another, may multiply the power of each through mutual fellowship, and may thereby promote most effectively the cause of truth, righteousness and love in the world.

"Persons signing the above bond of union are accepted as members of the church."

And this man John Haynes Holmes has the audacity to say "I myself am a Christian"! By profession he is a Unitarian and a Unitarian is not a Christian for he rejects

the Deity of Christ. Here is the blindness which the Devil produces and his dupes are rushing headlong, like the swine of the Gadarenes to everlasting perdition.



Many years ago we met and knew intimately Dr. Nathaniel West. He was a very strong Bibleteacher and an ardent Pre-Millennialist. His scholarship was not an assumed one, but real. We came recently across a paragraph written by him.

All prophecy, Old and New, combines into one result, viz.: the assertion of the preservation of Israel as a separate people in the midst of the nations, so that, converted to the Lord, and re-established in their land, they may accomplish their Divine mission to the world, when Gentile times are ended, and take their place in the glorious Kingdom of God on earth. Jerusalem, recovered from the dust, shall, by reason of the revealed presence of the "Glory," the personal "Epiphany" of Christ, become the sustaining centre of the millennial kingdom under the whole heavens—her name, "Jehovah-Shammah" ("the Lord is there"). No greater delusion is anywhere in the world than this, that the millennial age precedes the Second Advent, or that the Gentile Church has taken Israel's place in the Kingdom of God on earth.

The popular idea that the world will be converted before Christ comes, is a fiction. It has no warrant in the Word of God, nor in the creeds of Christendom, whatever it may find in post-millennial speeches, resolutions, commentaries and dogmatics. Luther, Calvin, and Knox all repudiated it, the first calling it "a falsehood forged by Satan to blind men to the truth"; the second saying, "There is no reason to expect it"; the third adding, "It will never be done till the righteous King Himself shall appear." And so does all prophecy, Old and New, support Paul's grand argument, that Israel's mightiest mission is yet future, and the world's conversion its most glorious result, at the Second Coming of the Lord.

How true it is "the popular idea that the world will be converted before Christ comes, is a fiction." And this invention, which lacks all Scriptural support, responsible in greater part for the great confusion in Christendom, is still the delusive creed of the great majority of professing Christians; and that at a time when world-conversion is more remote than at any previous time and when the great apostasy seems almost to have come.

**Very
Significant**

Senator Sherman of Illinois, speaking on the League of Nations in the U. S. Senate made some significant and enlightening remarks. We quote from one of the New York dailies:

A warning that the League of Nations may end the separation of church and state and bring the civilized world under the domination of the Vatican was given in the Senate recently by Senator Sherman, Republican, of Illinois, who declared the Roman Catholic Church would be represented in the league assembly by 24 votes out of 45.

"From an early age," said the Illinois senator, "the occupants of the Vatican have believed in the inherent right of papal authority to administer civil government. It is with regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine.

"Of the original thirty-two member nations signatories to the proposed league, twenty-eight are Christian nations and four are of other faiths. Of these twenty-eight Christian nations, seventeen are Catholic nations, either a majority or an overwhelming preponderance of the population being of that religious faith, and eleven are Protestant. The Catholic members are Belgium, Bolivia, Brazil, Cuba, Ecuador, France, Guatemala, Haiti, Honduras, Italy, Nicaragua, Panama, Peru, Poland, Portugal, Uruguay and Czechoslovakia.

"The Catholic church's sway over those people and their faith in the infallibility of the head of this religious organization is supreme."

This certainly is significant. Every Student of the last Book of the Bible, the Revelation, knows that when the final League of Nations has come, that the Scarlet clad woman, the Papacy will ride the League of Nations, which is spoken of in Revelation as a Beast, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy (Revel. xiii:1). Senator Sherman shows that the Pope will have the control religiously over the League as it now is. Nobody knows if that League is going to merge into the predicted political combination of Prophecy. But it looks as if everything is preparing very rapidly for the predicted end. It is all a confirmation of the prophetic Word. The Lord permits us to see this stage setting for the end of the age, so that we His people

may gird our loins more and more and be like men who wait for their Lord.



No! Not Geneva In a recent number of the "National Geographical Magazine" appeared an article on the Millennial City. The writer says: "Whether the League of Nations proves a will-o'-the-wisp, leading peoples into a morass of war-breeding misunderstandings, or the beacon guiding them into the paths of perpetual peace, Geneva, its capital, will be known henceforth as the Millennial City."

No! Not Geneva, but Jerusalem will be the Millennial City and from that future Capital the nations will be governed, to turn their swords into plowshares and their spears into pruning hooks. She shall be called the City of Truth (Zech. viii:3). The Lord our Righteousness is another name she will bear (Jerm. xxxiii:16) and "Jehovah Sham-mah—the Lord is there" (Ezekiel xlvi:35). She will be a Praise in the Earth (Isaiah lxii:7). She will get the riches of the Gentiles. "For thus saith the Lord, Behold I will extend peace to her like a river and the Glory of the Gentiles like a flowing stream" (Isaiah lxvi: 12). Then the nations will go up to Jerusalem and worship the Lord of hosts for "The Lord shall be King over all the earth" (Zechariah xiv).

Geneva may be the seat of the League of Nations for a time. The final League will have for its capital Rome. When this transfer will take place we do not know, but it will surely come.



Study That Book Read and study the Book of Revelation. It is the great Book for our times and the Spirit of God has promised a blessing to all who read and hear the words of this prophecy. We believe it is more studied now than ever before in the history of the church. It is true we cannot know all the details of the Book in their final meaning, but the scope of the Book, the great prophetic messages, every child of God can lay hold of.

Use the right helps for guidance. Avoid erroneous expositions with fanciful applications like the voluminous works of Seiss and others. The expositions by W. Scott, Lincoln, Grant and Kelly are excellent. "The Unfolding of the Ages" by Ford C. Ottman, just issued in a new edition, is very good. Our own exposition on Revelation is now used by thousands in Bible classes throughout this land, over 20,000 being in circulation. The analysis has helped many and it is especially recommended by Bible teachers on account of its brevity and simplicity. We find that children in Christian homes enjoy often the study of Revelation. It is the Book for our times, for soon its great prophecy will be accomplished.



Asking the Way to Zion A good part of the Jewish people rejoice now over their bright prospects of rehabilitation in Palestine and the success of Zionism. They return thither in unbelief where they will have to face the greatest storm of their history. But there is to be another restoration of the remnant of Israel. Jeremiah speaks beautifully of this. "In those days, and in that time saith the Lord, the children of Israel shall come, they and the children of Judah together, groaning and weeping; they shall go and seek the Lord their God. They *shall ask the way to Zion* with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place" (Jer. 1:4-6). Lost sheep they are still; the ten tribes are known to Him alone. The so-called "Anglo-Israel" theory, i. e., that England and America are the lost tribes is preposterous nonsense in the light of the above passage, as well as in the light of many others. Some day these lost sheep will ask the way to Zion and return with weeping and with rejoicing. That will be

when the Lord has come back. "And He shall send forth His angels with a great sound of a trumpet, and they shall gather together His elect (Israel) from the four winds, from one end of heaven to the other." May it soon be.



**Prayer for
Israel**

Let us not forget to intercede in behalf of the Jewish people. They are still beloved for the Father's sake and we certainly please Him if we present their need before the throne of Grace. "Pray for the peace of Jerusalem, they shall prosper that love Thee." And "our beloved brother Paul" has set us a good example for he wrote to the saints at Rome "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

During the Jewish Prophetic "Conference" in Chicago, the following resolutions (formulated by the Editor who delivered three addresses at that conference) were adopted by an audience of about 2,000 Christian believers:

WHEREAS during the past years of the great world-war, the Jewish people have suffered untold agonies, and whereas these sufferings still continue with indications that still greater tribulations are impending; and

WHEREAS we Christian believers gathered in the JEWISH PROPHETIC CONFERENCE in the Auditorium of The Moody Bible Institute, under the auspices of the Chicago HEBREW MISSION, have a deep love for God's ancient people and great sympathy for them, realizing our great debt to the Jews, chiefly because that unto them were committed the oracles of God (Romans iii:2), as well as preserved by them, and because we know that theirs is the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever (Romans ix:4-5).

THEREFORE be it resolved that we pledge ourselves daily to pray to the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, David's Son and David's Lord, that the day may speedily come when the dark shadows of 2,000 years may flee away, and the long promised day of righteousness and peace, may come for Israel's race.

OUR HOPE

WE also pledge ourselves to pray that the hearts of the beloved Jewish people may be turned to their own sacred Scriptures, and that they may turn back to the Law and to the testimony, so that they may see Him who is our Saviour and their coming King, and learn from their own prophets that which will soon come to pass.

AND, FURTHERMORE, be it resolved that we express in every other possible way our sympathy to the Jewish people in the present crisis, doing whatsoever we can in their behalf, and that a copy of these resolutions be sent to the President of the United States.



The Sermon on the Mount The great proclamation of our Lord as King which is in its entirety only reported in the Gospel of Matthew, because that Gospel is the Gospel of the Kingdom, has been much misunderstood and misinterpreted. We therefore welcome the brochure written by our brother F. C. Jennings on "*The Sermon on the Mount and the Key to Its Difficulties.*" It is an excellent setting forth of the great truths contained in Matthew v-vii. We recommend it to all our readers. Those who have read the different pamphlets and books lately issued from a certain source, which claim to offer "new light" on the Kingdom, but which are an attempted revival of an old theory, do well to read this pamphlet. It has 32 pages. Price 10 cents.



A Good Thing for the Jews We owe the Gospel to the Jews. Gentile Christians who love Israel are often better fitted to give a clear Gospel testimony to the Jewish people than Hebrew-Christians. We shall re-print this fall D. V. a number of our Jewish pamphlets which years ago we used to circulate in immense quantities in some ten different languages, among these, *Joseph and His Brethren*. We will gladly put these at the disposal of all believers who want to pass them on to the Jews.

In the meantime we procured 1,000 copies of an excellent pamphlet. The name is "*The Only Way Whereby the Jewish Hope Will Be Realized.*" It is written in Yiddish and in English, the one page is Yiddish and the other English. Those who wish to use them for free distribution can have them for 75 cents per dozen postpaid. Single copies, 10 cents.



Christian Unity The air is full of federation movements and attempts to unify Christendom. Inter-Church movements and church federations will soon become facts.

Many Christians seek light about "Christian Unity" and ask questions on these lines.

We believe it is of the Lord that at this time a most excellent manuscript on "Christian Unity" has been put into our hands for publication. We believe it is of much importance at this time that all who know the Lord Jesus Christ and who desire to be found faithful in His Presence turn to the Scriptures as never before and listen to what the Spirit of God has revealed on Christian position ecclesiastically and on Christian Unity. The author of this work is an Evangelist whose name is but little known. But we are sure the Lord will use this book. We hope to publish it in the early fall.



**Encourage-
ments**

Many evidences of the Lord's blessing in connection with our written ministry reach us constantly. We still receive testimonies from soldiers who read "His Riches" and who ask for other literature. Numerous Spanish letters are being received telling of much blessing our Spanish editions of "The Work of Christ"—"Daniel" and "His Riches" have brought to many. In Winnipeg we met a brother who circulated "His Riches" in one of the languages of the Philipinos. This pamphlet which has been the means of the salvation of a large number of people is now being published in "Danish" and the French translation will leave the press during this month. Pray for this ministry.



**"Christ and
Glory"**

The Report of the N. Y. Prophetic Conference held last November in Carnegie Hall has brought blessing all over this land. This remarkable gathering in our great Metropolis was no doubt the largest Bible Conference ever held in this country. We were told that the widely advertised "World-Conference" of Philadelphia did not compare in the size of its audiences with the N. Y. Conference. Some people have urged us to repeat this Conference. We pray that the Lord may keep us from repeating anything. Paul wanted to repeat the first Missionary journey and it ended in failure. Conferences like the one held are ordered by the Lord and cannot be repeated.

But the blessing of that gathering may constantly be increased by the circulation of "*Christ and Glory*." We still wait on Him to lay it upon the hearts of His people to make possible a very large edition for free circulation among preachers and missionaries. In the meantime get copies and lend them to other Christians to read.



**Bible
Conferences**

We thank the Lord for the great awakening in Bible Study. Calls come from everywhere, including Scotland, Ireland, Australia and New Zealand. During this month the Editor is in California conducting the usual annual Bible Institute Conference and he also hopes to visit several other California points.

Several engagements for the fall have been made. Among these we mention *Pawtucket, R. I.*, September 21-26th. The Conference will be held in the Park Congregational Church; *Rochester, N. H.*, First Methodist Episcopal Church, October 5-10th. The *Boston Monthly meetings* will be resumed D. V. on the first Thursday of October and we hope to begin monthly meetings in *Providence, R. I.*, on each first Friday of each month. So many calls have come from the State of Texas that we could spend six months there. We hope to visit *Galveston, Kirbyville* and *Orange*. Do continue to pray with us and for us that spiritually and physically we may be kept and that His Word may have free course and be glorified.

The Gospel of John

CHAPTER I.

(Continued)

“John beareth witness of Him and cried, saying, This is He of whom I said, He that cometh after me, is come to be before me, for He was before me. And of His fulness have we all received, and grace upon grace. For the law was given through Moses; grace and truth came to be by Jesus Christ. No man hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath declared Him” (Verse 15-18).

John, the Baptist's witness is now recorded. It was given long before this Gospel record was written by the beloved disciple. In the Greek the verb is in the present tense, not “bare witness,” but “beareth witness.” While the witness-bearer had left the earthly scene, his testimony was not dead but still living and glorifying the Son of God. And this is his witness: “He that cometh after me is come to be before me, for He was before me.” John appeared first and was, according to the testimony of our Lord, the greatest prophet. The Lord Jesus in His ministry came after John, but the forerunner now declares that He who came after him, has come into a greater place of honor and glory, and then the Baptist bears witness of the pre-existence of our Lord. John did not say “for He is before me,” but, “for He was before

me." It is the same as the self-witness of our Lord in this Gospel, in the eighth chapter, "before Abraham was, I am."

The sixteenth verse is not the witness of John. It is a word of praise, of grateful, adoring acknowledgment of those who have believed on His Name and who have found in Him all their need and wants supplied. The beloved disciple, by the Spirit of God, utters this praise and every individual believer may join in. It is the universal praise of the Redeemed, that all their springs, their blessings are in Him and in Christ alone. The fulness here is that fulness of the Godhead which dwells in Him bodily, as the risen, glorified Christ with whom the believer is one. And out of that blessed union with Him there flows forth grace upon grace, nothing but grace, without measure and without limit. All that our souls need is found in Him and supplied by Him, grace upon grace. It has been explained to mean "grace in the place of grace, constant, fresh, abundant supplies of new grace, to take the place of old grace, and therefore un-failing, abundant grace, continually filling up and supplying all our need." And that grace which is stored up in Him is inexhaustible. Chrysostom said "The sea is diminished if you take a drop from it, though the diminution be imperceptible; but how much soever a man draw from this Fountain, it continues undiminished."

The law was given through Moses; it could do nothing for man, for it was weak through the flesh, man being a sinner without strength (Rom. viii:3). The Son of God came and grace and truth came to be by Him. He is the Truth and manifests the Truth and Grace is by Him also. The remarks of Augustine on this verse are helpful. "The law threatened, not helped; commanded, not healed; showed, not took away our feebleness. But it made ready for the Physician, who was to come with grace and truth." The second giving of the Law (the first tables of stone having been broken) brought down the Lord; He descended in a cloud and stood with him

(Moses) there. And the descended Lord proclaimed the name of the Lord. In the proclamation of that Name, He said "Abundant in Grace and Truth."* And that Lord who descended was none other but the Son of God (Exod. xxxiv:4-9).

It was at that time that Moses prayed "Show me Thy Glory." And he received the answer "Thou canst not see my face; for there shall no man see me, and live" (Exod. xxxiii:20). No man hath seen God at any time. But here is One who has always been with the Father, the Only-begotten, who is in the bosom of the Father and He hath declared Him. There can be no question in the presence of this positive statement "no man hath seen God at any time" that all the manifestations of God in Old Testament times were not the manifestations of God the Father, but of God the Son. And Christ the Son of God is in the bosom of the Father (not was in the bosom for He never left that place). It expresses the love-place He has, the place of greatest intimacy and affection. And as such He came to declare the Father, to make Him, who is invisible, visible to man.

We have concluded with this verse this marvellous opening section of this Gospel. That we have in this section one of the greatest revelations of God's Holy Word can never be denied. Still it is denied and men, calling themselves scholars, talk of the Johannine theology, as if John's mind put these great and inexhaustible, fathomless statements together. No man could ever conceive such wonderful truths as they are put together in these first eighteen verses of this chapter. Let us meditate on them more and more and praise God for His wonderful Love and Grace in giving us such a Saviour and such a salvation.

Christ Manifested and the Results

Verse 19-52.

The second half of this chapter introduces this wonder-

*The Hebrew word "Chesed" translated in the A. V. goodness is "grace."

OUR HOPE

ful person of whom the opening verses bear witness. The Evangelist now describes in His own God-given way and manner that blessed Life in His earthly ministry; the historical part begins here.

Before He appears upon the scene we have the witness of John the Baptist.

“And this is the witness of John, when the Jews sent priests and Levites from Jerusalem to ask Him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that send us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which had been sent forth by the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water, but there standeth one among you, whom ye know not; He who coming after me hath come to be before me, whose shoe’s latchet I am not worthy to unloose. These things took place in Bethany beyond Jordan where John was baptizing” (Verse 19-28).

The witness of John the Baptist as recorded by in this Gospel is of a different nature from the recorded witness in the preceding Gospels. There it is the witness to the nation, but here he bears witness to the Person of Him who was about to appear in their midst. All that which concerns the nation, the promised kingdom is omitted by in this Gospel. The fact that the Jews sent priests and Levites from Jerusalem to ask him, who he is, shows the effectiveness of his preaching. It must have created a great sensation; the delegation was probably sent by the Sanhedrim. Then he confessed and denied not. He confessed that he was not the Christ and he did not deny who he was. It is a beautiful example of true humility.

OUR HOPE

He takes no honor whatever for himself, but Christ is the Person whom he desires to honor and to exalt.

“The greatest saints of God in every age of the Church have always been men of John the Baptist’s spirit. In gifts, and knowledge, and general character they have often differed widely. But in one respect they have always been alike; they have been “clothed with humility” (1 Pet. v:5). They have not sought their own honor. They have thought little of themselves. They have been ever willing to decrease if Christ might only increase, to be nothing if Christ might be all. And here has been the secret of the honor God has put upon them. “He that humbleth himself shall be exalted” (Luke xiv:11).

If we profess to have any real Christianity, let us strive to be of John the Baptist’s spirit. Let us study humility. This is the grace with which all must begin, who would be saved. We have no true religion about us, until we cast away our high thoughts, and feel ourselves sinners. This is the grace which all saints may follow after, and which none have any excuse for neglecting. All God’s children have not gifts, or money, or time to work, or a wide sphere of usefulness; but all may be humble. This is the grace, above all, which will appear most beautiful in our latter end. Never shall we feel the need of humility so deeply, as when we lie on our deathbeds, and stand before the judgment-seat of Christ. Our whole lives will then appear a long catalogue of imperfections, ourselves nothing, and Christ all.”*

They did not ask him if he was the Christ. Every real Jew believed in the coming of Christ, the Messiah and from Luke we learn that John was really suspected of being the promised One. “And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not” (Luke iii:15). But was he perhaps Elias? He answered very positively “I am not.” Here we face the well known difficulty, how

*Ryle on John.

could John the Baptist make such a statement when the Lord Himself bore witness that John is Elias? "Elijah truly shall first come and restore all things. But I say to you, that Elijah is come already, and they knew him not, but have done unto him whatsoever they listed . . . then the disciples understood that He spoke to them of John the Baptist" (Matt. xvii:11-12). The Jews expected Elijah, the literal Elijah to come back, before the advent of Messiah. John confesseth that he is not that Elijah whom they expected and who is predicted in Malachi iv:5. Many of the oldest commentators like Augustine, Gregory, Jerome and others taught and believed a double coming of Elijah. "As there are two comings of Christ, first to suffer, then to judge, so there are two comings of Elijah; first of John before Christ's first coming, who is called Elias, because he came in the manner and spirit of Elias; secondly, of the person of Elijah, before Christ's second coming" (Chrysostom). "Whereas John denieth himself to be Elias, and Christ after affirmeth it, there is no contradiction. There is a double coming of Elijah. The one is in spirit before Christ's coming to redeem; the other in person, before Christ's second Coming. According to the first, Christ's saying is true, This is Elias. According to the second, John's speech is true, I am not Elias" (Gregory). "What John was to the first advent, Elias will be to the second advent. As there are two advents, so there are two heralds" (Augustine). And this solves the difficulty.

They asked him next if he was that Prophet. This question is based no doubt on Deuteronomy xviii:15. But the prophet promised in this passage is **Christ Himself**.

From Acts iii:22 we know that "The Prophet like unto Moses" is Christ. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear that

prophet, shall be destroyed from among the people." Evidently the questioners did not know that the Prophet promised by Moses is Christ. The traditions of the Elders taught probably something different.

Having only received negative replies from John the Baptist, they continued the interview by asking him, Who art thou? What sayest thou of thyself? These questions he answered by a statement of Scripture. He does not use Malachi's prophecy concerning Elijah, but quotes Isaiah. "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (Isaiah xl:3).* He claims the fulfilment of this prophecy and that his mission is to prepare the way for Christ. Again we notice his great humility. He speaks of himself as only a voice. He whom he heralds is the Lord, Jehovah, but he only a voice crying in the wilderness.

There was no answer from the side of the delegation. They probably were in complete ignorance of the claim John the Baptist had made. The passage in Isaiah was known to them; the meaning of it was hidden from them; but John being filled with the Spirit from his mother's womb had applied it to himself. The prominence which John gave to water baptism brings forth a second question. The inquirers had been sent by the Pharisees, the ritualistic sect of Judaism, and the action of John, by commanding baptism, must have greatly concerned them. "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet"? Baptisms at different times and with a religious meaning were important ceremonials of the sect of the Pharisees. They taught all kinds of ablutions, including the washing of hands. They are anxious to know why he baptizes, what authority he has in doing it, if He is not that Christ or Elijah. Evidently they connected Baptism with the com-

*It will be learned by reading Isaiah xl that in this chapter there is as in so many other prophecies in the Old Testament a blending of the first and second coming of Christ. Isaiah xl:1-11 can only be fully understood in the light of the Second Coming of Christ.

ing of Christ. According to ancient Judaism baptism in water is, with circumcision, the essential thing for proselytes; without baptism no one could be admitted into Judaism. The traditional belief of Judaism was that when Messiah comes the nations would all turn to Judaism; and it may have been this belief which brought forth the question. Baptism was also looked upon by ancient Judaism as an expression of penitence. This of course was the meaning of John's Baptism. When those who listened to him believed the message and repented, they went into the river Jordan and outwardly witnessed to their repentance by water baptism. Jordan is the type of death. This is proven by the meaning of the word Jordan, which is "descending" and by the typical meaning, as seen in the passage of the children of Israel through Jordan. In submitting to John's baptism and going into Jordan the confession was made that death was their due on account of their sins. No greater mistake can be made than to identify John's Baptism with Christian Baptism. Yet theological writings and commentaries are full with this error. Calvin, for instance, wrote "it is a foolish mistake, into which some have been led, of supposing that John's Baptism was different from ours." Acts xix answers this perfectly. There in Ephesus the Apostle Paul found certain disciples. They were baptized with John's baptism and ignorant of the great redemption facts, including the gift of the Holy Spirit. Then after Paul had instructed them, and when they heard and believed, Paul baptized them again in the name of the Lord Jesus. If John's baptism is the same as Christian Baptism, the Apostle Paul would have made a colossal blunder in baptizing these disciples the second time. John's Baptism was unto repentance; Christian Baptism could then not be instituted. It was given after the death and resurrection of our Lord, and is therefore into the death of Christ (Rom. vi:3-4). This is also one of the numerous arguments against the post-millennial theory that when John the Baptist preached the King-

dom, he announced the present dispensation. *Neither the Kingdom preaching of John, nor his Baptism has anything to do with this present dispensation, or with the church.*

And how it should have thrilled them when this humble Prophet, the voice declared "There standeth One among you, whom ye know not; He it is, who coming after me hath come to be before me; the latchet of whose shoes I am not worthy to unloose." How they should have at once asked the question, Where is this One? Who is He so that we may know Him? But they are silent. They care not to know the One whom John so blessedly exalts in His witness. And so it is today in ritualistic Christendom.

(To be continued, God willing.)

Studies in Isaiah

(Continued)

Third subdivision of part one: chapters xiii to xxxv.

"The Day of the Lord and the Redemption of Israel."

Chapter xiii. "The Burden of Babylon."

In this *third* subdivision of our book we are again met with the imprint of the number "3" so clearly marked upon it as to confirm our conviction of its divine intent, for there are

1. Ten Burdens, Chapters xiii to xxvii.
2. Six Woes, Chapters xxviii to xxxviii.
3. The end of both: Peace after Storm. Chapters xxxiv to xxxv

Babylon here comes first under the divine sentence, called "burden," a word that suggests the **weight** of the infliction announced. But although this comes first, we must not forget that this was written when Babylon was **not** in the foremost place amid the nations of the earth as the great world-power; for that was still held by Assyria. Rationalism and its offspring, Infidelity, with that stern adherence to "reason" so loudly proclaimed, argue from this that Isaiah could not possibly be the author of these chapters since "the standpoint of the writer is in the time of the captivity when the Chaldean Empire was flourishing," and "Isaiah could not

transfer his position into that distant future, disregarding the horizon of his own day.”* In other words Isaiah could only prove himself a prophet by not foretelling events too far in the future; he, or the Spirit of God behind him, must not be permitted to foresee beyond the limit that appears “reasonable” to these gentlemen. Well does Delitsch comment “*Stat pro ratione voluntas,*” which may be freely rendered “a desire to reach a preconceived conclusion, is all the reason that is necessary for doing so.”

V. 2. The burden begins in that intensely picturesque and graphic style so characteristic of our prophet, with a threefold signal to some army thus ordered to approach:

“*Plant ye a banner on a bare mountain,*” where no trees shall prevent its being seen from afar.

“*Raise up the voice in a shout,*” so that every ear may hear it.

“*Beckon with hand most urgently,*” that the host thus awakened, may hasten to their destined work, and enter as conquerors into “*the princely gates (of brass) of the doomed city.*”

V. 3. It is Jehovah who thus summons those whom He calls His “sanctified ones”—not essentially holy, by any means; but “set apart,” “separated” from other nations for this stern service, and His “proudly rejoicing ones,” as being well-assured of victory.

Verses 4 to 6 are very tamely rendered in our A. V., as compared with the stirring picture that the prophet draws of the advance of this irresistible host:

4. Hark! A rumbling on the mountains, as though some mighty people trod them!

Hark! What a tumult! Kingdoms of nations are gathering!
Jehovah Tzebaoth doth muster his army!

5. From a country afar—from the ends of the heavens they come—
(Who comes?) Jehovah comes, and with him his weapons of
wrath.

(For what purpose?) For the destruction of the whole earth!

6. *How!* For the day of Jehovah is nigh—
As destruction it comes from th’ Almighty. †

“Destruction” and “Almighty,” but the Hebrew **Shod Shaddai** will show it.

*Quoted in Birks on Isaiah, p. 78.

†It is impossible to reproduce in English the Isaiahhn play on the words

OUR HOPE

7. 'Tis this the cause of hands hanging feebly—
That the heart of each frail-man* is melting.
8. Aye, they are troubled!
Pangs and cramps seize them!
They writhe as a woman in labor!
Each is amazed at his neighbor,
Their faces are faces of flame!

Thus graphically is pictured the effect in Babylon of hearing of the approach of this host; No courage is left; hands hang feebly by the side, nor is there any such gracious command as to us in Heb. xii to lift up those feeble hands; men are no longer "heroes," but poor and frail, for their hearts are melting like wax, they remind the Seer of that common example of extreme suffering—a parturient woman; each looks with astonishment at the change that has taken place in his neighbor's appearance, for the face of each flushes and pales as the blood first flows from and then back to the heart, like the changing color of flames.

9. Lo, tis Jehovah's day that comes—
A cruel day, with wrath and fierce anger filled;
To turn the earth to desolation—
To sweep its sinners from it.

Note the correspondence with Matt. xiii:41, where the earth is also the sphere of blessing, and the "tares" are taken out of it. Again similarly in Matt. xxiv:40-41, where one is taken away in judgment, and the other left for blessing. In all cases where the Jew is the subject, the *earth* is the place of blessing and the being taken from it is penal, in sharpest contrast with the present heavenly calling of believers and their rapture *out of* the earth to their everlasting abode with the Lord in heaven (1 Thess. iv).

10. Heaven's stars and all its constellations now fail to give their
light.
Darkened is the sun e'en at rising and moon forbids her beams
to fall.

*Heb. *Enosh*, frail mortal man.

And thus Jehovah speaks:

11. On all the-earth-where-men-do-dwell* I visit now its evil—
On all the wicked, too, I visit now their guilt.
To silence do I cause to sink the boasting of the haughty—
The pomp of the proud tyrant† I humble to the ground.
12. “More precious than fine gold, I’ll make a mortal be—
Than treasure, e’en of Ophir, the man of low degree.‡
13. “Therefore I cause the heavens to tremble—
The earth from its place shall be shaken,
Because of the wrath of Jehovah of Hosts
In the day of his terrible anger.
14. Like a startled gazelle—as a flock with no shepherd**—
Each turns to (the land of) his people,
Each flees to the land of his birth.”

That is, the “outlanders” who have been in Babylon for commerce, or any other reason, now flee from her to their own lands.

15. For all who are found are thrust through,
And all overtaken are put to the sword.
16. Even their infants are dashed into pieces
Before the eyes of their parents.
Their houses are plundered of booty;
Their wives are the prey of the victors.

That terrible cry for a strictly retributive penalty, which is nothing less than repulsive to the Christian, and yet in perfect keeping with the Jewish “spirit,” found in Ps. cxxxvii, “Happy shall he be that taketh and dasheth thy little ones against the stones,” is now accomplished. These cruelties had been practised, and must therefore be suffered according to that law which demanded “an eye for an eye, a tooth for a tooth.” But, it may be asked, “Would not such practices bring down again similar retribution on those who practiced them—i. e., if the Medes dashed Babylonian babes against the crags as the Babylonians had dashed Jerusalem’s, why should not

*One word comprises these six: **tehbēhl**, the habitable earth.

†Or “terrible one,” the word signifies one “naturally cruel or a tyrant,” Del.

‡Compare Ps. lxii: 9, where the same word **Adam**, is rendered “men-of-low-degree.”

**Lit., “gatherer.”

the Medes themselves similarly suffer in their turn, and so endlessly? Would not the strict righteousness of which you speak demand this?" Most surely, unless, themselves as self-judged penitents, the Medes only acted, even in this, as executioners of God's stern justice—in His fear, and not at all as satisfying a cruelty and vindictiveness, no less wicked than that that was thus being avenged; exactly in the spirit of those who were bound to stone without pity—it might be a young lad (Deut. xxi:18-21), or one to whom one might be attached by strong ties of nature (Deut. xiii:6-10). It is the awful judgment of God—never, never can it be safely exercised, in man's hand, without a continuation of the very evil that is sought to be put away, till it is in His that are not stained, but "without sin" to Him alone is finally committed all judgment, for He is the only one who **can** judge (John v: 22. *Empire after empire, each as guilty as its predecessor, has been and shall be overthrown till He comes whose right it is. One must ever bear in mind, too, that in all these inflictions, connected with the government of the earth, there is no question of eternity—no eternal penalty follows these little ones, but they come under the shelter of that same atoning work that is effective for Babylonian and Median, as well as for Israelite babes, for He has come to "save that which was lost."*

V. 17. Behold I raise up against them the Medes,
 Who by silver shall not be diverted,
 Nor will they take pleasure in gold.

The overmastering motive of this host is not booty, although **that** they shall have, but it will not suffice them; for it is their own sufferings from Babylon that they now intend to redress.

18. The bows dash the youth to the ground;
 On the fruit of the womb they've no mercy—
 No pity have they e'en for children.

19. And Babel, the pride of all kingdoms,
 The proud boast of all the Chaldeans,
 Becomes as the overthrow wrought
 By Jehovah on Sodom-Gomorrah!

20. Inhabited shall she be—never!
 No dweller shall ever be in her,
 Generations ever recurring.
 No Arab shall ever pitch tent there—
 No shepherd shall e'er fold his flock there.

If such prophecies as to the Day of the Lord were fulfilled (not merely in a historic foreshadowing, which we admit) but in a strictly **final** sense in the capture of Babylon by the Medes, as told in Daniel v, then would it go far to justify the interpretation of a similar terrific disruption of nature under the sixth seal in Revelation vi, in the same way. If such awe-inspiring phenomena that must affect all the earth find their adequate correspondence in the capture of a single city—by no means as uncommon an occurrence^y as that which would picture it—then the defeat of Maxentius at the battle of the Milvian Bridge by Constantine, which resulted in the overthrow of the pagan Roman Empire, might equally be fulfilled in the “*sun becoming black as sackcloth of hair, and the moon becoming as blood: stars falling to the earth: heavens departing as a scroll: and every mountain and island being moved out of their places*” (Rev. vi: 12–17). I believe I am safe in saying that to most minds this would appear, as an exhaustive fulfilment, little other than mere hyperbole, and unworthy of the holy word of God.

But if these convulsions of nature had a *foreshadowing* in such local events as the overthrow of Babylon, and of the pagan world-empire, but awaited a *final* and *exhaustive* fulfilment in a time yet to come, not only are the Scriptures relieved of what would appear an unjustifiable emasculation; but our hearts are won to their divine Author, who has in these events graciously given us patterns of those terror-inspiring convulsions that shall accompany the overthrow of the kingdom of Satan, when our Lord returns.

Is it possible that any sober mind could be satisfied that it was the very Day of the Lord which is to be “on everyone that is proud” (chap. ii:12) when Darius the Mede diverted the course of the Euphrates, so that, in its dried bed his army could have entrance into proud Babylon? If there were no other reason this would appear quite impos-

sible in view of the assurance given long after, that that day has not even yet dawned (2 Thess. ii: 3). But that does not forbid that in every upheaval of the existent world-empire, there should be a grim pictorial foreshadowing of that final day of wrath, and to *one single city*, say Babylon—all the terror there should afford a perfect picture, in miniature, of the far more wide-spread terror of that coming day.

Nor can any form of catastrophe that seriously affects one country leave the others quite unaffected; for amid the nations of the earth it is also true, that if one suffer all must suffer with it. When wealth, or property, or lives, which are the basis of both, are destroyed, it matters little who effects that destruction, or the motive for it: it is the world of men as a whole—the whole race—that is thus rendered the poorer by the destruction. It is always true, irrespective of the sphere, that a biting and devouring of one another must result in mutual destruction. Is not the world to-day incalculably poorer than it was in 1913? Does not War then, as it is waged between the nations of Christendom, become a divine judgment—not merely upon the loser, but upon the whole, both conqueror and conquered?

(To be continued.)

Gleanings in Genesis

ARTHUR W. PINK

21. The Birth of Isaac

The birth of Isaac marked a pivotal point in the outworking of God's eternal purpose. The coming of this son to Abraham and Sarah was the second great step toward the fulfillment of Jehovah's plan. This purpose and plan was to have a people of His own, separate from the surrounding nations; a people to whom should be entrusted the Holy Oracles, a people of whom as concerning the flesh the Saviour was to be born, a people who should ultimately become the medium of blessing to all the earth. In the realization of this plan and purpose the first great step was the *selection* of Abram to be the father of the chosen nation, the *call* which separated him from the idolatrous people among whom he lived, and the *migration* unto the land which Jehovah promised to give him.

Some twenty-five years had now passed since Abram had left Ur of the Chaldees, and during these years he had received promise

from the Lord that He would make of him a great nation (Gen. xii:2) and that He would make his seed as the dust of the earth (Gen. xiii:16). But years went by and Abram remained childless: the promised had not been given and Abraham was exercised and perplexed. "And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house is this Eliezar of Damascus? And Abram said, Behold, to me Thou hast given no seed: and, lo, one born in my house is mine heir" (Gen. xv:2, 3). To these questions the Lord returned answer, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. xv:4). Another interval passed and yet no child appeared, and "Sarai said unto Abram, Behold, now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai, and he went in unto Hagar, and she conceived" (Gen. xvi:2, 4). A further thirteen years dragged their weary course and "God said unto Abraham, as for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations: Kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before Thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac" (Gen. xvii:15-19). Shortly after this the Lord, accompanied by two angels, appeared unto His servant in the plains of Mamse and, "they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And He said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (Gen. xviii:9-14).

And now the appointed hour for the fulfillment of God's promises to Abraham and Sarah had struck, and we read, "And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen.

xxi:12). Thus we reach, as we have said, the second stage in the accomplishment of Jehovah's purpose. The birth of Isaac marked an important crisis in connection with the history of the chosen line, for not in Ishmael but in Isaac was Abraham's seed to be called (Gen. xxi:12).

Many are the important truths illustrated in the above Scriptures, and many are the profitable lessons to be learned therefrom. We name a few of them without attempting to enlarge. We see from the above that *God is in no hurry* in the working out of His plans. Man may fret and fume, hurry and bustle, but Jehovah has all eternity at His disposal and works leisurely and with deliberation. Well for us to mark this attentively—"he that believeth shall not make haste" (Is. xxviii:16). Again, we note here *God's Almightyness*. Nothing can hinder or thwart the outworking of His purpose. Abraham may be old, Sarah may be barren, but such trifles present no difficulty to Him who is infinite in power. Abraham may seek to obtain an heir through Hagar, but Jehovah's plan cannot be foiled: Sarah's son *shall be* his heir, not Ishmael. Behold, too, the *faithfulness* of God. The Lord had *said* Sarah *shall have* a son, and what He promised He performed. His promise may seem unreasonable and impossible to the carnal mind, but His word is *sure*. Learn, also, how *faith is tried and tested*. This is in order to display its *genuineness*. A faith that is incapable of enduring trial is no faith at all. A hard thing was promised to Abraham but, "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God" (Rom. iv:19, 20). Finally, note that *God has a set time* for the accomplishing of His will and the fulfilling of His word. Nothing is left to chance. Nothing is *contingent* on the creature. Everything is definitely fixed beforehand by God. "For Sarah conceived, and bare Abraham a son in his old age, *at the set time* of which God had spoken to him" (Gen. xxi:2). Mark how this is emphasized by repetition—"But thy covenant will I establish with Isaac, which Sarah shall bear unto thee *at this set time* in the next year" (Gen. xvii:21); "*At the time appointed* I will return unto thee, according to the time of life, and Sarah shall have a son" (Gen. xviii:14). So also we read in another connection, "For the vision is yet for *an appointed time*, but at the end it shall speak" (Hab. ii:3). Compare Gal. iv:4.

Isaac was the child of *promise*. The Lord took great interest in the birth of this boy. More was said about him *before* his birth than about any other, excepting only Abraham's greater son. God first made promise to Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will

bless her, and give thee a son also of her" (Gen. xvii:15, 16). The response of the aged patriarch is recorded in the next verse—"Then Abraham *fell upon his face*, and laughed." Later, the promise was renewed in the hearing of Sarah, "And He said I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son" (Gen. xviii:10). Then we are told, "Therefore Sarah laughed within herself, saying, Shall I of a surety bear a child, which am old?" How *reason* ever opposes the promises of God. The "laughter" of Abraham was the laughter of worshipful joy, that of Sarah was credulous unbelief. There *is* a laughter which *the Lord* fills the mouth with, when, at some crisis, He comes to our relief. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with *laughter*, and our tongue with singing: then said they among the heathen, *the Lord* hath done great things for them" (Ps. cxxvi:112). But there is also the laughter of cynicism and unbelief. The former we are not afraid to avow; the latter wakes us, like Sarah, cowards and liars. But are we not told "Through *faith* also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because *she judged him faithful* who had promised" (Heb. xi:11) How shall we harmonize this with her laugh of unbelief? To the infidel this would appear a contradiction, but the believer has no difficulty in reconciling these two, for he knows from experience there is a continual struggle going on in his heart between faith and unbelief, sometimes the one and sometimes the other being uppermost. But is it not beautiful and blessed to note that in the New Testament Sarah's unbelief is *passed over*, just as nothing is said there of Rahab's deception (Heb. xi:31), or of Job's impatience (Jas. v:11).

Isaac was the child of *miracle*. Sarah's womb was "*dead*" (Rom. iv:19) and ere she could conceive a supernatural "strength" must be given her (Heb. xi:11). In this, of course, we discover a foreshadowment of the miraculous birth of the Lord Jesus—now, also, so generally denied. We are tempted to digress here but must refrain. Certain it is that the vital importance of the virgin birth of our Saviour cannot be over estimated. Well did Sir Robert Anderson say, "The whole Christian system depends upon the truth of the last verse of Matthew one" ("The Coming Prince"). Returning to the miraculous birth of Isaac, do we not see in it, as also in the somewhat similar cases of Rachel, the mother of Samson, Hannah, and Elizabeth, not only a foreshadowing of the supernatural birth of Christ, but also the gracious way of God in *preparing* Israel to believe in it, facilitating faith in the Divine incarnation. If God quickened a *dead* womb and caused it to bear, why should it be thought a thing incredible if He made the *virgin* give birth to ~~the~~ Child!

The birth of Christ was markedly foreshadowed by that of Isaac and this in *seven* ways at least. First, Isaac was the *promised* seed and son (Gen. xvii:16); so also was Christ (Gen. iii:15; Is. vii:14). Second, a *lengthy interval* occurred between God's first promise to Abraham and its realization. When we are told, "And the Lord visited Sarah *as he had said*" (Gen. xxi:1), the immediate reference is to xvii:16 and xviii:14, but the remote reference was to the original promise of xii:7. So also was there a lengthy interval between God's promise to send Christ and the actual fulfillment of it. Third, when Isaac's birth was announced, his mother asked, "Shall I of a surety bear a child, which am old?" (Gen. xviii:13), to which the answer was returned, "Is any thing too hard for the Lord?" and the striking analogy is seen in the fact that when the angel of the Lord made known unto Mary that she was to be the mother of the Saviour, she asked, "How shall this be, seeing I know not a man?" (Luke i:34), to which query the answer was returned, "With God nothing shall be impossible" (Luke i:37): so that *in each case* God's *omnipotency* was affirmed following the annunciation of the birth of the child. Fourth, Isaac's *name* was specified *before* he was born—"And thou shalt call his name Isaac" (Gen. xvii:19); compare with this the words of the angel to Joseph before Christ was born—"And thou shalt call his name Jesus" (Matt. i:21)! Fifth, Isaac's birth occurred at God's *appointed* time (Gen. xxi:2) "at the set time"; so also in connection with the Lord Jesus we read "But when *the fullness of time* was come, God sent forth His Son, born of a woman" (Gal. iv:4). Sixth, as we have seen above, Isaac's birth required a *miracle* to bring it about; so also was it with the incarnation of Immanuel. Seventh, the name Isaac (given unto him by ~~Abraham~~ and not Sarah, Gen. xxi:3), which means laughter, declared him to be *his father's delight*; so also was the one born at Bethlehem—"this is My beloved Son in whom I am well pleased." Need we remark how strikingly this sevenfold type evidences the Divine inspiration of Scripture, and demonstrates that the book of Genesis—so much attacked by the critics—was written by one "moved by the Holy Spirit."

It has been noticed by others that in Abraham we have a striking illustration of *election*, while in Isaac we get, typically, the precious truth of *sonship*. Abraham was the one chosen and called by God; Isaac was the one promised and born of God's power. The *historical* order of Genesis is thus the *doctrinal* order of the New Testament. Thus we read in Eph. i:4, 5, "According as He hath *chosen us* in Him before the foundation of the world, that we should be holy and without blame before Him: in love having predestinated us *unto the adoption of children* by Jesus Christ to Himself, according to the good pleasure of His will "Isaac brings before us in type *regeneration*, and it is this which will now engage our attention."

The first point we would here dwell upon is that before Isaac was born *the power and activities of nature were made an end of.*

Abraham and Sarah had come to the end of themselves. Abraham's body was "dead," and so too was Sarah's womb (Rom. iv:19). And in order for Isaac to be born that which was *dead* must be *quicken*ed, quickened by God. This is a very humbling truth; one which is thoroughly distasteful to man; one which nothing but the grace of God will enable us to receive. The state of the natural man is far worse than *he imagines*. It is not only that man is a sinner, a sinner both of nature and by practice, but that he is "*alienated from the life of God*" (Eph. iv:18). In a word the sinner is *dead*—dead in trespasses and sins. As the father said of the prodigal, "This my son was *dead*, and is alive again; he was lost, and is found" (Luke xv:24).

That the natural man is dead in trespasses and sins is no mere figure of speech; it is a solemn *reality*, an awful *fact*. It is ignorance and the denial of this fact which lies at the root of so much of the false teaching of our day. What the natural man needs first and foremost is not education or reformation, but *life*. It is because the sinner is dead that he needs to be born again. But how little this is pressed today! The unspeakably dreadful state of the natural man is glossed over where it is not directly repudiated. For the most part our preachers seem *afraid* to insist upon the utter ruin and total depravity of human nature. This is a *fatal* defect in any preaching: sinners will never be brought to see their need of a Saviour until they realize their *lost* condition, and they will never discover their lost condition until they learn that they are *dead* in sin.

But what does Scripture mean when it says the sinner is "dead"? This is something which seems *absurd* to the natural man. And to him *it is* absurd. "The natural man receiveth not the things of the Spirit of God: for they are *foolishness unto him*: neither can he know them, because they are spiritually discerned" (1 Cor. ii:14). To the natural man it *seems* that he is very much *alive*. Yes, and Scripture itself speaks of she that lives in pleasure as being "*dead while she liveth*" (1 Tim. v:6). Herein lies the key to the meaning of that expression employed by our Lord in His teaching upon the Good Samaritan. Describing the condition of the natural man under the figure of him who had fallen among thieves, who had stripped him of his raiment and left him wounded by the wayside, the Saviour turned him "*half dead*" (Luke x:30). Mark then absolute *accuracy* of Christ's words. The sinner is "half dead": he is alive manward, worldward, sinward, but he is *dead Godward!* The sinner is alive naturally—physically, mentally, morally—but he is *dead spiritually*. That is why the new birth is termed a "passing from death unto life" (John v:24). And just as the deadness of Abraham and Sarah—in their case *natural* deadness, for they but

foreshadowed spiritual truths—had to be quickened by God before Isaac could be born, so has the sinner to be quickened by God into needness of life before he can become a son of God. And this leads us to say.

Second, before Isaac could be born God had to perform a *miracle*. As we have said, Abraham's body was "dead" and Sarah was long past the age of child-bearing. How then could *they* have a son? Sarah *laughed* at the mention of such a thing. But what was beyond the reach of nature's capacity was fully within the scope of Divine power. "Is there any thing too hard for the Lord?" (Gen. xviii:14). No, indeed. "Ah, Lord God, behold! Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee" (Jer. xxxii:17).

As it was with Isaac so it is with every Christian. Before any of us could be born again God had to work a miracle. Make no mistake on this point; regeneration is the direct result of the *supernatural* operation of God. This needs to be stressed today, for regeneration has been so misrepresented by modern evangelists that to the popular mind the "new birth" signifies nothing more than a process of reformation. But the new birth is no mere turning over of a new leaf and the endeavor to live a better life. The new birth is very much more than going forward in a religious meeting and taking the preacher's hand; very much more than signing a card and "joining the church." The new birth is an act of God's creative power, the importation of spiritual life, the communication to us of the Divine nature itself.

Abraham and his wife—each of them nearly a hundred years old—desiring a son—what could *they* do? Nothing! absolutely nothing. God had to come in and work a miracle. And thus nature had *nothing* to glory in. So it is with us. The natural man is not only a sinner, a lost sinner, but he is a *helpless* sinner—impotent, unable to do anything of himself. If help comes it *must* come from *outside* of himself. He is, like Abraham and Sarah, *shut up to God*.

Third, the coming of Isaac into Abraham's household *aroused opposition and produced a conflict*. "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, *mocking*" (Gen. xxi:9). In the epistle to the Galatians we are shown the *dispensational* meaning and application of this, and there we read, "But as then he that was born after the flesh (Ishmael) *persecuted* him that was born after the Spirit, *even so it is now*" (Gal. iv:29); but it is with the *individual* application of this type that we are now concerned. Ishmael (exemplifies) the one born after the flesh: Isaac the one born after the Spirit. When Isaac was born *the true character* of Ishmael was manifested; and so when we are born again and receive the new nature, the old nature, the flesh, *then comes out in its true colors*.

Just as there were *two* sons in Abraham's household, the one product of nature, the other the gift of God and the outworking of Divine power, each standing for a totally different principle. So in the believer there are two natures which are distinct and diverse. And just as there was a *conflict* between Ishmael and Isaac, so the flesh in us lusteth against the spirit and the spirit against the flesh (Gal. v:17).

It is of first importance that the Christian, especially the young Christian, should be clear upon the two natures in the believer. The new birth is not the *improving* of the old nature, but the receiving of a need; and the receiving of the new nature does not in any wise improve the old. Not only so, the old and the new natures within the believer are in open antagonism the one to the other. We quote now from the works of one deeply respected and to which we are much indebted: "Some there are who think that regeneration is a certain change which the old nature undergoes; and, moreover, that this change is gradual in its operation until, at length, the whole man becomes transformed. That this idea is unsound, can be proved by various quotations from the New Testament. For example: The carnal mind is enmity against God. How can that which is thus spoken of ever undergo any improvement? The apostle goes on to say, "It is not subject to the law of God, *neither indeed can be.*" If it *cannot be* subject to the law of God, how can it be improved? How can it undergo any change? Do what you will with flesh, and it is flesh all the while. As Solomon says, "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him" (Pro. xxvii: 22). "There is no use seeking to make foolishness wise. You must introduce heavenly wisdom into the heart that has been hitherto only governed by folly" (C. H. M.).

Fourth, it is to be noted that it was the birth of Isaac which *revealed* the true character of Ishmael. We know practically nothing of Ishmael's life *before* the birth of Isaac, but as soon as this child of promise made his appearance the real nature of Hagar's son was made manifest. He may have been very quiet and orderly before, but as soon as the child of God's quickening-power came on the scene, Ishmael showed what he was by persecuting and mocking him. Here again the type holds good. It is not until the believer receives the *new* nature that he discovers the *real* character of the old. It is not until we are born again we discover what a horrible and vile thing the flesh is. And the discovery is a painful one: to many it is quite unsettling. To those who have supposed that regeneration is an *improving* of the old nature, the recognition of the awful depravity of the flesh comes as a shock and often

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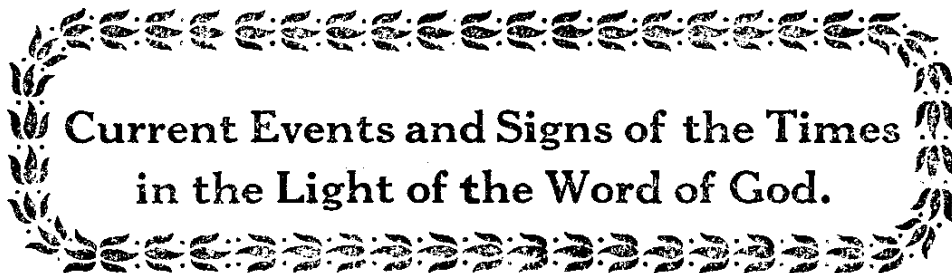
destroys all peace of soul, for the young convert quickly concludes that, after all, *he* has *not* been born again. The truth is that the recognition of the true character of the flesh and a corresponding *abhorrence* of it, is one of the plainest evidences of our regeneration, for the unregenerate man is *blind* to the vileness of the flesh. The fact that I find within me a *conflict* between the natural and the spiritual is the proof there are *two* natures present, and that I find the Ishmael-nature "persecuting" the Isaac-nature is only to be expected. That the Ishmael-nature appears to me to be growing *worse* only goes to prove that I now have capacity to *see* its real character, just as the *real* character of Ishmael was not revealed until Isaac was born.

Fifth, we read, "And Abraham *circumcised* his son Isaac being *eight* days old, as God had commanded him" (Gen. xxi:4). Our space is exhausted and we must be very brief on these last points. The circumcising of Isaac, and later of the Israelites, was a foreshadowing of our *spiritual* circumcision: "And ye are complete in Him, which is the Head of all principality and power: in whom also ye are *circumcised* with the circumcision *made without hands*, in putting off the body of the sins of the flesh *by the circumcision of Christ*" (Col. ii:10, 11). *Judicially* we *have been* circumcised and God no longer looks at us in the flesh but in Christ, for circumcision—typically and spiritually—is separation from the flesh, and the *eighth* day brings us on to resurrection ground—in Christ. Compare Col. iii:9, etc.

Sixth, "And the child *grew*, and was *weaned*: and Abraham made a great feast the same day that Isaac was weaned" (Gen. xxi:8). Here again the type holds good. Isaac "grew" by feeding on his mother's milk. Thus, too, is it with the believer. By the new birth we are but spiritual *babes*, and our growth is brought about by feeding on the milk of the Word. "As new-born babes, desires the sincere milk of the Word, that ye may *grow thereby*" (1 Pet. ii:2). We cannot now touch upon the significance of the "great feast" above.

Seventh, "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water,

and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away" (Gen. xxi:9-14). At last the conflict is over. He who "persecuted" Isaac is now "*cast out*" (Gal. iv:29). So it will yet be with us. Judicially the life of the flesh is *already ended* for us, but practically it is still here with us and in us. But blessed be God what is true now judicially shall soon be true experimentally also. When Christ returns for us, the flesh shall be put off for ever, just as Elijah left behind him *his* earthly mantle. But mark how *accurate* our type is: not till Isaac "grew" and was "weaned" was the persecuting Ishmael cast out! Let this be our closing thought. Soon *our* Ishmael shall be cast out. Soon shall this vile body of ours be made like unto the body of Christ's glory (Phil. iii:21). Soon shall the Saviour return and we shall be "*like Him*," for we shall see Him as He is (John iii:21). Blessed promise! Glorious prospect! Does not the presence of the vile flesh within us now only serve to intensify the longing for our blessed Lord's return? Then let us continue to cry daily, "Come quickly. Even so, come Lord Jesus."



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

Jews Facing New Massacres in Russia. Reports have reached England that almost every day mobs in some of the larger Russian cities march through the streets shouting "Down with the Jews." An eye witness declares that this cry "Kill the Jews" will most likely lead to the bloodiest pogrom the world has ever seen. They are blamed for the outrages of Bolshevism. The ordinary Russian and the ignorant Moujiks (peasants) look upon the government as ruled and controlled by the Jews, and they blame the race for everything that has gone wrong. Trotzky, as it is well known, is a Jew and so is another leading Bolshevik, Zinorieff. More and more the ignorant population blame the entire Jewish race for all the terror, mistakes and failures of the revolution. The passions of these Moujiks once aroused will know no bounds.

and if this cry of "Kill the Jews" does come, the present government will fall in a terrible slaughter of Jews and the innocent masses will suffer the most.

Like Gentiles, Jews entertain a false hope in these days. They think their night of suffering is passed. But the darkest hour is yet to come. Believers should pray that God's mercy may be displayed in behalf of those who are wrongfully accused and that they may be delivered from these threatening massacres.

The Exodus from the United States. For months since the signing of the armistice many thousands of foreign born residents of the U. S. have left the country, taking with them vast sums of money. It is estimated that soon over a million will have gone back. So serious is the situation that legislators and bankers are very much alarmed. The N. Y. Tribune says:

Alarmed at the heavy draft being made upon the currency resources of the United States by the increasing numbers of foreign born who are returning to their native lands, carrying millions of dollars in good hard money, **American bankers have undertaken an energetic "stay-at-home" propaganda.**

Last night the savings bank section of the American Bankers' Association sent out letters to the heads of all the savings banks in the United States asking their co-operation in the movement. "Due to Bolshevik propaganda," the letter reads, "an alarming proportion of the 14,000,000 foreign born aliens are drawing their money from the banks, selling their Liberty bonds and houses and returning to Europe. The New York Custom House authorities announce that those now sailing from this port carry with them from \$2,000 to \$15,000 each in United States currency.

"It is estimated that about 1,300,000 cannot be stopped from going, and that they will carry with them nearly \$4,000,000,000, or four-fifths of the total currency in circulation and in reserve in the United States before the war.

"It is estimated that unless vigorous action is taken, over six millions of these aliens may be lured abroad by this vicious propaganda, taking with them cash equal to the total present currency resources of the United States. This is certainly serious."

Thus troubles are on all sides and the long predicted distress of nations, to come at the close of this age, increases.

Victorious Spiritism in England. A wave of Spiritism, such as no country has ever experienced before, is sweeping over Great Britain, carrying with it tens of thousands of persons of high and low degree. The leaders are Sir Oliver Lodge and Sir Conan Doyle. The movement has assumed such proportions that when a meeting is held in London one of the largest halls of the world, the Royal Albert Hall, has to be rented to accommodate the crowds. An eye witness gives the following report:

I attended the great memorial held by the National Spiritualist Union in Royal Albert Hall for the dead—although they do not call them “dead.” It was unusually vile weather, but thousands attended. The majority wore the white rosette, the insignia testifying that the wearer believes himself to have received a direct communication.

It was the most remarkable meeting I ever saw. The visible audience was all but ignored; the invisible audience, which all but the unregenerate believed to be actually present, was addressed. In an atmosphere made electric by the very faith of the congregation, Sir Arthur thanked the vast army whose spiritual bodies they were certain were there for the great service they had rendered civilization, the great service of saving the world from barbarism, of straightening out the boundaries of oppressed nations; and the greatest service of all, in his opinion, that of proving by their manifestations that there is no death.

Conan Doyle can vitalize a speech on Spiritualism with the same magic he employs in vitalizing a mystery story. He is a robustious, effective speaker, and he has the fire that comes only with absolute sincerity. Even to a rank outsider such as myself, his manner of appealing to the great khaki-clad army that has “gone west” was dramatic enough to create for a few minutes the illusion that they must be present. Declaring that such a meeting was unique in the history of Europe, but not of Asia, he recalled how, after the Russo-Japanese War, Admiral Togo went to a barren spot by the seashore and invoked the spirits of his dead seamen. Standing there, Togo rejoiced with them over the issue of the war and thanked them for contributing to the victory.

This astonishing increase of Spiritism is one of the most solemn signs of the times. Behind it is Satan with his demons. In this way he gets possession of the souls and bodies of thousands of human beings. As a result demon-possession increases rapidly. Through this sinister system Satan prepares the way for the final conflict

between his kingdom of darkness and the Lord Jesus Christ. Spiritism, if it goes on unchecked, as no doubt it will, will ultimately ruin the souls and bodies of countless human beings. It was the same before the flood, when the Spirit of God withdrew His restraining influence and demon powers worked in producing the utter degradation of the race. The article recently published in our pages "Can the dead speak?" exposes this Satanic cult.

The Increasing Unrest. In spite of legislations favoring the condition of the workingmen, the unrest increases everywhere. The high food prices maintained by heartless profiteering capitalists are in part responsible for this unrest. In Western Canada the Bolshevik spirit has of late manifested its domineering power. We were in Winnipeg when the radicals attempted to set up a Soviet government after the Russian ideal. The general strike stopped all street car service. The telephone and telegraph workers walked out; so did the firemen. Even the mail clerks and letter carriers went on strike and no mail was permitted to leave, nor to be delivered. The strike committee controlled everything, or at least tried to control the city. We spoke in the Walker Theatre Sunday afternoon and noticed a card at the entrance "This theatre is open by permission of the Striker's Committee." Similar cards were displayed at a few restaurants and stores. Among the radicals in Winnipeg who is charged of having a hand in fomenting these serious troubles is a Methodist preacher. He is an apostate and was ousted by the denomination and is now one of the worst agitators.



"The church in Thy HOUSE" (Phil. 2).

It reads strangely in these days of grand *edifices*. Have you one? Abraham called it "the altar." It is the family meeting place before God. I adjure you, whatever else lapses, keep up family doctrine. Whatever may be the family hustle, set apart some room, some hour, some method for honoring Christ and His Word. Every head of a family is responsible for such priesthood.

Our Man is Rejected

Our Man's rejected; don't you know?
It happened many years ago.
Yea, centuries have passed away
Since it was Great Election Day
In Salem's city—e'en the same
Where God the Lord had set His name.

From every corner of the land,
O'er mountain slope and desert sand,
With eager step they gather in,
Till, 'mid the clamour and the din
Of busy streets, a voice is heard:
"Come, now, your votes you must record.
Christ, or Barabbas; whom say ye?
Which of the twain shall I set free?"

And then, as with one mighty voice,
The multitude proclaim their choice:
"Our man's Barabbas; set him free,
Although a murderer is he."

"What shall I do with Jesus, then?
Am I to crucify your King?"

"Away with Him!" they loudly cry;
"We own Him not; let Jesus die."

And yet He was the Elect One,
Chosen of heaven—th' Eternal Son.

Thus Jew and Gentile did unite
To quench the "Everlasting Light."

Such is the World—the same to-day
As when they cried, "Away, away
With Jesus! for no king we own
Save him who sits on Cæsar's throne."

Then how, belov'd of God, shall we,
By that same Jesus' blood made free,
Join in the world's unhallowed strife,
And vote, forsooth, as if that life
Pour'd out on Calvary's cruel Tree,
Meant nothing now to you and me?

OUR HOPE

It cannot be. Are we *at one*
 With those who still *reject God's Son?*
 Are Light and Darkness so agreed
 That mingled is the heaven-born seed?
 Or, is this world changed so
 That it is fond of Jesus now?

Ah, no! for if you court its smile,
 As swiftly speeds this "little while,"
 'Mong worldlings one great thing is clear—
 "You must not speak of Jesus here;
Away with Him—now we'll agree"—
 No room for Jesus yet, you see.

As Pilate was made friends again
 With Herod, when our Lord was slain,
 So is it still; and men, whose souls
 Are wide asunder as the poles,
 Can join their hands and loudly say:
 'Our man is in—we've gained the day!

And who may "*our man*" be, whose name
 Is borne upon the wings of fame?
 If you with worldlings combine,
 Then he's *the world's man and thine*.
 O child of heaven, can it be so?
 May we have grace to answer, "*NO.*"

Our Man's rejected; and, until
 He comes to reign in Zion's Hill,
 Like Mephibosheth we shall mourn,
 And wait our absent Lord's return.

Why then, impatient, seek to reign
 While He's rejected? Where's the gain?
 Yea, rather, reckon up the loss,
 If we thus fail to bear the Cross.
 We'll hear the shout of the Harvest Home;
And then our time to reign shall come.

Election days can move us not;
 For that great day, by man forgot,
 Is still remembered by our God
 And all redeemed by Jesus' blood.
 It seems as yesterday that He
 Was "voted" to that shameful Tree.

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Yet from the portals of the tomb
 A mighty Conqueror He did come:
 Head of the New Creation He;
 Now Sons of God, in Him, are we;
 To tell abroad His matchless worth
 While we may sojourn here on earth,
 And show, throughout our little time,
 We're children of a heavenly clime;
 Content to wait th' appointed hour
 When, 'mid the glory of His power,
 The dawn shall break, the shadows flee,
 And Christ shall reign from sea to sea.

Skirt of a Jew

Some years ago a sermon was heard on the text, "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Zech. viii:23. The preacher was a good man, faithful in his testimony, so far as he knew God's word.

He informed his audience that the Jew in this passage is a type of the church, and then he went on to speak of the glory, and power, and progress of the church, until ten men out of all languages of the nations shall take hold of the skirt of the church in her universal and undisputed supremacy and sovereignty. Of course, he got this nonsense from some commentator, and it was a marvel that he did not read the prophecy itself to see how utterly absurd was the conclusion he reached and delivered to the people.

In the first chapter we have the vision of three horses representing the Gentile powers, we are told, that oppressed the literal Jews. That this is so is shown by the fact that "the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?" These are the seventy years of the captivity, and the angel replied, "Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion with a great jealousy . . . Therefore thus saith the

Lord, I am returned to Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." No one can doubt for a moment that the literal Jerusalem is meant. The vision closes with the statement, "Thus saith the Lord of hosts, My cities through prosperity shall spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

In the next vision four horns are seen, including the Roman as well as the Babylonian, Medo-Persian, and Grecian power, and referring therefore to the future. The angel answered the prophet, "There are the horns which have scattered Judah, Israel and Jerusalem." It is simply impossible to explain this away by giving it a figurative meaning, because history has already confirmed its literal application to Judah, Israel and Jerusalem. Then follows the vision of four carpenters, for as "these are the horns which have scattered Judah, so that no man did lift up his head, but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." So far, then, there can be no doubt that literal Judah, Israel and Jerusalem are the subject of the prophecy.

In the next chapter a man with a measuring line in his hand is seen, and the angel that talked with the prophet said to another angel, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This certainly was not true after the return of a feeble remnant from the Babylonian captivity, nor has it been true for 2500 years of Israel's degradation. But it will be true, as surely as God's word is true, when "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her . . . For thus saith the Lord of hosts, *After the glory* hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye . . . Sing and rejoice, O daughter of Zion: for, *lo, I come, and I will dwell in the midst of thee*, saith the Lord. . . . And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

It is still plain that the prophecy is concerning literal Jerusalem, and that there is no mention of the church.

In the next chapter we are told how the restoration is accomplished; Joshua, the high priest of the Jews at that time, is seen standing before the angels of the Lord, and Satan standing to resist him, or to be his adversary. "And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" The filthy garments were removed from Joshua, he was clothed with change of raiment, or with "costly apparel," as Dr. Young translates it, a fair mitre was set upon his head, presenting a beautiful picture of justification by grace.

In the next chapter we have the work of the Holy Spirit in connection with the finished work of the Lord Jesus Christ, for it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." But it will be observed that the one thought before the mind of the prophet, and in the heart of God, is the deliverance of the literal Judah, Israel and Jerusalem, from their sorrow and trouble, and the way to bring these back literally into the divine favor and fellowship.

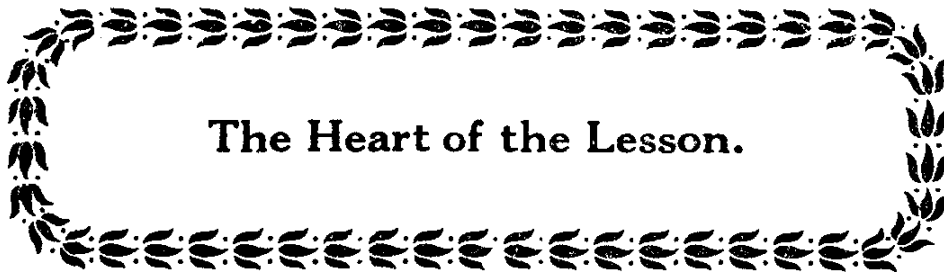
In the fifth chapter we read the solemn testimony of Jehovah that the evil in Israel must be visited; in the sixth chapter the course of Gentile dominion is described as in Daniel, until the coming of the Lord, "and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." In the seventh chapter an answer is returned to the remnant, who sent to inquire whether their captivity-fasts were to be continued. The prophet, like our Lord, searched their hearts and consciences by showing that mere ordinances, whatever they may be worth, can never take the place of practical righteousness, much less of faith in the word of God. It was for their contempt of that word they had been so sorely punished.

But in the eighth chapter the darkness is scattered by the glorious promise of complete restoration at the coming of the Lord. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusa-

lem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. . . . Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness."

This shows us why ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew—not the church, but a literal Jew—saying, We will go with you; for we have heard that God is with you. God will be then in Judah and Jerusalem, and with Israel, for when He shall gather all nations against Jerusalem, the Lord will descend upon the mount of Olives, and rescue His imperiled people. The Jew will then be the head and not the tail, for "it shall be at that day that living waters shall go out from Jerusalem," and "Jerusalem shall be safely inhabited"; "yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts," and "the Lord shall be King over all the earth."

There is no understanding of the Scriptures unless the restoration of literal Israel is clearly seen. The leading thought of the Old Testament prophets is expressed in the words of one of them, who uses the formula, "Thus saith the Lord," 522 times in his testimony. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi:10). "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," where with a new heart in the indwelling of the Holy Spirit they shall serve God, and their "land shall become like the garden of Eden" (Ezek. xxxvi:24-38). "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix:15). This is only a specimen of the testimony borne by His prophets, and as His word is true, a great future awaits the poor, persecuted Jews.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
AUGUST AND SEPTEMBER.

SOCIAL RESPONSIBILITY.

(August 24. Luke x:25-37; Gal. vi:2, 9, 10; Jas. ii:14-16.)

Golden Text, Gal. vi:10.

Daily Readings.

Mon., Aug. 18, Acts ii:37-47. Tues., Aug. 19, Acts iv:23-37. Wed.,
Aug. 20, 1 Tim. vi:1-21. Thurs., Aug. 21, Luke x:25-37. Fri., Aug.
22, Gal. vi:1-18. Sat., Aug. 23, Jas. ii:1-12. Sun., Aug. 24, Jas. ii:13-26.

I. LESSON OUTLINE.

1. "Who Is My Neighbor?" (Luke x:25-37). 2. "Let Us Do Good"
(Gal. vi:2, 9, 10). 3. "What Doth It Profit?" (Jas. ii:14-16).

II. THE HEART OF THE LESSON.

The title of our lesson is rather misleading: it savors of the modern delusions that are offering to needy, perishing souls that which is but spiritual husks when God has provided for a full supply of the very grace and mercy of full salvation in Christ Jesus. Remember that unless a would be helper of men is really born again he has no right in God's sight to enter upon such a work for men. Unless, moreover, that born again one is taught of God, Spirit filled, and abiding in fellowship with his Lord and Savior he has nothing to give. He is at best but the Priest or Levite who do no more than look upon the helpless one and pass by on the other side. Unless, Samaritan-like, you come supplied with the divine provisions for soul needs you are utterly useless and worthless. Your social betterment and civic righteousness schemes only make the poor wounded, robbed man a little more comfortable (?) in his misery. But God's grace binds up the wounds and takes him out of the Jericho road away from the thieves and the death that is staring him in the face. Service like that is what the world of perishing men and women are calling aloud for today. The old

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vision of Troas is upon us anew; and the Macedonian cry is going up from the whole world which is lifting the lap of the wicked one. Beware of offering any of the husks of Christian Science, or Millennial Dawn, or Spiritualism, or anything less than the full Gospel of God's grace. Of redemption, forgiveness, regeneration, sonship, heirship and eternal blessing in Christ Jesus our Lord.

As believers in Christ Jesus, our privileges are exceedingly great and precious. But our responsibilities are manifold. Yea, present day needs have rather increased them; both because of the increased need of the perishing ones, and the continued lack of laborers to enter into the whitening fields so ready for the harvest. We may not shirk or shift the responsibility or delegate our work to others. Remember too, how brief the space of time that is now permitted us in which to labor, for the coming of the Lord has drawn nigh: how nigh we little suspect, beloved. Nor is it the unsaved world alone that is in need; the household of faith shelters many a new born babe who has need of the sincere milk of the word. Many a growing believer who should be helped and guided into the truth. Many who need comfort and counsel and help from the word. And the commission is "feed My lambs * * * feed My sheep * * * shepherd My flock." Need we suggest how little of this is done? And do you wonder at the weakness and inefficiency of life and walk that at this present moment characterizes the real child of God? Great and blessed are the opportunities here. And the Spirit is calling to persistent faithfulness of service which brings a glad and glorious reaping in the harvest time of God that is so close now. It is for us to go on in the grace and strength of God untiring to the end, ever ministering Christ and the things of Christ through the living word of the living God. God shall meet every need and lay to our hand the food and the help that He would have us give to His own redeemed ones in these last moments. "Go labor on; spend and be spent."

TEMPERANCE.

(August 31. Dan. i:8-20; Rom. xiv:21; 1 Cor. ix:24-27.)

Golden Text, 1 Cor. ix:25.

Daily Readings.

Mon., Aug. 25, 2 Tim. ii:1-13. Tues., Aug. 26, 2 Tim. ii:14-26.
Wed., Aug. 27, Rom. xiv:1-12. Thurs., Aug. 28, Rom. xiv:13-23.
Fri., Aug. 29, 1 Cor. ix:1-14. Sat., Aug. 30, 1 Cor. ix:15-27. Sun.,
Aug. 31, Dan. i:1-21.

I. LESSON OUTLINE.

1. A Courteous Request (Dan. i:8-14). 2. A Successful Test (Dan. i:15-20). 3. A Wise Running of the Race (1 Cor. ix:24-27).

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II. THE HEART OF THE LESSON.

Beware of putting temperance for salvation or of unduly exalting it to a prominence which is not given to it by the word of God. Remember that a reformed man is not necessarily a saved man. Nor is so-called temperance alone the holiness without which no man can see the Lord. There is no question but that it has its place in the word and in Christian living, and we gladly accord it that place before God.

The lad who is before us in the first portion of our lesson is a saved lad when he enters the precincts of Nebuchadnezzar's palace to be trained for the King's court. His stand there is as a servant of the true God against all the false worship and idolatry of the day. His refusal of the meat and drink is upon the ground of his allegiance to Jehovah. The food and the drink which were appointed to him had been first offered to idols, and to eat and drink of these would identify him with idolatry; and upon these grounds he made his request and pressed it so courteously. Keep this clear and distinct in the study of the lesson.

How graciously the Lord provided for this young servant of His a way of escape when every door seemed closed against him. The relief denied by the prince of the eunuchs is found in Melzar who had been set over these four young men of Israel. And with what joy and strengthened faith in their God did they go on in the preparation for their life in Babylon. The sequel in Nebuchadnezzar's full acceptance of them as counsellors and helpers is surely of God Himself. Nor is it amiss to see that even today the one who stands simply and firmly for the Lord is ever blessed of the Lord, and used of Him in many a place of responsibility and honor. Yet remember that the highest reward for such a life is not found in this world, but in the world to come when the Lord shall bid us welcome home.

The Spirit's picture of the race course in which the believer is running for the prize brings home the truth concerning our successful spiritual running in a helpful way. This body as to its evil lusts and appetites must be kept under. Yea, even in all that is legitimate there must be godly self control. But pray do not forget that only this is possible of accomplishment in and through our Lord and Savior Jesus Christ. The truth as to all self effort is seen in its unalterable failure and ruin in the words of the Spirit, as recording the experience of Paul, "When I would do good, evil is present with me." Only in the power of the indwelling Lord and Savior is it possible to rightly and successfully accomplish this purpose. Compare this keeping under of the body spoken of here with the Spirit's words about the same matter in Romans VI. There it is the fact that the believer has died in Christ, and the old man has been crucified, his body of sin nailed to the cross. So that he need

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not serve it any more; neither let sin use his members as its instruments unto unrighteousness. But in full victory by faith, he is able to yield his members unto God that He may use them for His honor and glory. And so that he may run in the race in such a way that he may obtain the prize; and be for the praise of his Redeemer and Father all the way.

THE KINGDOM OF GOD.

(September 7. Matt. vi:10, xiii:31-33, 44-50, xviii:2, 3; Luke xvii:20, 21; 2 Cor. x:3-5.)

Golden Text, Matt. vi:33.

Daily Readings.

Mon., Sept. 1, Matt. v:1-24. Tues., Sept. 2, Matt. v:25-48. Wed., Sept. 3, Matt. vi:1-34. Thurs., Sept. 4, Matt. vii:1-29. Fri., Sept. 5, Matt. xiii:1-23. Sat., Sept. 6, Matt. xiii:24-50. Sun., Sept. 7, Rom. xii:1-14.

I. LESSON OUTLINE.

1. The Magna Charta of the Kingdom (Matt. vi:10, etc.). 2. The Kingdom in Mystery (Matt. xiii:31-33, 44-50). 3. The Kingdom in Fruition (Matt. xvii:2, 3, Luke vii:20, 21).

II. THE HEART OF THE LESSON.

Our theme is a vast one. Our suggested portions are rather difficult of co-ordination. But remember some points. Christ Jesus the Lord is God's King of kings and the promise made concerning Him in Luke i:32, 33 is to be literally fulfilled. He is coming again to reign; and of that reign and kingdom Daniel speaks definitely (ii:31-45, vii:1-28). It is to be world wide, universe wide; and its duration is millennial, and eternal. It has a spiritual significance that we may not miss (Col. i:13). But beware of spiritualizing the definite promises of which the Old Testament speaks so clearly. Isa. ii:1, etc., and many kindred passages tell of the wondrous glory and majesty of it; but the fulness awaits our full knowledge at the coming of our Lord in glory.

Meanwhile it is found in its mystery form as so clearly stated in the seven parables of Matthew xiii which forms the major portion of our lesson at this time. The Kingdom is in the hands of men while the King is absent, and the Kingdom in this form is synonymous with the well known term Christendom. In the Kingdom in its mystery form we now find the true church which is in it, and yet is not the kingdom itself in any sense. The church is to be enthroned with Christ the KING and HIGH PRIEST as kings and priests unto God and His Father in the coming day of redemption and glory. Beware of entanglement here. For though not funda-

mental it is more or less disastrous both as respects our present service and our future reward, in that if we are busying ourselves with the kingdom conditions ahead of time we will be doing things that God must set aside and for which we can have no reward. Moreover, knowledge of the truth about the Kingdom serves to help greatly in the right divisions of truth so necessary for our true and blessed service unto our Lord in all things.

Yet we may not miss the practical application of the precious truth to our hearts in all this. Surely we can and should pray for the coming of the kingdom and of the King. It means untold blessing for the church as also for Israel and the nations in like manner. Surely we may look to our Lord to work in us both to will and to do of His good pleasure; so that our hearts and lives will be more and more conformed to the life of Christ through His divine grace. And so men shall take knowledge of us that we have been with Jesus and have learned of Him and we shall exhibit Christ to the glory of God the Father both in heart and life day by day. Surely we may and should be busy in the heralding of the gospel of the grace of God everywhere in the world to the saving of souls, to the completing of the body of Christ and the hastening of His coming, and the inbringing of the day of glory and blessing and thus do our utmost in the bringing back of the KING. Surely we may pray for and labor for and with the Ancient People of God—Israel—to the leading of them to Christ and the preparing of them for their coming day of trial and of testimony. They are soon to come to the front with the kingdom gospel and later to be the divine channel of blessing to all the world. What tremendous issues are about to be brought in by the return of Christ.

THE FUTURE LIFE.

(September 14. Jno. xiv:1-10, 19, 20. 2 Cor. v:1-4.)

Golden Text, 2 Cor. v:10.

Daily Readings.

Mon., Sept. 8, Jno. vi:39-58. Tues., Sept. 9, 1 Cor. xv:20-58. Wed., Sept. 10, 2 Cor. iv:14, v:10. Thurs., Sept. 11, Rev. vii:1-17. Fri., Sept. 12, Jno. xiv:1-20. Sat., Sept. 13, Rev. xxi: . Sun., Sept. 14, Rev. :xxii.

I. LESSON OUTLINE.

1. Our Father's Home (Jno. xiv:1-10). 2. At That Day (Jno. xiv:19, 20). 3. The Coming Glory (2 Cor. v:1-4).

II. THE HEART OF THE LESSON.

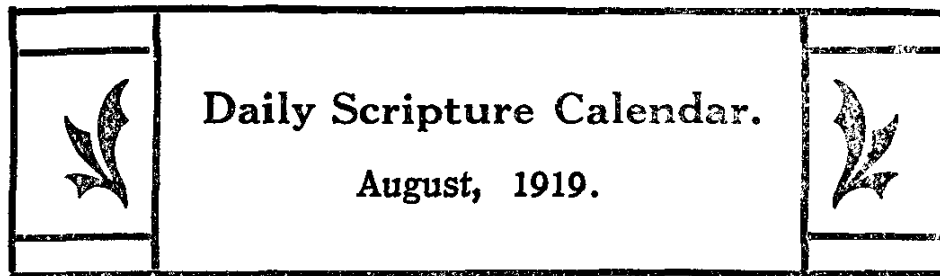
Our theme for study is entrancing to the heart that knows the Lord. May we not think at the very beginning of our study of the

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solemn words of John iii:36, "He that believeth in the Son hath everlasting life: but he that believeth not the Son shall not see life, but the wrath of God abideth upon him." All people then are not going to spend a blessed eternity with Christ in the glory. Unbelief is fitting multitudes for the eternal unchanging outer darkness from the presence of the Lord and from the glory of His power. Do not seek to set aside this fact or to gloss it over in any manner whatever. People need to be aroused from their spiritual torpor and death and made to see and know the full truth in this matter. It is no kindness to them to hide the truth till it is too late to have any remedy applied.

But what a blessed future life is awaiting the child of God. A life which speaks of being in the presence of the Lord, free from all that now hinders and harms our full fellowship in service and our enjoyment of Him. A life that is life indeed, life more abundant; life without present pain and suffering and decay. Life apart eternally from sin in any way. A life in the service of God our Father and Christ our Savior in which we have but the limits of the universe for space to work in, and eternity as the bound of time for all our service to Him. A life at home in the many abodes of the Father's house. A life spent with Christ and in His presence, and never to be separated from Him forever. A life of abundant fruitfulness in worship and praise and service unto the One who is alone worthy of the highest and best of all. But who may describe it? Who may tell of its glory and beauty and heavenly holy character? We must await the fruition of it.

Meanwhile we are feeling from time to time the loosing down of the present tabernacle, and in many ways are the people of God reminded of the nearing moment when they shall be forever with the Lord. But the Spirit ever teaches the believers in this present day to be looking for the coming of the Lord Jesus Christ in glory and power and not for death, although that may intervene. What a precious word we have here in the last portion of our lesson. We have a building of God: the present thing is but a tent, and not fitted to be an eternal abiding place. Nay, but the coming one is the house, the building of God, it is eternal. And as the Spirit elsewhere says, "As we have borne the image of the earthy (literally worn it about) we shall also bare (literally wear about) the image of the heavenly." O, what a word of help and comfort and power is this to the heart of the child of God, now in this world. And how we are able to go on unwearied in well doing, knowing that in due season we shall reap. And how full of grace and mercy are all the ways of the Lord with His own. To think that **we sinners saved by grace are to be forever with the Lord and to be like Him and to see Him as He is; and to have the privilege of serving Him for eternity.**



Aug. 1. "For the Lord God is a sun" (Ps. lxxxiv:11).

Here is food for meditation. We may call to mind the immensity of the sun, its life giving heat and light, and its power to attract and hold all planets in its sway. Yet the same sun which, under right relations, brings the flower to bloom will scorch and blast. God is the source of all life and He, unchanged and unchangeable, is a consuming fire.

Aug. 2. "For the Lord God is a shield" (Ps. lxxxiv:11).

He is a shield against the very fire of His own holiness. He can never be less than a sun. He must wither and blast every unholy thing. How could any sinner be saved? Only as God became a shield. In the person of His Son He received the judgments due to sinful man, and so there is shelter for all who will be covered in Christ. Grace abounding!

Aug. 3. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v:21).

Grace must reign or the heart of God would be broken; but grace must find a way to reign which is righteous. There can be no belittling of the fact of sin. Sin was never belittled by God. That is a human blunder. Its full weight fell on the very breast of God and for us. Thus grace is free to act and to reign. Oh the marvels of a position before God where grace reigns!

Aug. 4. "He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John i:11, 12).

Note the classification indicated by the little word "but." The

whole world knowing Him not and so rejecting Him, on the one hand: "*But*" as many as received Him, to them gave He the right to become the sons of God. How clearly the Bible divides the human family over the question of their relation to Jesus Christ. One issue only is vital in the eternal problems. Have we received Him?

Aug. 5. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (1 Cor. ii:9, 10).

Another strong contrast indeed. Out of universal blindness, deafness, hardness, and ignorance there is a blessing which is boundless. "*But*" God hath revealed them unto us by His Spirit. Another message of His grace.

Aug. 6. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (1 Pet. i:18, 19).

The contrast in this instance is between the helplessness of man to redeem himself and the full provision through the blood of Christ. Man cannot redeem. His best gifts and values are **unavailing**. "*But*" the precious blood of Christ is sufficient for every demand. So marvelous is His grace.

Aug. 7. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets" (Rom. iii:20, 21).

The whole world is guilty before God. No righteousness can it provide. "*But*" now, through the grace of God in Christ, there is a righteousness provided for all. It is *unto* all and upon all who believe. We have no other theme for boasting than the Cross.

Aug. 8. "And were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were

dead in sins, hath quickened us together with Christ" (Eph. iii:3-5).

Men are all sinners, both by nature and by their deeds. There could be no escape for one soul before the righteous judgments of God. "*But*" God, Who is rich in mercy, hath made us alive with Christ. It is all of God. It began in His heart of love. What He has done provides salvation and peace forever. How great the contrast is!

Aug. 9. "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii:12, 13).

In this passage we are told of the position of Gentiles before God. How absolutely they are lost and separate from Him,—“without Christ,” “strangers,” “no hope,” “without God,” and “in the world.” “*But*” now in Christ Jesus all is different. Even far off Gentiles are made nigh by the precious blood of Christ. Again it is something provided through the knowledge surpassing grace of God.

Aug. 10. “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief” (1 Thes. v:3, 4).

The whole world is pictured as being in darkness as to the fulfillment of God's great promises and prophecies. They are resting in their own false peace. They are saying “Peace and safety.” “*But*” ye, brethren, are not in darkness. We have His Word. We have inside information as to the course of events. It is “inside” information because the world will not read and believe, and it is truth which the natural man cannot receive.

Aug. 11. “In meekness instructing those that oppose themselves” (2 Tim. ii:25).

This is not a call to argument and controversy. The child of God must avoid controversy of argument. In meekness he is to give out the truth. Never has there been a time when this injunction was more applicable. With the opposing voices on every hand

one may easily be drawn into fruitless discussion. The blessing of God is promised on the preaching of the Word as a positive message. There is not time to descend to controversy. It is the Word which is quick and powerful.

Aug. 12. "If God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. ii:25).

Repentance may be exercised by man, but it is from God. Doubtless God is disposed to draw all men to Himself, and doubtless it is within the range of prayer to prevail to this end. But may we be instructed as to the sovereign grace and will of God, as well as concerning our invitation to ask of Him.

Aug. 13. "But speak thou the things which become sound doctrine" (Tit. ii:1).

The last days are characterized by a turning from the faith. It is a rejection of sound doctrine. Increasingly men are discrediting the importance of sound doctrine. They see no value in a doctrine; rather men should be encouraged to live well. True Christian living is a fruit of sound doctrine. Study and know the Scriptures. Here alone is safety in these dark days.

Aug. 14. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (Tit. ii:2).

A fruit of sound doctrine will be seen in the aged men. This is mature fruit. They become sober, grave, temperate, sound in faith, in charity and patience. What a picture of maturity of Christian manhood! How such men should be esteemed by the saints!

Aug. 15. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things" (Tit. ii:3).

The fruit of sound doctrine will be seen also in the aged women. Their behaviour will be as becometh holiness (separateness from the world), not false accusers, not given to much wine, teachers of good things. No power of the world can produce these characteristics. They are of God through the long upbuilding of His truth.

Aug. 16. "The aged women likewise * * * that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own

husbands, that the word of God be not blasphemed" (Tit. ii:3-5).

Titus is given no commission to teach the young women. This is the field of teaching committed to the aged women. Naturally the aged women must first possess all these virtues. Such is the measureless power of sound doctrine. How evident is its neglect on every hand!

Aug. 17. "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Tit. ii:6-8).

The young men are not excused from sober mindedness and sound speech. To them young Titus could be an example. The value of an outwardly correct life is never slighted in the Scriptures; but it is kept in its right relation to other doctrines. By the purity of the Christian young man's life, the unbeliever is to be put to silence.

Aug. 18. "Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Tit. ii:9, 10).

Servants have Christian obligations of obedience and faithfulness. This applies to all who are employed. Good fidelity in servants is their way to "adorn the doctrine of God our Saviour in all things." Such is the importance and power of sound doctrine.

Aug. 19. "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet" (John vii:40).

How insulting is any compliment to Jesus Christ which does not give Him His place as very God! "The Prophet" would still be only a man. Many today are attempting to give Him an important place, always quite human. He is the Son of God. To claim less for Him than this is to deny the Father and the Son.

Aug. 20. "Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and

out of the town of Bethlehem, where David was?" (John vii:41, 42).

Some said, "This is the Christ." We know that flesh and blood had not revealed it to them. They were taught of God. Others doubted. There could be no question but that He was of the seed of David, but they did not know of His birth in Bethlehem. How much doubt is due to ignorance! Christ had fulfilled every Messianic hope.

Aug. 21. "So there was a division among the people because of him" (John vii:43).

He came to divide households and to cause a separation. There can be no neutral ground. There was a division because of Him. It has always been so. It will be so through all eternity. Men are now choosing their destiny. Cannot some help be given them?

Aug. 22. "O sing unto the LORD a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory" (Ps. xcvi:1).

This Psalm will be sung when the chosen people are established in their kingdom. When the King is reigning and the earth is full of His glory. Surely He will have done marvelous things. His holy arm will have gotten Him the victory. When all we like sheep had gone astray, He revealed His arm. His redeeming grace is seen in the making bare of His right arm.

Aug. 23. "The LORD hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen" (Ps. xcvi:2).

Again His kingdom glory is described. His salvation of Israel will have been made known. He will have gathered them from the ends of the earth. What a spectacle to the nations! All that He will do will be righteous and will be demonstrated in the sight of the heathen. We now walk by faith and deal in spiritual blessings. Then He will command the temporal affairs of the earth.

Aug. 24. "He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God" (Ps. xcvi:3).

Little can we realize the influence which the restoration of Israel will have over the earth. It will be the great supernatural and spectacular keeping of the promises of Jehovah. All the ends of the earth will see this manifestation of His saving grace. More

than this the King Himself will be enthroned. Men will have no occasion to disbelieve any more.

Aug. 25. "And being assembled together with them" (Acts i:4).

He was assembled together with them. This was according to His promise that where two or three met in His name there He was in the midst. It has not changed to this day. He still fulfills His gracious promise and every spiritually minded believer realizes the presence of His unseen Lord. His indwelling, and His presence are as real as His presence at the right hand of God.

Aug. 26. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts i:4).

Their directions were explicit and the personal presence of the Lord gave force to all that He commanded. There could be no scattering until they were first united by the baptizing work of the Spirit. The Church—His body—must be formed and then service would be to the building of that body. Those were days of quiet waiting, between the passing of Judaism and the establishing of the new divine purpose. Thus they waited as they were commanded.

Aug. 27. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts. i:5).

There is "one baptism" compared to which all else is secondary. It is as difficult to define as is the mystic union of the one body which is formed by that baptism. We need know only that every believer is placed in that body at the moment he believes. There is much ignorant and unscriptural talk about a Christian "seeking the baptism with the Holy Ghost." By one Spirit are we *all* baptized into one body. It is quite possible that we are not yet "filled" with the Spirit, but that is another thing.

Aug. 28. "When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel"? (Acts i:6).

Some have thought that these Jewish disciples were too slow in turning from their national hopes. We must remember that they

had the sure covenants of God and they could not deem His promises to be faulty or failing. Little did they understand the new ministry of the new age, nor do many Christians understand to this day. They did understand in due time by the teaching of the Spirit. So have Spirit-filled believers usually understood the present divine purpose in this age.

Aug. 29. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts i:7).

"Times and seasons" is a phrase referring to Israel's day of kingdom glory in the earth,—the kingdom covenanted to David and foretold by all the prophets. That day of glory in the earth has not been abandoned. It will come in God's own "time and seasons" and by the return of the King (see 1 Thes. v:1). Meanwhile there are individual souls to save and a testimony to be given.

Aug. 30. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts i:8).

They shall receive power for the one great ministry committed to them,—witnessing to the uttermost part of the earth. Power by the Spirit coming upon them is not to be confused with the baptism of the Spirit. The Spirit "upon" is the Spirit filling the believer. He does not fill us for emotion and our own pleasure. It is that we may have power to witness unto Him. There is no real divine power which does not thus express itself. They are other manifestations of the Spirit's power, but it is primarily that we may speak effectively of Him.

Aug. 31. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts i:9).

His earth ministry was completed. He had served every purpose in being visibly present with them. Now He must ascend upon high and become Head, Advocate, and High Priest to the witnessing body here below. And the Spirit was to take up the administration of things on earth. Thus it should be until "This same Jesus * * * shall so come in like manner" as they saw Him go into heaven. We are still His witnesses and we must still have the Spirit upon us.

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No. 3.

Editorials.

The Lord Always

“I have set the Lord always before me” (Psalm xvi:8). This Psalm gives a prophetic picture of Him who existed in the form of God and made of Himself no reputation and took upon Him the form of a servant, who humbled Himself and became obedient unto death, even the death of the cross. We hear Him giving in this Psalm expression of His trust in God and to the certainty of His victory over death and the grave. Our blessed Lord walked down here in the path of obedience, and thus He had His Father always set before His heart. The path He has gone through this world He has graciously left for His redeemed people to follow. His own grace and the power of His Spirit, whom we have received as one of the blessed results of His finished work on the cross, make this following after Him possible. Thus all believers are enabled to say, “I have set the Lord always before me,” and live daily and constantly with the Lord before the heart. Such a life is a life of blessing and victory, a life unto the Praise of His Name, which yields abundant fruit.

We must have the Lord, first of all, before our hearts in His redeeming love. We were lost and He came to redeem us. “He loved me and gave Himself for me” is the song of worship of all who have been washed in His blood. All who know the price which was paid for redemption remember daily that He loved us and in His own body on the tree bore our sins. As the Lord who has accomplished our redemption we love to have Him before our hearts. That this might be so He left that blessed request before He went to the cross: “Do this in remembrance of Me.” The Lord’s Supper was instituted by Him that we might keep Him before

our hearts in a practical way. Each time we gather according to this request and worship in Spirit and in Truth, the Holy Spirit puts Him afresh before our hearts. We then taste His love again and receive new and blessed assurance that we belong to Him and He belongs to us. We need to get fresh glimpses of His great love so that we may increasingly appreciate Him and live out the salvation we have in Him. How it does melt the heart when we remember the fact that He bought us with His blood.

Centuries ago in Boston the leading of praise was given to a Judge Sewell. The "Bay Psalm Book" contained only a few tunes. But the good man found even the few tunes bewildering. In his diary, which is in existence, he reports his successes and his failures. Occasionally he thinks that he had "set a psalm well;" at other times he complains that the people ran away with the tune. But on a certain Sunday he says, "The song of the Fifth of Revelation was sung. I was ready to burst into tears at the words 'Bought with thy blood.'" Such loving remembrance of Him refreshes His heart and becomes a source of blessing in our lives.

We must have Him before our hearts as the One who walked on earth in humiliation, meek and lowly of heart. How blessed it is never to lose sight of Him in this character. His life is our pattern; to walk even as He walked is God's call to His redeemed people. Are there sorrows and trials? He passed through them too as the perfect One, in perfect submission and perfect patience. Are we misunderstood and wrongfully treated? This was His lot among a crooked and perverse generation. Are we in want and distress? He knows all about this for we see Him thus in His path on earth. Well may we have His life down here as the object of meditation before our hearts. And as we do we shall receive help and by the power of His Spirit reflect His image. How blessed it is to look back to His path on earth and thus receive courage and strength to follow after Him.

But we also have Him before our hearts as the One who is now crowned with Glory and Honor upon the Father's throne. He is there for us. His love is unchanged; His Power is on our side. While we have Him before our

hearts as the glorified and living One, He has us upon His heart. He knows us and knows our needs and will supply them in His own way. To step on daily through this quickly passing age with the man in Glory before our hearts, telling Him our troubles, looking to Him for help, expecting all from Him and Him alone, and accepting all that comes into our lives as from Himself, that is the life we are called to live as His redeemed ones.

We must have Him before our hearts as the Coming One. Every night we retire our last thought ought to be of Him and that before another morning comes we *may* meet Him. Every morning's first thought should be of Christ and that before another evening appears He *may* come. If He is before us in this way, in reality, it will be a great blessing in our lives. Sorrows and trials will become insignificant. The future will then be left in His hands, while every day He gives us while waiting for Him to come, will be marked by untiring service and by doing good. Soon He will come and we shall meet Him face to face. Having the Lord before our hearts as the Coming One, whose Glory we shall share and whose image we shall bear in all eternity will result in never losing sight of the Lord. Wherever we go, we look to Him to guide. Whatever we do, His honor and the glory of His Name becomes increasingly the desire of our hearts. In all we do, in our work, in the household duties, in service, in anything and everything, we will have but one object. He is before our hearts as Saviour and coming Lord, and that object will be to please Him. The Lord grant to us all such a walk in the last days. There is little time left to be faithful to Him. May we use it. Satan's power will hinder as never before in a life closely linked with Him; but He has conquered Satan. If we are willing His sufficient Grace will meet all our need. "I have set the Lord always before me."



Two questions our Lord asked came recently before our heart. The one is in **Why Are Ye?** Matthew viii:26, "And He saith unto them, Why are ye fearful, O ye of little faith?" The other is found in Luke xxiv:17, "What manner of communications

are these that ye have one to another, as ye walk, and are sad?" There is no need of being fearful and there is no need of being sad and discouraged. Such a state is the result of having lost sight of the Lord. When we look upon Him in faith all fear and sadness must leave and blessed peace and joy will take their place. Alas! how often we let circumstances produced by the god of this age and other matters weigh upon us instead of rising above them in faith. But all is the outcome of not having the Lord before our hearts. Our eyes are holden as it was with the two disciples on the way to Emmaus. And the worst of it is, whenever we as Christians are fearful, doubting, sad, discouraged, and oppressed we give a bad testimony for our Lord. Some struggling children of God, perplexed and discouraged souls, will read these words. May you hear His questions, "Why are you fearful—why are ye sad?" In Christ and Christ in us, Christ for us, Christ with us and we soon to be with Him, we have nothing to fear and nothing to make us discouraged.



**His Strength
Perfect in
Weakness.**

It is a most precious Word of our risen Lord, coming from the Glory to His tried and suffering servant, "My Grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii:9).

And the servant's faith was not slow in taking hold on this revelation, for Paul said: "*Most gladly* therefore will I rather glory in my infirmities, that the power of Christ may rest upon me"—"for when I am weak I am strong." Have we taken hold of this gracious Word in this way? Are we enjoying it in faith? Surely it is for us, for every believer. What does the Word "my strength (or power) is made perfect in weakness" teach us? It tells us that the manifestation of divine strength and power requires our weakness. It teaches us that the greater the acknowledged weakness from our side, the more we are conscious of our utter weakness and nothingness, the more can the power of God be displayed in us and through us. Are we weak? Of course we are, and what we need is to *realize* our weakness and nothingness increasingly. He needs our very weakness to *perfect* His power; to show

forth what He can do. This is why He permits trials, afflictions and sufferings to come upon us—Satan's buffetings—that we might be broken again and again. And as we are increasingly broken, His power, His strength is made perfect. O, weak and suffering one, storm tossed and tested, what does this tell you? Do you not get a glimpse of the purpose of your trials and sufferings? It is His Glory, it is His praise in the perfection of His strength which stands behind it all. Learn to praise Him for all which breaks you to pieces. Welcome every test and trial which results in the manifestation of your weakness, for surely His strength will be perfected to the Praise and Glory of His name!



Selah. The word "Selah" occurs seventy-one times in the Psalms. It is generally passed by as if it had no meaning for the reader of the inspired songs and prayers. Some say it only had meaning as a musical term, probably that the stanza in singing should be repeated.

The word "Selah" has a double meaning. It means to pause, and it also means to lift up. If we apply this in a spiritual way we have a beautiful meaning. When you read this little word at the end of a verse then stop, pause, think, meditate, get the meaning of the words; and then lift up, lift up your voice in praise and in prayer. Let us test it.

"Salvation is of the Lord; thy blessing is upon thy people. Selah" (Psalm iii:8). Selah—pause and meditate! What a blessed and comforting fact that salvation is of the Lord and the greatness of that salvation. And because He saveth His people, that Jehovah is our Saviour, therefore His blessing is upon them, blessings and riches unsearchable. Selah—lift up your voice and praise Him, adore Him, worship Him.

"Thou hast given Him His heart's desire, and hast not withholden the request of His lips. Selah" (Psalm xxi:2). Selah—stop and meditate. Who is the King who receives from God His heart's desire and whose requests are answered? Not David but the Lord Jesus Christ. Think of all the prayers He prays, all the desires in His loving heart for His own—and all are to be answered. Then "Selah" again, lift

up your heart in praise; lift up your heart in prayer and pray in His Name and the Father hears.

“The Lord of hosts is with us; the God of Jacob is our refuge.” Selah (Ps. xlvii:2). Yes think it over—then praise and pray.

Thus this little word is a stimulant to faith. So whenever you come across it again do what this word means, “Meditate and lift up your heart and voice.” And it should be so whenever we read His word. Behind each promise we should see a “Selah.”



Evolution. Evolution is necessarily out and out infidelity, for according to its teachings there has been no fall of man, and if there is no fall there is no redemption, and if there is no redemption there is no Redeemer, no Bible, no God, except one who is removed at an infinite distance, and by countless millions of ages from man. As to its scientific claims John Ruskin has finely ridiculed it in the following:

“We may sufficiently represent the general manner of conclusion in the system, by the statement that if you fasten a hair-brush to a mill-wheel, with the handle of the brush forward, so as to develop itself into a neck by moving always in the same direction, and within continual hearing of a steam-whistle, after a certain number of revolutions the hair-brush will fall in love with the whistle, and they will marry and lay an egg, which will hatch out into a nightingale.”



Believe whatever it says. That great preacher, Thomas Spurgeon, years ago in a sermon made the following statement:

“We have a number of men, now-a-days, who are critics of the Bible. . . They shrink from nothing, their scalpel, their knife, cuts through everything. They are the judges of what the Bible ought to be, and it is deposed from its throne. God save us from the evil spirit! I desire ever to sit at the feet of God in the Scriptures. I do not believe that, from one cover to the other, there is any mistake in it of any sort whatever, either upon natural or physical science, or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the Word of God, for if it is not at all true, it is

not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. . . . I am worse off than if I had not any guide at all."

Such unswerving, simple faith in the infallible Word of God we need to-day. But that faith is attacked as never before. It was bad enough 30 years ago when the London preacher made the above remarks. To-day the forces of hell are making their most desperate effort to destroy the foundations of the Faith.

Our faith in the Word of God will daily grow and become stronger, as we read the Bible, study it, obey its precepts trust its promises and know its living power.



The Future as seen in the Epistles. If we turn to the last Epistles of the New Testament, the Epistles to Timothy, the Epistles of John, Peter and Jude we find remarkable prophecies concerning that which professeth the Name of Christ, that is, Christendom. If the writers of these Epistles had been uninspired men they would have written in a different way. They would have predicted universal acceptance of their teaching, universal success and that through the preaching of what they taught the world would gradually become better, and become to employ a modern phrase—a more decent place to live in. That would have been their message had they been uninspired. But the Spirit of God who guided their pens predicted a far different future. He declares that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons (1 Tim. iv:1). He gives a minute picture of the moral conditions of the great mass of professing Christians, who have a form of godliness and deny the power of it. For this reason the last days of this age are not days of security, righteousness and peace, but "perilous times" (2 Tim. iii:1-5). He warns that the time would come when ears turn away from the truth and turn to fables. John and Peter received similar messages from the Lord as to the future and the religious conditions when the age ends. The darkest picture is found in Jude's Epistle.

Bernard in his excellent volume on "The Development of Doctrine in the New Testament" bears witness to this fact.

"I know not how any man, in closing the Epistles, could expect to find the subsequent history of the church essentially different from what it is. In those writings we seem, as it were, not to witness some passing storms which clear the air, but to feel the whole atmosphere charged with the elements of future tempest and death. Every moment the forces of evil show themselves more plainly. They are encountered, but not dissipated. Or, to change the figure, we see battles fought by the leaders of our band, but no security is promised by their victories. New assaults are being prepared; new tactics will be tried, new enemies pour on; the distant hills are black with gathering multitudes; and the last exhortations of those who fall at their posts call on their successors to endure hardness as good soldiers of Jesus Christ, and earnestly to contend for the faith which was once for all delivered to the saints."

The conditions of which the Spirit of God speaks in these predictions are becoming increasingly manifested in our days. The final, complete apostasy cannot be far away. What keeps it back is the true church, praying and witnessing still. Some day the big change will come. The salt will be taken away. Corruption to the utmost will then result and Satan's man will become the domineering power. How very near all this may be?



Seeking Great Things Jeremiah lived in the critical days of Judah's catastrophic history. Messages of great importance were poured through his inspired lips; messages of judgment, messages of restoration, messages concerning the nations, messages which in part are yet to be fulfilled. Baruch was his faithful secretary, who suffered with the prophet. He wrote down the messages; he also saw the penknife of the wicked king cutting the scroll and casting it into the fire. At a certain time the Prophet received from the Lord a special message for Baruch. The Lord God of Israel spoke especially to the amanuensis of Jeremiah (Chapter xlv).

He had grieved and sorrowed, and fainted with sighing, finding no rest. And the Lord tells him that indeed judgment is decreed against the land of Israel, that all his sighing cannot keep it back. But Baruch harbored something else. The searcher of hearts knew what was in his heart. In the midst of threatening judgment Baruch sought "great things." What these great things were we do not know; the Lord knew it. And this was the message: "And seekest thou great things for thyself?—seek them not."

This is an important message for all God's people living in these days. It should ring in our hearts and never be forgotten. We live in the last days and with a world about us under condemnation, the ominous signs of apostasy and coming judgment increasing, yea rapidly multiplying, we must keep in the low place, not seeking "great things". This is the day not of big things, but of small things (Zech. iv:10). The world boasts of big things, great things, great achievements and greater ones still ahead. But God is left out. Christ is left out. The great things our age is planning are the Babylon things, the things of the flesh, including the religious side of things. May the Lord graciously deliver the household of faith from falling in with this sad obsession of our times of doing "big things."

But some tell us, Is not this the time when a big thing might be done for God and for His Truth? Some speak of the coming of a Neo-Protestantism, which will be so great that it will outclass the great Reformation of 400 years ago, when Luther nailed his wonderful protest to the church door at Wittenberg. We are told this great movement has already begun.

But where in the Word of God do we find such a program revealed for the closing days of the church on earth? Where is the promise that a "new Protestantism" is to sweep the world? We find the very opposite taught in the Bible. The church, as the house, the great house (2 Tim. ii) is in ruins. There is no promise of recovery anywhere, but the prophecy that departure from the faith will continue, that Christendom will be swept into the great apostasy. Unless we ignore completely the Divine forecast of our Lord as given in Revelation ii and iii we cannot believe in a great coming

restoration movement. The end as the Lord tells us in His throne messages will be Laodicea, and from Laodicea there is NO recovery. The end of Laodicea is "spewed out of His mouth." Who would deny that Laodicea is here? Certainly no one who has any knowledge of the spiritual conditions of so called Protestantism.

What God's people need to-day is not seeking "great things" attempting big things, but what we need is to practice that which we hear in the message to the church in Philadelphia (Rev. iii: 7-13). Here we have the prediction as to the faithful remnant of God's people on earth preceding the Coming of the Lord for His Saints. Here is their true character: they keep His Word, they do not deny His Name. And keeping the Word means more than a belief in the inspiration of the Bible, it means obedience to that Word in all things. They exalt His Name above everything else. For them Christ is all, as well as in all, that is an acknowledgment of the unity of all believers as the Body of Christ.

And of this faithful company the Lord says "thou hast a little strength." What does this mean? We called years ago on a brother who was sick unto death, but now on the road to recovery. We asked the nurse how he is. She told us, "Oh, he has a little strength." Then we saw him sitting in his chair, so weak and helpless. That is what "the little strength" means of which the Lord speaks. It is weakness; it means an acknowledgement of helplessness, nothingness and utter dependence on the Lord. And this is what God's people must practise. To such the Lord gives the promise, "I have set before thee an open door, and no man can shut it." It is the open door for service; it is the assurance that the Lord will carry on His testimony through those who depend on Him. And in that coming day it will be found that the "big movements", the men and religion movement, the big organized campaigns supported by the world itself, praised by unsaved men, accomplished little, and it will be found that the Lord used "the little things" those who served and witnessed in humility.

As believers in the imminent Coming of our Lord we must be true to this belief. It is a different thing believing in Premillennialism and living the truth of this grand doctrine.

May the Lord in His grace enable us all to be true to Him, true to His Word, true to our calling in these days and seek not "great things," for we shall surely be disappointed in "the big things." Serve in the place where the Lord has put you in His body. Be faithful in all things. Keep low. Trust Him. Do not seek great things, for "the great things" will foster pride, the pride the Lord cannot tolerate in His people.



The Needed Witness. When Jude wrote his Epistle he intended to write about the common salvation, but was constrained by the Holy Spirit to exhort Christians "to contend earnestly for the faith once and for all delivered unto the Saints." He wanted to write about the Gospel, for that was the nearest and the dearest truth to him, as it is still to every child of God.

The Gospel is the first great witness we must bear in season and out of season, at all times and under all circumstances. To neglect the Gospel testimony is a serious thing. We have often noticed in Conferences for Bible Study that the real Gospel, the evangelistic note, is but little given. And how often we have found in our own experience that people who clamored for messages on Prophecy and did not want the Gospel taught from the Epistle to the Romans, were those who knew the least about that Gospel. Never was the need so great of preaching the Gospel, salvation by grace and the Cross of Christ, as it is to-day. We may rest assured if that witness is given it will be owned by the Lord and precious souls will be added to the Body of Christ. Every true believer must in some way witness to the Gospel. It may be in personal work, through a tract or in a more public way. And all must pray for the Gospel and for the Evangelists who preach it.

The second needed witness is to the Faith delivered unto the Saints.

Of course the Gospel is part of that faith but not all. For the whole faith as given in the infallible Word of God be-

lievers must in these days earnestly contend. This witness-bearing demands separation from all who deny any one of the articles of the faith. A Christian who in any way supports men or institutions who deny the fundamental doctrines of Christianity is guilty of their sins. May the Lord give us all grace to be His witnesses and not shun to declare the whole counsel of God.



A little pamphlet is being circulated written by a Dr. George D. Watson on **Interpretation** **Gone to Seed.** "Isaiah's Vision of America" It was sent to us for criticism. The tract is small but we have never seen so much nonsense before in so small a pamphlet. We give a specimen. The writer says:

"To a nation scattered and peeled" (Isaiah xviii:7) it should be "from a nation tall and clean shaven." The new version renders it "Tall and polished." It is evident that the prophet had a vision of a vast army of men like trees with the bark peeled off, and the translation should be "a nation tall and clean shaven." In the late war America raised and equipped over three million soldiers at home or abroad, and those soldiers averaged the tallest of any similar army ever marshalled on the earth. The American soldiers in the late war averaged 5 feet 11 inches in height. And then only think of it, of these 3 million soldiers not a single man wore a beard; though a man had a mustache, not one wore a beard. . . . Here is a fact that God foresaw 26 centuries ago and had it put down in Holy Scriptures, for it was a fact so notable as compared with all other armies as to make it worthy of record, and it forms an infallible proof that the reference could only be made to the army of the Americans."

What silly stuff this is. It is deplorable that such nonsensical ramblings should be circulated as interpretation of prophecy. It hurts the study of the Word of God more than we realize. We hope none of our readers will be so unintelligent as to lend a hand in circulating tracts of this kind. We must not alone guard against positive error but avoid fanciful speculations.

For our Encouragement. For years the Lord has graciously encouraged us in our written ministry through the many evidences of blessing He has given to others. Souls brought to the knowledge of the Lord, others delivered out of snares, His Saints build up in their most holy faith. What has been one of the greatest encouragement, is the fact that many young people write us how they remember father and mother reading in the home years ago "Our Hope", how it was used in family worship and helped them in their Christian life. Dr. Biederwolf told us last year how his father enjoyed the magazine, reading it from the very start, and what a blessing it has been to him and to the home in which he was brought up. Recently we had a letter from a young man which we pass on to our readers.

Dear Brother:

I am sending you one dollar to renew my subscription to your magazine. My mother was a subscriber for a good many years. I believe that with the exception of her Bible, she spent more time with "Our Hope" than with any other magazine.

She told me once she had the choice between renewing her subscription and buying a pair of gloves which she needed badly and she decided that she could get along without the gloves, but could not get along without the magazine.

The Lord called her home last year and one disappointment for her was that she had never had the chance to hear you preach or to speak with you personally. I know it will be a great joy to her in that day, when we are gathered home with Him, to take you by the hand and tell you what an inspiration your testimony was to her.

Your magazine was the means of leading me into a renewed interest in the Bible which now results in leaving my farm to enter the Moody Bible Institute this fall.

We mention this as an encouragement for the Christian household to use "Our Hope." Read the Scripture texts; read the Editorial aloud to the children as well as the portions from the Gospel of John so that it may be true of the children of the Christian family as it was true of Timothy. "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy iii:15).

OUR HOPE

Many hundreds of our readers have used the **Our Hope Calendar** "Cheering Words" Calendar for a number of years. The same style of Calendar, a leaf for every day in the year with Bible texts, will now be published in this country under the name "*Our Hope Calendar*." It is in every way a better Calendar than the old one, better in the make-up and we hope also in the selection of Scripture texts. The texts have been very prayerfully selected trusting that the Omniscient Spirit will through these texts, supply the need of God's people.

It will be a great thing if such a calendar could be used in every home of our readers. We know it would be a great blessing. As the edition is only 2,000 copies we make this preliminary announcement. Send us a postal card if you want one of these Calendars for 1920. They will be ready in November. The price is 50 cents postpaid.



New Editions. We have issued new editions of the following books which have been out of print for several months:

The Jewish Question, by A. C. G., that helpful exposition of Romans XI with appendix on the **Messianic Question** by Dr. C. I. Scofield. It is an excellent book to give to Jews. Price 75 cents.

The Lord of Glory. This volume contains the first editorials on the Person and Glory of our Lord as published during 1908-1912. Great blessing has rested upon this volume. This is the fourth edition. Price the same as always \$1.00.

Unfolding of the Ages, by Ford C. Ottman. An excellent exposition of Revelation. Almost 600 pages of large sizes. Price \$2.50. Though printing, material and labor as well as binding are over 40% higher than five years ago we do not advance our prices as other publishers have done, except in the case of Dr. Ottman's book because we have to pay royalty on this volume and the Annotated Bible.

Where Faith Sees Christ, by C. I. Scofield. This is a most helpful booklet suitable for young Christians especially. Price 25 cents.



Christian Unity. We announced in our last issue that we had received an excellent manuscript on "Christian Unity." It is now being published by us in a nice, neat volume. We believe this volume fills a great want in these days of "world movements", "federation of churches," when many Christian believers ask what shall we do?—what is to be our attitude towards these unity movements? And some, yes, many earnest Christians, do not know the teachings of the Word as to the true Christian Unity. They do not know that there is a unity which exists, made by the Spirit of God, and that the great call is to keep this unity of the Spirit in the bond of peace. We know this book will bring blessing to many and lead them back to the teachings of the Word. The book will

be ready towards the beginning of October. The price will be postpaid 60 cents. It is bound in cloth and printed on a good and substantial paper.



The Annotated Bible.

The new volume of the Annotated Bible, Vol. VI, will be out towards the end of October. It will be one of the larger volumes and contains the following books: Ezra, Nehemiah, Esther, Job and the Psalms. For years we have been asked to publish something on the Psalms, with special reference to prophecy. The portion of this volume with our annotations covering the Psalms makes about 150 pages. We had the help of the Lord in writing the annotations on Job and the Psalms in a marked way, and we feel the Lord is going to make this volume a real help and blessing to the household of faith. It embodies the labors and research of many years.

As we are obliged to pay such high prices for paper, printing and binding, we must ask 50 cents more for this volume to insure us against loss, that is the price postpaid will be \$2.00. God willing, when we print another edition, after the plates are made, we shall revert to the usual price, \$1.50. Regular publishers would charge for a volume of this size at least \$3.00.

Please help us in making the Annotated Bible known. If we are permitted to finish it the church will have a commentary such as is needed to-day. The features will be: 1. A refutation of the attacks from the side of Criticism made upon the different Bible Books. 2. Each book treated separately yet viewed in its relationship to all the other books. 3. Each chapter analysed. 4. Annotations of the leading truths found in each chapter. 5. Dispensational truth followed from Genesis to Revelation and the wonderful harmony of the whole.

May the Lord give grace and strength to complete this work.



Spiritism.

As this miserable demon cult is fast advancing throughout the English speaking world it is needful to give a strong testimony against it. Mr. A. W. Pink, who writes so acceptably on "Genesis" in our columns, used to be a Spiritualist. He has written an excellent pamphlet on "The Philosophy of Spiritism." It is just what is needed. Price 5 cents a copy or 40 cents per dozen and \$3.50 per hundred. Send for a copy.



Gospel and Bible Study Meetings.

It is almost 25 years since we began under God a nation-wide ministry among the people of God and we are thankful to say that during the past five years there has been a marked revival in Bible Study. The War of course gave a big incentive to turn to Prophecy. We have had some wonderful meetings in Portland, Oregon;

Seattle, Wash.; Los Angeles, Cal.; Boston, Mass.; Galveston, Texas; New Orleans, La.; and in over a hundred other places from the Atlantic to the Pacific.

The interest is not decreasing. If we had ten lives they would all be spent in this work, and could be spent with all the calls which come to hold meetings.

During August the **California Conference** was held, preceded by a well attended Conference in **Colorado Springs, Col.** (First Congregational Church). This was the 16th Annual Conference conducted by us at the Springs. We cannot speak of the California meetings, but hope to do in our next issue.

During this month we shall be still on the Pacific Coast the first part of the month at least. A week's meetings will be held by us, beginning Sept. 21, in the leading Congregational Church of **Pawtucket, R. I.** The monthly meetings in **Boston** will be resumed on the first Thursday of October, addressed by the Editor. Then comes a conference in **Rochester, N. H.**, beginning on October 5 in the First M. E. Church. Immediately after that conference we hope to begin a three weeks' campaign in **Winnipeg, Manitoba.** November and part of December will find us the (Lord permitting) in **Texas.** But oh, the many places we must leave untouched!

We fear we have to decline the calls from Scotland, Great Britain, New Zealand and Australia for the present. The need in our land is perhaps greater than anywhere else. The sweet thing for us in all this activity is the knowledge that many hundreds of God's people everywhere pray for us and for the Word "that it may run and be glorified."

The Gospel of John.

(Chapter I (Continued).)

"The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God who taketh away the sin of the world. He it is of whom I said, After me cometh a man who is come to be before me, for He was before me. And I knew Him not, but that He might be manifest to Israel, therefore did I come baptizing with water. And John bare witness, saying, I saw the Spirit descending out of heaven like a dove; and it abode upon Him. And I knew Him not, but He who sent me to baptise with water said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, He it is who baptizeth with the Holy Spirit. And I have seen and borne witness that He is the Son of God." (Verses 29-34.)

It was the next day after the conversation with the Jerusa-

lem delegation at Bethany* when the blessed One whom John had announced, He who is the Life of and the Light of men, appeared at the same place. He was not present the previous day, and probably came out of the wilderness where He had just spent the forty days in fasting and prayer, where He had been tested by the Devil. Then joyfully John acclaimed Him as the Lamb of God. "Behold the Lamb of God who taketh away the sin of the world." This shows that John the Baptist knew Him as the Lamb of God, the Sin-bearer and the Saviour; he trusted in Him and his faith testified of Him. There are some who teach that John called Him the Lamb of God on account of His meek character, but this view is incorrect. While He was meek and lowly, John testified of Him as the One who had come to fulfill in His sacrificial death on the cross, as the Lamb of God, all which had been foreshadowed in the Old Testament dispensation and all which the Prophets predicted. He is the true Passover-Lamb, the Lamb of whom Isaiah spoke, "He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isaiah liii:7). The expression John useth is so much more significant as the Passover was near which we learn from chap. ii:13.

Every Jew was familiar with the meaning of the lamb, for it was used as the daily sacrifice morning and evening. Therefore sacrifice cannot be separated from the lamb; the two words belong together. He came to give Himself as the sacrifice for sinners. It must be noticed that John did not say that He was then taking away, as the Lamb of God, the sin of the world. When it saith elsewhere in Scripture, "He was made sin for us," it does not mean that He was made sin in His holy life on earth; He did not take away sin by His life. Nor does it say, John said, "He will take away sin" nor "has taken away," but "who taketh away the sin of the world." It is a broad statement which includes the Person of the Saviour, the Work He will do and the ultimate, great result of His work, the final effect of His sacrificial death.

*This is not the Bethany where Mary, Martha and Lazarus had their home, but another place called by that name near one of the fords of the River Jordan. The place cannot be fully located. Bethabara as in the authorized version is an incorrect reading.

Upon the work of Christ as the sin-bearer, the Christ who died for our sins according to the Scriptures, the Gospel is preached and when believed blessed results follow. Sinners are cleansed, saved by grace, born again, made children of God and heirs of glory, are filled with the Spirit and united into one body. But all this, infinitely blessed as it is, is far from being the full meaning of this statement of John, nor is it the ultimate result of the precious work of the Lamb of God. We use the words of another.

“When Christ comes again in His Kingdom, there will be a further result; for all creation will then be delivered from the bondage of corruption, and Israel will at length look upon Him whom they pierced in their blind unbelief. The blessing resulting from the sacrifice of Christ will then be far and wide extended, but not yet complete. Only the new heavens and the new earth (and this exceeds the limited scope of the Jewish prophets) will behold the ultimate fulfilment; and then indeed it will be seen how truly He was ‘The Lamb of God who taketh away the sin of the world.’ For then, and not till then will sin have disappeared absolutely and all its active consequences. The wicked having been judged and cast forever into the lake of fire, as well as Satan and his angels, righteousness will then be the footing of God’s relationship with the world, not sinlessness as at first, nor dealings in Christ in view of sin as since and now, but all things made new.”* This is wonderfully illustrated by that blessed word which came from the lips of the Lamb of God, before He bowed His head and dismissed His Spirit—“It is finished.” We find it first in Prophecy in the twenty-second Psalm. That Psalm begins with the cry of the forsaken one, “My God, My God, why hast Thou forsaken Me?” the very words which came from His lips when the waves and billows of divine wrath swept over Him. The Psalm ends with a statement which is the equivalent of “It is finished—He hath done.” And between the bitter cry of the cross in the first verse of this Psalm, and the exultant declaration of the last, we read of those who are His brethren (the church), that Israel too will be saved by Him, that the ends of the earth will turn unto the Lord, and that He will get the Kingdoms of the

*Wm. Kelly on John.

earth. Still more striking is the use of this expression, "It is done," which is practically the same as "It is finished" in the book of Revelation. When the seventh Angel pours out his vial, in which the wrath of God is finished (marking the end of the great tribulation) we read that a great voice out of the temple in glory, from the throne said, "It is done." With this event the Lord returns and takes possession of the earth and the kingdoms become His kingdom. The last time "It is done" is used is in Revelation xxi:6. "And He said unto me, It is done." When? When the new heaven and the new earth are come. And of "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." It is then that the voice is heard, "Behold I make all things new—It is done." Only then will the meaning of John's great message be completely fulfilled, "The Lamb of God who taketh away the sin of the world."

Let us not overlook the fact that the text does not speak of the "sins of the world," but of "sin." While it is perfectly true that the Work of the Cross is sufficient to save the whole world, that the blood was shed for the sin of the world, it is only of those who believe that we read that Christ bore their sins in His body. But some have said that because Christ made atonement for all and is the Lamb of God who taketh away the sin of the world, the whole world will be ultimately saved. "I have no doubt," says an able expositor, from Scripture, "that the vast majority of" the world's "inhabitants will be found at last to have received no benefit from Christ, and to have died in their sins. I repudiate the idea of universal salvation as a dangerous heresy and utterly contrary to Scripture. But the lost will not prove to be lost because Christ did nothing for them." He died for the ungodly and for all there is the possibility of the offer of a free and full salvation; those who refuse must die in their sins and die as if Christ had not died for them.

And then John the Baptist must have pointed to Him, the Lamb of God, saying, This is the One of whom I bore witness yesterday, of whom I told you. After me cometh a man, who

is come to be before me. Here He stands Himself, He who was before me!

Then he witnesses concerning what had taken place at the Baptism of our Lord. He who sent John to baptize with water had given to him this sign, "Upon whom thou shalt see the Spirit descending and abiding on him, He it is who baptizeth with the Holy Spirit." When and how John received this sign from God we do not know; he had no doubt many revelations from God, but they have not been placed on record. And so it was when the Son of God came out of Jordan, heaven was opened unto Him and the Holy Spirit descended upon Him like a dove out of heaven and then abode upon Him. As we read in the Gospel of Luke, "The Holy Spirit descended in a bodily shape like a dove," from which some conclude that it was not necessarily a real dove, but a bodily shape resembling a dove in its downward flight. The dove is a beautiful emblem of the Holy Spirit and also a type as we have it in connection with the flood and Noah. The Holy Spirit came on the Son of God and found His resting place there. This is the Anointing which He received. It is foreshadowed in the meal offering, that consisted of cakes of fine flour mingled with oil, with no leaven in it. This typifies the holy, spotless humanity of our Lord, produced by the Holy Spirit. And before the meal offering was baked and exposed to the fire, the type of the sufferings of Christ, oil was poured upon it (Levit. ii). But the great fact before us in this statement is not so much that the Holy Spirit descended upon Him, but that He is the Baptizer with the Holy Spirit. There is perfect order in this great revelation in the first chapter of this Gospel. The Deity of our Lord stands first, He is the Word, the eternal One. Then we heard that the Word was made flesh, His incarnation that He is the Lamb of God who taketh away the sin of the world, His sacrificial work, and now besides accomplishing redemption, He is the Baptizer with the Holy Spirit. For this He received the Holy Spirit as man so that he might be the giver of it to others. And He gives the Holy Spirit to His own who have received Him and accepted Him as Saviour; such are baptized by His Spirit into the Body of Christ and that Baptism came on the day of Pentecost.

It is of great interest to note the difference in the announcement of John the Baptist as reported in the Gospel of Matthew and in the Gospel of John. In the kingly Gospel, where John's ministry as the herald of the King in proclaiming the nearness of the promised kingdom is more fully given, John makes the following announcement: He shall baptize you with the Holy Spirit and with fire, whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matthew iii). And here in the Gospel of John only one sentence is given, "He it is who baptizeth with the Holy Spirit." It does not say here "who baptizeth *you* with the Holy Spirit." It seems clear that the words in the Gospel of Matthew must be considered as having some special relation to Israel. The nation has in the Old Testament a promise of the outpouring of the Holy Spirit. (See Joel ii:28, etc.) The fire which John speaks of is not the gift of the Holy Spirit, but the fire Baptism means Judgment which is connected with His second coming. All this fits in beautifully into the Gospel of Matthew, which is so prominently dispensational. Not a word of it is mentioned in the Gospel of John. Nor is it said here "He *shall* baptize *you*," but "He baptizeth with the Holy Spirit."

The statement of John "I knew Him not" has been called by some a contradiction on account of Matthew iii:14, "John said unto Him, I have need to be baptized of thee, and comest Thou to me?" This has been pointed out as an inconsistency. Different ways of explaining this difficulty have been suggested. John evidently did not know Him perfectly as to His Person, though He had a deep impression as to His holiness when He came to be baptized by him. But when He had been baptized and the sign was fulfilled by which John was to know Him as the Christ and the giver of the Spirit, then He knew Him fully. Therefore he declares, "I have seen and borne witness that He is the Son of God." And yet a short time later when John is in prison he sent two of his disciples to the Lord with the question, "Art Thou He that cometh or look we for another?" (Matthew xi:3). It shows that John the Baptist, though filled with the Spirit

from his mother's womb, was subject to like passions as we are (James v:17).

(To be continued, God willing.)

Studies in Isaiah.

(Continued from August issue.)

But we have two verses left, and to these we must now return.

- V. 21. But there shall lie couching the **tziim**;
 And filled are their houses with **ochim**;
 The **banoth yaanah** shall dwell there—
 And **seirim** even shall skip there.
22. **Iim** shall howl in her palaces;
 And **tannim** in places of pleasure.
 Near to come is her time,
 Nor shall her days be prolonged.

Strange and mysterious to us are these outlandish Hebrew words, yet, in that very strangeness and mystery they may, and I believe do, fulfil the intent of the divine Author of the book; for this, and this alone is consistent with the Old Testament that has the visible for its sphere, and in those visible things afford pictures of the invisible things with which the New Testament has to do.

Now, we have a Babylon in the New Testament of which the Babylon of the Old is but a pattern, and these creatures that none can identify with any assurance (for not one of them is really **known***) afford the most perfect picture, as nothing else that was more familiar to us could do, of those "demons," "foul spirits" and "hateful birds" that eventually find their dwelling in that mystic Babylon: the unified apostate Church of a unified apostate Christendom (Rev. xviii:2).

The one main idea conveyed to the mind—if their etymology is to be considered, as surely it is, for it is absolutely

*Our commentators are sorely puzzled, and Delitach plainly confesses that "it is impossible to determine what are the animals referred to."

all we have to give us any light on the use of the words—is of mournful, doleful sounds that add their horrors to the desolation of the scene. It is because we have no creatures that certainly answer to these words in the natural world, and because we are thus cast on the meaning of the Hebrew words themselves, that I have left those words untranslated: but we must consider them.

The first is **tziim**, from a root “to be dry,” hence “desert”; and thus the A. V. renders the word “wild beasts of the desert.” These **tziim** find their “own place”—their congenial home in “a dry and thirsty land, where no water is.” In just such a scene exactly shall the Babylon of the future be found; for to see her, John has to be carried into the “*desert*” (Rev. xvii:3). These **tziim** then simply represent “desert-dwellers,” whose self-chosen abode is away from the love and light of God, the literal city of old affording in every feature a pattern—not of another literal city, but of a spiritual Babylon.

“**Ochim**,” from a word, the sound of which tells its meaning: **oh-ach**, whence **ach**, an interjection of sorrow, and constantly rendered “alas!” So these “**ochim**” are “ever-lamenting ones,” “mournfully howling ones,” whose only cry is “alas!”

“**Benoth yaanah**” literally “daughters of a doleful cry,” is found in Micah i:8, “I will wail and howl—I will make a mourning as the **benoth yaanah**,” which the translators have rendered “owls,” but there are other words for that, and it is but a conjecture.

“**Seirim**,” probably the most interesting to us of them all, for while the word is rendered in Lev. iv:24 as “goat,” that would be quite impossible in Lev. xvii:7: “And they shall no more offer their sacrifices unto **seiirim**”; so here the A. V. has “devils” or “demons.” So, in Chron. xi:15: “He ordained priests for the high places, and for the **seirim** (demons) he had made “that is evidently” idols. The Septuagint renders this word, in both these cases, by “vanities,” the Targum by “demons,” so that we may fairly take the word as referring to those unclean spirits termed in the New Testament “demons,” and these are so closely identified with idols that the apostle can say: “*The things, that the Gentiles sacrifice,*

they sacrifice to **demons**, and not to God" (1 Cor. x:20). All idolatry then, whether it be in the ancient form of the worship of stocks and stones, or the more modern of "covetousness," which is its real expression to-day, is nothing more nor less than "demon-worship." We need not go very far to find it even now; but it shall find its very home in what shall soon become Babylon, the so-called "Church"—the responsible witness for God on the earth! Nor is there any other way of safety from this awful danger than so really knowing the love of Christ as to be fully **satisfied**—and surely God—to *be* God—must be able to satisfy to the full the ever hungering heart of his poor creature—man. O, my dear reader, whom I may never see in the flesh, will you not join with me in the prayer that we, with all His own, may increasingly prove, by a joyful experience, the all sufficiency of Christ; so, and only so, shall we be saved from this "demon worship" of covetousness. It is, I think, the only form of revival that the Scriptures justify our expecting in these last hours.

Iim, rendered "wild-beasts-of-the-islands," is a contraction of "ohee," another interjection of lament, and evidently carries on the same idea of "dolefully howling ones," as so perfectly fits the context here; for these shall howl in palaces whose walls once resounded only to songs of revelry. Where Belshazzar feasted a thousand of his lords, and shouts of merriment were on all sides, **iim** shall howl dolefully. Well may all this throw its gloomy light on "there shall be weeping and **wailing** and gnashing of teeth"; and note the corresponding picture of that one who, under the power of a legion of these same fallen creatures in Mark v—amid the tombs, was crying and cutting himself with stones!—O, who can estimate the spirit-anguish of a spirit's separation from God!

So the last **tannim**, usually supposed to be "jackals"; but we surely do well to leave this word with the mystery that is also involved in the word "dragon" as our A. V. renders it. For how could it be said that Pharaoh was a "jackal" in the *midst of the seas*" (Ezek. xxxii:2)—*that* would surely be no place for jackals, so the A. V. renders it "*whale*"; but in Ezek. xxix 3 the same word is rendered "dragon": "*I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers*"; while in

Ex. vii:9, Moses' rod becomes a "serpent." In that grand call to universal praise to Jehovah, (Ps. cxlviii) that begins with the highest of His creatures, and gradually comes down, the earthly chorus is to be led by "*dragons* and all deeps," where this last word is simply a synonym for "the abyss" or "bottomless pit"—in which the devil is to be cast bound for a thousand years. Surely one cannot help seeing in this mysterious creature a clear symbol of him who is "the great dragon, the devil, and like his prototype, Pharaoh of old, ever the oppressor of God's people?"

We cannot greatly err then in considering the acknowledged mystery enveloping these words as being divinely intended, for it is in this very way that they speak, as otherwise they could not, of what is beyond human ken—what we call the occult or hidden.

One point may occasion some surprise, for while in Isaiah we have the world-empire Babylon before us, we find in the New Testament that name borne, not by the political or civil government, but by "the harlot sitting on many waters," in whom we can but discern the spurious imitation of the Bride of Christ—apostate religious Christendom headed up in "Rome." But political world-power is what this apostate claimant to be the "Catholic" or Universal Church has ever aimed at. Her Popes have claimed, as their God-given right, not only spiritual, but temporal authority over the whole earth. All the promises made to the Lord Jesus Himself have logically to be claimed by him who assumes to be His "vicar": "all kings shall fall down before *him*, all nations shall serve *him*," "*his* enemies shall lick the dust," and while he has been deposed from that place for the last half-century, never, for one moment—no matter what individual was in "the chair of St. Peter" (?)—has he abandoned that claim, or given his consent to that abnegation which Italian bayonets under Garibaldi forced upon him. With keen eyes, made the more hungry by long abstinence, has he watched the present conflict, biding his time, yet neglecting no opportunity to thrust himself into prominence, as the true Arbiter of the earth: a prominence that the civil powers are apparently becoming more and more inclined to restore to him. Nor among these are any more yielding and complacent than

those who, but a comparatively short time ago, were the champions of Protestantism. But that is a thing of the past: no longer do we hear the old cry "No Poperty", but rather "No Protestantism,"* for any protest against these assumptions is frowned upon as being "bigoted."

One thing alone hinders the full fruition of this desire: the presence of the Holy Spirit in His Church: let that divine Hinderer depart, and quickly shall this compromise be effected, by which the unified harlot-church shall be supported by the unified empire, and then shall the **tziim**, and the **ochim**: the **iim** and the **seiirim**, find their congenial home in her and fill her with their hopeless lamentations of despair. O listen to the voice of the Lord addressed to his people who may even now be in what is Babylon in embryo: "*Come [out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.]*"

*Nor is it without significance that as the power of the United States amid the nations has increased so, proportionately, have Rome's efforts to control that power, and to make Romanism the recognized national religion, increased. The success of these efforts may be gauged by the last step which has been to advertise throughout the country for \$5,000,000 with which to erect a Cathedral in the national Capital, "to the glory of Almighty God, who hath given us Victory, and in honor of Mary Immaculate, Patroness of the United States!"

We are not told who it was who requested that "highly favored" woman to accept this dignity of "Patroness of the United States" or who installed her into it; or whether her own consent to this use of her name has been obtained at all (as is usually esteemed an indispensable prerequisite in all such cases); or, if so, how that was accomplished—"the end sanctifies" all that—for that end is the erecting such a building at Washington as may give the appearance, at least, of the whole country being Roman Catholic. Perhaps the most suggestive part of the matter is the absence, thus far, of any loud protest against it. Think of how it would have been met a hundred—yes, fifty years ago!



Keep the skylights of the soul clear; kneel often with your window open and your face toward Jerusalem which is above.

The Jewish Sacrifices Compared with the Gospel Narratives.

BY T. R. ENGLISH.

Of all the things, which God, in His wondrous grace, has spoken and communicated to us in His word, there is nothing which in value and importance can be compared to what we find commanded in the first chapters of Leviticus and described in the last chapters of the four Gospels. In the former we have the types and shadows of the atoning work of Christ and in the latter the detailed description of the work itself, how and when it was accomplished.

Here we have the sure and immovable foundation of the gracious provisions of God for the salvation, reconciliation, justification and glorification of our fallen race—all depending on the cross of Christ, the sacrifice offered there, which in type was foreshadowed by the Jewish sacrifices, so carefully described in the beginning of Leviticus. These sacrifices were, or ought at least to have been, a constant testimony to Israel about the necessity of an atoning sacrifice and a daily reminder of that cardinal truth, that "*without shedding of blood there is no remission;*" but, at the same time they proclaimed how perfectly God had made provision for all that was required to satisfy the claims of His righteousness and the need of His people. Still they were, as we know, only types and shadows of the coming One, and although they might "sanctify unto the cleanness of the flesh," yet they were unable to deliver the heart from an evil conscience, "for it is impossible that the blood of bulls and goats should take away sins" (Heb. ix:13; x:4).

Now, all this is, or ought to be, accepted by all children of God, and I have no intention of enlarging on the general signification of these sacrifices, but shall only endeavour to show the close connection between the ceremonies of Leviticus and the account given by the Evangelist of the grand antitype.

In the first five chapters of Leviticus, where the Lord gives instructions and commandments about the sacrifices, we find four different sorts of bloody ones, namely, the burnt offering, the peace offering, the sin offering and the trespass offering. Besides these there is the meal offering, which evidently represents the perfect humanity of Christ on earth, which always was a "sweet savour unto the Lord," and the antitype of which is described in the four gospels from the childhood of Jesus to His crucifixion; but that is not the subject of this article, which only treats of the sacrifices and their antitype.

While the meal offering thus is intended to set forth the life of Jesus on earth, the only perfect human life ever lived here, the sacrifices on the other hand are intended to represent His death, and each one of these evidently regarded from one particular point of view and with one particular object.

Now, the gospels have evidently been written in the same way and

with the same object in view, namely to present the person and the work of the Lord Jesus in the various ways in which He served His Father and revealed Him unto men. Thus in the gospel of Matthew, we see Him as the Messiah of the Jews, in Mark as the servant of God, in Luke as the Son of man and in John as the Son of God. This is well-known and generally acknowledged, as indeed a careful perusal and comparison of the different gospels will show. But while this, of course, specially refers to the life of Jesus on earth, it is the Lord's death, also described in the gospels, which is foreshadowed by the Jewish sacrifices, and in such a way that each of the four sacrifices in Leviticus corresponds in a special manner to each of the four gospel accounts of what took place on Calvary.

By carefully comparing what God commanded Moses concerning these sacrifices with the accounts given by the Evangelists about the death of the Lord, it would appear, that there is a very close correspondence between what the Holy Spirit commanded in the Old Testament, and what He describes in the New Testament; and, following the divine order in Leviticus, I think we shall find that the burnt offering corresponds with John's account of the death of the Lord, the peace offering with that of Luke, the sin offering with that of Matthew and the trespass offering with that of Mark, which I shall endeavour to demonstrate in the following portion of this article. Taking then again the order given in Leviticus, we shall first consider.

The Burnt Offering.

What specially and quite unmistakably characterizes this offering is, that it was *entirely for God alone*. The animal sacrificed, having been flayed and cut into its pieces, had to be consumed altogether by fire "on the altar for a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev. i:9). The blood had to be sprinkled round about upon the altar, while the skin of the animal belonged to the priest, who offered the burnt offering (Lev. vii:8). This signifies undoubtedly, as has often been observed, that there is that in connection with the work of redemption, which is entirely for God, and which God only is able to comprehend and value. Every believer will understand, that it must be so. "*Therefore does the Father love me,*" He could say, "because I lay down my life" (John x:17). And again: "Lo, I am come to do *thy will, O God*" (Heb. x:7); while the Holy Spirit testifies, that He "offered Himself without blemish to God" and "gave Himself up . . . a sacrifice to God for an odour of a sweet smell" (Heb. ix:14; Eph. v:2).

On this subject Mr. C. H. Macintosh writes in his "Notes on Leviticus" the following beautiful and suitable words: "This truth invests the cross with peculiar charms for the spiritual mind. It imparts to the sufferings of our blessed Lord an interest of the most intense character. The guilty sinner, no doubt, finds in the cross a divine answer to the deepest and most earnest cravings of heart and conscience. The true believer finds in the cross that which captivates every affection of

his heart, and transfixes his whole moral being. The angels find in the cross a theme for ceaseless admiration. All this is true; but there is that, in the cross, which passes far beyond the loftiest conceptions of saints or angels; namely, the deep-toned devotion of the heart of the Son presented to, and appreciated by, the heart of the Father. This is the elevated aspect of the cross, which is so strikingly shadowed forth in the burnt offering."

Now, this burnt offering character is just what particularly comes forth in the account given by John about the crucifixion of the Lord Jesus and the circumstances connected therewith. There is a sublime and divine repose resting on this scene. It seems as if all had to recede in order to make room for this one grand thought and feeling that the will of the Father had to be done and His name glorified. We find here no account of the Lord's agony in the garden, no prayer that the cup might be removed, no seeking for fellowship and sympathy from the disciples; on the contrary, when Peter drew the sword to defend his Lord and Master, He said to him: "Put up thy sword into the sheath: *the cup which my Father hath given me, shall I not drink it?*" Just as if He would not be without it on any account.

It is quite true, that He had said just before the passover: "Now is my soul troubled; and what shall I say? Father, save me from this hour"; but then He immediately added: "but for this cause came I unto this hour. *Father, glorify thy name.*" How different this to what we find in the other gospels, where He is found earnestly pleading with His Father, that this cup might, if possible, be removed from Him. But in this gospel there is one predominating desire in the Lord's heart, namely, the glorification of the Father's name!

Coming now to the crucifixion as related in this gospel, we find no account of the three hours' darkness, no cry about being forsaken of God and no reference to the vail of the temple being rent. And why not? Because this is not a description of the sin offering, the trespass offering of the peace offering, but of the burnt offering! Here it is not a question about making atonement for sin, about bearing judgment for sins or procuring admission for sinners to the presence of God, but only this one thing: to glorify the Father's name, to do His will to the uttermost and to be a sweet savour unto Him. When the awful six hours had run their course, we read: "After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." The work was now complete, but our adorable Lord, God's well-beloved Son, occupied in this dreadful hour only with the Father's will—with that which He had spoken, with that which He had written—finds still one more thing remaining, yet one scripture to be fulfilled, this namely: "In my thirst they gave me vinegar to drink" (Ps. lix:20). He would not omit this. And how evident does it not appear in this connection, that it was the well-pleasing of the Father, and not our salvation only, which He had in view? For surely the drinking of that vinegar was of no importance for our salvation. But it was of importance for the complete fulfilment of the will of the Father, of all that proceedeth out of

His mouth. And now, all being accomplished, these majestic words emanate from His lips: "*it is finished,*" and He "bowed His head and gave up the ghost."

We are generally inclined to refer these words of the Lord to our salvation; and, blessed be God, we may also be allowed to do so; but they have surely reference to something still higher and more glorious which would appear from their connection with the 28th verse of this 19th chapter. What was it that had to be accomplished? What was it that moved God's well-beloved Son to prolong His sufferings on the accursed tree, although He knew that *all things were now accomplished*? It was His Father's word, so inexpressibly precious to Him. There was still one such, which had not yet received its fulfilment, and not till this had been accomplished, till the scriptures—the Father's will—had been fulfilled in every detail, would He pronounce His "finished" and give up the ghost, lay down that life on earth, which had been a constant meat offering to God and terminated as a perfect burnt offering, the sweetest savour that ever ascended, or ever could ascend, from this earth to God.

Another circumstance which specially characterized the burnt offering, was what we read in Lev. vii:8, namely, that "the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered."

Now, is there anything in the gospel by John to correspond to this? I believe there is. We find here, and here only, the account about the Lord commending His mother to the disciple, whom He loved, and how He puts him into that place, which He had Himself occupied while walking on this earth, namely, as the son of Mary. "When Jesus therefore saw His mother and the disciple standing by whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! and from that hour that disciple took her unto his own home" (John xix:26, 27). By these words Jesus introduced John into that very same position, and those same conditions which had belonged to Him as a man on earth, He confers on this disciple of His the identical relationship, which had characterized Himself externally in His human life. All the main and essential part was sacrificed to the Father; the outward human relationship was transferred to *the disciple standing by*. And this circumstance, that he stood by—evidently the only one of the disciples who did so—in connection with what is related in verses 34 and 35, seems well calculated to invest John with the character of "the priest that offereth any man's burnt offering"; for John is the only disciple *who testifies to the shedding of the blood of Christ*, even as it was the priest, who had to "sprinkle the blood round about upon the altar" (Lev. i:5), as a token and testimony to God and man.

"But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe" (John xix:34:35).

Surely he occupied there a priestly position, in which he testifies

about the poured out blood, the precious blood of Christ, through which alone remission of sins can be obtained. And let it be carefully observed, that *this is the only account we have about the blood of Christ being shed*. Not the blood from His head, from His hands and from His feet, but *the blood from His side*, was the life blood of the Lord, the pouring forth of which signified that death had taken place, that life had been laid down.

Thus, just as the priest could turn away from the altar, on which he had sprinkled the blood of the burnt offering, carrying away the skin of that offering as his part, so we find John leaving the cross of Christ, when he had witnessed the pouring forth of the blood of the true burnt offering, in the character of the son of Jesus' mother. A type and an antitype could hardly correspond more perfectly.

The next sacrifice in Leviticus is

The Peace Offering.

What characterized this offering was that the offerer was allowed to eat it together with the priest, while the inwards were burnt on the altar as a sweet savour to the Lord, thus presenting a beautiful picture of satisfaction, peace and happiness; there was communion between God and man on the ground of this sacrifice, which testified to the fact that peace had been made.

This peace offering character of the death of the Lord seems to be impressed upon the account given in the gospel by Luke, which is the only one relating about the conversion of the thief on the cross. And what a wonderful scene of peace and peace-making does this not present. Here on Calvary the Son of man, through His dying love, gains a glorious victory, and the Holy and Righteous One makes, on the ground of the work of atonement, He was accomplishing, peace eternally with one of the outcasts of humanity. The Highest makes peace with the lowest. An enemy and a railer, for such he was, having reviled the Lord Jesus, even after he had been crucified (Mark xv:32) is turned into a humble worshipper. Glorious peace, the only possible and appropriate peace between a sinner and his God! Listen to the account of it: "And one of the malefactors which were hanged railed on Him, saying, If thou be the Christ, save thy self and us. But the other answering, rebuked him, saying, "Dost not thou fear God seeing thou art in the same condemnation? And we indeed justly; for we receive the due rewards of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise" (Luke xxiii:39-43).

Here God gives us, in connection with the crucifixion of Jesus, and by the pen of Luke, a striking picture of the *only way*, in which a guilty sinner, which we all are by nature, can obtain peace with Him, namely by confessing his sin and his guilt, submitting to the judgment of God, and, casting himself on the mercy of the Saviour, acknowledging Him to be righteous, giving Him the power and confessing Him as Lord. This the

malefactor did, and immediately he received from the Lord assurance of full forgiveness, and that he, the guilty, executed criminal, should that very day be with his saviour in Paradise. The distance between these two could hardly have been greater, nor the enmity that separated them; but the more wonderful and glorious is therefore the peace which here was concluded, a testimony for all times and all generations to that acceptable peace offering which was offered on Calvary. Therefore it is said about the peace offering, as about the burnt offering, that it was "*a sweet savour unto the Lord.*" Only these two offerings are so characterized.

There was another circumstance quite peculiar to the peace offering, mentioned in Lev. vii:13. The law of the sacrifice of peace offering required, namely, when it was offered for a thanksgiving, that there should, together with unleavened cakes and wafers, an evident type of the perfect humanity of Christ, also be offered "*cakes of leavened bread.*" Leaven being typical of sin, these words would seem to shew that they had to offer to the Lord, in connection with the unblemished peace offering and the unleavened meat offering, also that which did not answer to these perfect requirements. This seems again to be a beautiful illustration of the *Peace* offering character of this sacrifice and as the anti-type in Luke we find, that the Father could now look down with pleasure on the crucified malefactor as well as on His well-beloved Son—a mighty proof of the infinite value of the peace offering in the sight of God.

In this gospel by Luke we have furthermore the first and the last words spoken by the Lord on the cross. "Father, forgive them, for they know not what they do," were the first; and: "Father, into thy hands I commend my spirit," were the last; and here again the special peace offering character is easily discovered. Out of the seven sayings of the Lord on the cross are these, the only ones in which the name of the Father appears. He commenced by commending His persecutors to the Father's forgiveness, and He finished by commending His own spirit into the hands of the Father.

The last two sacrifices have much in common, which also the names would indicate, and we shall therefore consider

The Sin Offering and the Trespass Offering.

together in connection with what is narrated in the gospels by Matthew and Mark. What characterizes these two accounts, and gives them their particular and unmistakable stamp of sin and trespass offerings is the circumstance that *they only* record that terrible cry which proceeded from the lips of our Saviour after the three hours of awful darkness. Only Matthew and Mark tell us, in about the same words, that Jesus cried out about the ninth hour: "Eli, Eli, lama sabachthani? that is to say, My God, why hast thou forsaken me?"

We know why it was. It was because God "*made Him to be sin for us, who knew no sin*"—as our *sin offering*. And because "*His own self bare our sins in His own body on the tree*"—as our *trespass offering*. And the explanation is given by the Holy Spirit in the 22nd Psalm,

where this exclamation of the Lord was predicted: "But thou *art holy*, O thou that inhabitest the praises of Israel;" and Hab. i:13, "Thou art of purer eyes than to behold evil, and *canst not look on iniquity.*" Therefore God had to hide His face from Him. He bare there all the sin of the world and all the sins of the believers on the accursed tree. Therefore the Father had to forsake Him.

In agreement with this we find in Leviticus that neither the sin offering nor the trespass offering is designated "a sweet savour unto the Lord." These sacrifices teach a different lesson to the burnt offering and the peace offering. They teach the austere and solemn lesson of the righteousness and holiness of God.

These words: "My God, my God, why hast thou forsaken me?" are the only words from the cross which Matthew and Mark report. They stand alone in their awful solemnity a mighty testimony to the *terrible nature of sin, the hopeless condition of man, the unflinching righteousness of God and the unfathomable love of Christ.*

But, no doubt, for this very reason that the Lord Jesus here occupies this dreadful position on the accursed tree, mocked and reviled by man and deserted by God, it is that God has so ordered it, that *just these two sacrifices* are spoken of in a way and magnified for our hearts as none of the others; for we read in Lev. vi:17 about the law of the meat offering, which likewise presents the Lord in His humiliation: "It is *most holy*, as the *sin offering* and as the *trespass offering.*" And when we examine the law of these two offerings, we find repeatedly these words: "*It is most holy,*" as if the Holy Spirit would particularly guard the person of our adorable Saviour, so that no one might be led to suppose for a moment that His deep humiliation had in any wise deprived Him of a vestige of that absolute and immaculate holiness which was, always has been and always will be the nature of His being.

Now, turning to the gospels by Matthew and Mark, do we find any thing corresponding to this? So it would appear; for near the cross of Christ there was a man standing, who evidently was the highest representative of the government of the country present on that occasion, namely, the Roman centurion. And God makes use of this man to proclaim the "*most holy*" nature of the crucified One in an unmistakable manner. In the gospel by John he is not even mentioned; Luke reports that the centurion, after Jesus had given up the ghost "glorified God, saying, Certainly this was a righteous man." Wonderful testimony surely, coming from the very man, who had been intrusted with the carrying out of the sentence of death on this same Jesus! But in the gospels by Matthew and Mark this man bears a far higher and still more wonderful testimony, being made to say: "*Truly this was the Son of God.*"

How blessed it is to see God intervening in this manner and, at the moment when His well-beloved Son, our precious Saviour, was passing through the hour of His deepest humiliation, causing the mightiest man present to declare, out of a heartfelt conviction, deeply impressed, no

doubt, by the majesty of the crucified One, that this was, not only a righteous man, but *truly the Son of God!*

Does it not sound in our ears as an echo from the Old Testament offerings: "*IT IS MOST HOLY?*"

These two offerings must, by their very nature, be much alike, and so are the accounts in Matthew and Mark; but the stamp of the trespass offering appears in Mark by these words: "And the scripture was fulfilled, which saith, And *he was numbered with the transgressors*" (Mark xv:28). Otherwise it is more apparent from the results reported than from the accounts of the atonement. In both these gospels—and only in these—we have the Lord's commandment to baptize; but whereas this baptism in Mark has a personal, individual character, i. e., referring to "*every creature,*" it is in Matthew a commandment to teach and baptize "*all nations.*" The former gives the trespass and the latter the sin offering character.

The Kingdom of Heaven—What Is It?*

A CRITICISM BY THE LATE SIR ROBERT ANDERSON, LL.D.

If this pamphlet had been written in a humble spirit by some simple-minded Christian, it might call for gracious treatment. But in the forepart of his preface the author indicates his belief that he has a mission to "*recover the truth concerning the 'Kingdom of heaven.'*" which, he says, has been "*long lost from view;*" and these 72 pages are penned in fulfilment of that mission. But they display ignorance and error of the kind that fostered the infidelity of the 18th century, while they seek to discredit truths which marked the Evangelical Revival of the 19th. Here I write with personal feeling. For, early in my Christian life, I was drifting toward scepticism under the influence of the errors he advocates, and I was rescued from that peril by the very truths which he tries to undermine.

The Kingdom of heaven, he asserts in his preface (and with all the emphasis of italic type), is the "*primary truth of the age wherein we live.*" And not only so, "it belongs wholly to *this present age.*" If he said that it was not a *Christian* truth at all, the statement, though quite unwarrantable, might be so explained as to make it appear "true in a certain sense." But his actual statements betray ignorance of what

*This article was sent to us by our departed friend last fall; it was one of the last contributions of this able defender of the Word. As the pamphlet on the Kingdom which Dr. A. criticizes is still being widely circulated we owe the publication to our readers.

might be called "the ground-plan of the Bible," and they rule out the mass of Hebrew prophecy which hold such a large and important place in that plan. Indeed, they suggest a doubt whether he understands the meaning of the phrase he has adopted as his title; and whether he is aware that, save in the Gospel of Matthew, that phrase never once occurs in the New Testament.

"The Kingdom of the heavens is at hand"—for such is the accurate reading of the text: what are we to understand by these words? They cannot mean that God was about to rule in heaven! And the only possible alternative is that the time was near when He would assume the government of the earth. Every Jew would understand them as heralding the advent of the golden age foretold in Hebrew prophecy. That age it was, which the disciples had in view when, on the Mount of Olives, and with the Lord in their midst, they asked the question—with reference, doubtless, to Zech. xiv (see verse 4)—"Wilt Thou at this time restore again the Kingdom of Israel?" And His reply indicates His approval of their question, albeit the knowledge of time and seasons was not for them (Acts i:6, 7) That age it was which, in his second Pentecostal sermon, the Apostle Peter described as "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts iii:19-21). And if we intelligently pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven," our thoughts reach forward to that same "millennial age," when man's evil rule on earth shall give place to a Divine reign of righteousness and peace. But to anyone who accepts the teaching of this pamphlet the use of "the Lord's prayer" is an ignorant anachronism!

A detailed criticism of the pamphlet would fill a volume. For it abounds in statements which either ignore scripture, or misuse it. And any who may need such a criticism will be much more helped by a brief exposition of the scheme and scope of the Gospel of Matthew. To the infidel that Apostle was a narrow-minded Jew who ignored his Master's teaching, when it passed beyond the range of Jewish interests and hopes. But to the Christian the Gospels are Divinely inspired narratives, both the earthly ministry of Christ in dif-

ferent aspects of His mission. The Fourth reveals Him as Son of God and Saviour of the world: the First as Israel's Messiah. "He came unto His own, and His own received Him not" (John i:12). These words might serve as a headline for the Gospel of Matthew. It opens by recording His birth as son of David and son of Abraham. Chapter ii records the homage rendered to Him as "King of the Jews," by "the wise men of the East." Chapter iii records the Baptist's proclamation of the kingdom of heaven; which (as indicated by chapter iv) was rightly understood by Satan to mean the suzerainty of "all the kingdoms of the world" (verse 8). That chapter goes on to tell how the Lord Himself took up the kingdom ministry (verse 17), and its closing verses describe an amazingly prodigal display of miraculous powers to accredit His Messianic claims. He afterwards commissions His twelve Apostles to take up that same ministry, and endows them with miraculous powers equal to His own. But this ministry was only for the covenant people; and He expressly forbade their visiting Gentiles, or entering a Samaritan city. (chap. x 1:8).

But "His own received Him not." The response made by the Jewish leaders to these overwhelming proofs of His Divine mission was the council that decreed His death (chap. xii:14). This was a crisis in His ministry though "the great multitudes" that followed Him continued to receive Divine healing, He charged them not to make Him known (verses 15, 16). And while till then, His Disciples had openly proclaimed His Messiahship, He now charged them "to tell no one that He was the Christ" (chap. xvi:24). There had been no "mystery"—no element of secrecy—in preaching the kingdom of heaven. But now His teaching became veiled in parables (chap. xiii); and instead of a king coming to reign, He spoke of "a sower going forth to sow." And when His Disciples sought an explanation of this strange change in His ministry, He referred them to Isaiah vi:9-13. They alone were to know "the *mysteries* of the kingdom of heaven." And presently He warned them plainly that He was to be put to death.

Are we to suppose then that, by this change in His teaching, the Lord abrogated and cancelled the entire volume of

Messianic prophecy from Moses to Malachi! The supposition is as wildly foolish as it is egregiously false. Divine words can never fail, albeit human sin may lead to their fulfilment being long deferred. And in God's own time the promise of "the kingdom of heaven" shall be realized as definitely as though these twenty centuries had never intervened. An explicit refutation of the main error of this deplorable pamphlet will be found in the visions of the Apocalypse even if it stood alone. The following sentence would suffice—"The seventh Angel sounded, and there were great voices in heaven saying, "The sovereignty (Sunteleia) of this world has become the sovereignty of our Lord and His Christ, and He shall reign to the ages of ages."*

*Rev. xi:15. Verses 15-17 should be read together. Dr. Bullinger's "Lexicon" explains the word *basileia* to mean "the royal dominion including the power and form of government, with the territory and the kingdom." This passage exposes the grossness of the error of taking "the kingdom of heaven" and "the Kingdom of God" to be convertible terms.

"Our Enemies Themselves Being Judges."

G. H. HOSPERS.

This year there appeared a book under the title: "Prophecy and Authority: A study in the History of the Doctrine and Interpretation of Scripture." Its author is Kemper Fullerton, Professor of Old Testament Language and Literature, Oberlin Graduate School of Theology. He represents an advanced liberal type of theology, denying Plenary Inspiration, Predictive Prophecy (even Messianic), Miracle, etc.

The reason why we call attention to this book is that Prof. Fullerton writes to combat Millenarianism by means of denying the propriety of a literal interpretation of Scripture. And the particularly interesting thing of this book is that *for the very same reason he condemns the right to establish the orthodox doctrines by the same method of proof.* He argues that if any good orthodox theologian as he is bound by his principle of exegesis whereby he establishes his orthodox doctrines, he is also bound to be a Millenarian. The advertising

slip says: "The purpose of this volume is two-fold: to discuss the principles of the interpretation of Messianic Prophecy in view of the recent revival of Millennialist claims, and to reopen the question of the nature of the Bible as a principle of authority in Protestant theology. The author seeks to trace the way in which the method of interpretation and the doctrine of Scripture affect each other in the church's interpretation of prophecy and to show how the scientific principles of interpretation adopted by the Reformers inevitably lead to the abandonment of the Millennialist theory and the dogmatic view of Scripture, and that these results are at the same time religiously desirable."

In the striking passage of Deut. xxxii:29-32, Moses declares that if Israel had been wise and had lived up to his relation to Jehovah, he would have prospered greatly. But Israel failed to do this and Jehovah gave him up to his enemies. But this did not prove the superior power of the heathen gods: the Living God was nevertheless the true God, which causes Moses to exclaim: "Their rock is not as our Rock, even our enemies themselves being judges."

This great idea of the competency of "our enemies themselves being judges" is a comfort to the Millenarian who naturally does not look for support from this direction. Enemies are not apt to be prejudiced in favor of their opponents, and when these "enemies" *must* acknowledge a good point in their opponents, such acknowledgement means very much.

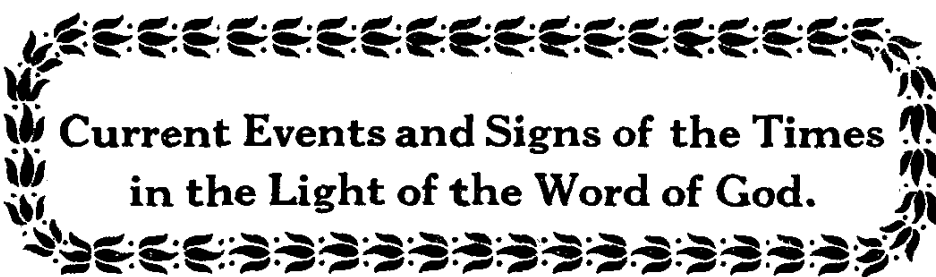
In our controversy with orthodox Post-millenarians it is a difficult matter to reach an understanding in the method of interpretation—one that offers a generally consistent application. In favor of a literal fulfilment of prophecies which relate to the Savior's birth, death, resurrection, etc., both Pre- and Post-millenarians argue alike on literal lines. By the same method both prove Plenary Inspiration, the Deity of Christ, Vicarious Atonement, etc. But in regard to Israel and matters eschatological the Post-millenarian resorts to a kind of allegorizing which admits of elastic application. It is this allegorizing which Prof. Fullerton traces up in church history; he sets forth its slippery qualities, and he holds that only the Millenarians are consistent in a

principle of interpretation which is honestly carried out. Now it must be well understood that Prof. Fullerton is, theologically, by no means identified with Pre- or Post-millenarians so far as these stand on the old Reformed principle of Scripture and its interpretation: he bluntly condemns the principle of exegesis held by both, and for him even the question of the canon hangs in the air and needs to be reopened. But he declares that if the Reformed principle of Scripture *must stand then it compels all orthodox people to be Millenarians*. Note these quotations from the Introductory part of the book:

“At the present time we are witnessing a remarkable recrudescence of the Millennial hope. . . . To attempt to show that the *principles* which underlie the Millennialist interpretation of prophecy must be abandoned, and that an entirely new view of prophecy is to be adopted . . . is one of the aims of this volume. . . . If my purpose were simply to attempt to dispose of the Millennial hope, the length and method of the argument would be out of all proportion to its conclusion. . . . But in the method of argument which has been chosen something far more vital is involved than any incidental deduction which may be drawn from it with regard to Millennialist claims. The question of the attitude of the Protestant churches towards the Scriptures as a principle of authority has been reopened (xi). . . . That the inspiration controversies of the last quarter of a century left the churches just about where they were before is clear *from the fact that Millennialist theories have made such rapid progress in the last four years, not only among the laity but among the clergy also*, for these theories, as we shall see, are based upon the premise of an infallible Scripture (xii). The italics are Prof. Fullerton's. He continues: “The conviction which prompts to the publication of this volume is that Protestantism must come to terms with itself as to its own *principium* and frankly adopt the results of modern Biblical scholarship. . . . Now the premise of a dogmatic theory of Scripture is an unproved premise. Nor has it the quality of an *axiom* as has often been imagined. The *Testimonium Spiritus Sancti* [inner witness of the Holy Spirit] which is supposed to apply at

this point. . . certainly cannot apply to Scripture as a whole" (xvi). "The connection of Predictive Prophecy and the Problem of Authority is also immediate. If there is no such thing as Predictive Messianic Prophecy in the usually accepted sense of the term, the dogmatic theory of the infallibility of Scripture must be discarded. . . The present essay seeks to show that the fact of predictive prophecy has been maintained only by means of a false principle of exegesis" (xviii).

Prof. Fullerton's book is a warning that Post-millenarians had better come to their senses lest their method of interpretation spread mischief *amongst other doctrines which they still hold dear*. The growth of apostasy proceeds in this very direction. The good old truths are one by one being surrendered. The surrender of the authority of Scripture as a whole readily follows. Belief in Scripture as the Word of God and the arbitrary rejection of parts of the Word is increasing. The hope of Christianity lies largely in the independent Bible Schools of the land who strenuously cling to the old Reformed ideas of Scripture. Finally, it is an ominous sign of the times that these Bible Schools have been compelled to meet for the purpose of definitely setting forth the Fundamentals of the Faith, a thing which the neglect of the Churches has brought about.



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

The Conditions in our Land. The moral conditions "after the war" are dreadful. It is but recently we heard so much of the "awakened conscience" of the people. But where is it? Almost all the larger cities report an increase of crime. The big state's prison at Ossining, N. Y., is taxed to its utmost capacity; the biggest number of criminals in the history of this prison are waiting to pay the supreme penalty for taking human life—twenty-three—and some very young.

Nothing is so cheap to-day as human life. Then the big thefts, highway robberies, crimes against women, lynchings, etc. Furthermore, divorces are increasing at an alarming rate; unfaithfulness in the married life which never comes to light cannot be estimated. The craze after pleasure continues.

And what about lawlessness? No one knows how that increaseth. The Government feared that the "Reds" would execute big plots on July 4th. In New York City alone 11,000 policemen and secret service men with 33,000 uniformed soldiers were held in readiness to put down any attempted uprising. It was so in all the other large cities. The high cost of living, produced by greed, continues to feed the unrest of the masses. The scarcity of labor, the emigration of unskilled labor and similar problems remain unsolved. Probably the worst is yet to come. Have we ever faced such a condition of things? And yet they tell us that "all is well", good times are coming, great prosperity is in sight, the world is improving. What blindness!

A Great American Science. For weeks the press spoke of the demonstration of a great science—that of Pugilism. A great science, two men to meet and punch each other till their faces are blood-stained, disfigured and marred beyond recognition, till one is knocked out and faints away. And so it came to pass in the City of Toledo, a Spanish name. The Spaniards have their bull fights still in Mexico and elsewhere. But the prize-fight in a land which claims to be far ahead of Mexico in morality is far worse than the bull-fight. Thousands upon thousands, among them many women, went to witness the spectacle of this "Great American Science." Their only regret was that it lasted only 10 minutes; it would have been more gratifying if it had lasted 30 minutes, and if both men would have punished each other to the limit of their strength. Similar games Rome indulged in when the zenith of its glory had passed and when its downfall was about to come.

The lessons of this "great American Science" were pointed out in one of the New York dailies:

The circumstances leading up to yesterday's event in Toledo, coupled with that peculiar struggle itself, made plain these great truths:

1. That in spite of the general complaint about a lack of housing facilities in this land nearly 100,000 additional persons can be contained in a city the normal population of which is 180,000.

2. That in the face of the prevalent belief that folks are hard pressed to pay the butcher, the baker and the mahogany candlestick maker, 50,000 men and women planked down from \$10 to \$100 apiece for hot seats for nine minutes' diversion.

3. That the Governor of Ohio could accomplish the seemingly impossible feat of appearing to regret that a heavyweight championship battle was to be fought in his State and at the same time of permitting it to go on.

4. That a greater interest is shown by the ordinary mortal in the physical conflict of two large living creatures than he exhibits toward the course of the planets through the ether or toward the riddle of existence.

France Resuming her former Relations with the Pope.

Some years ago France broke off all negotiations with the Vatican. In fact the French were extremely hostile to the Papacy. But this is now being rapidly changed.

The growing movement for a rapprochement between France and the Vatican received unexpected support during a recent session of the Chamber of Deputies, when former Premier Viviani, a leading member of the Socialist left, declared that he saw nothing to fear in France's resuming her former relations with the Vatican.

In reply to an interpellation by Deputy Monzie, Foreign Minister Pichon said that the situation had not changed for the Government, which had neither directly nor indirectly sought representation at the Vatican. He gave also official confirmation to the report that it was Cardinal Amelle who got the German Bishops of Alsace-Lorraine supplanted by Frenchmen, recently making a special trip to Rome for the purpose.

Deputy Monzie charged that it was at France's solicitation that Great Britain had sent an Ambassador, through whom France has conducted negotiations with the Pope.

And not only is this the case with France. The same movement towards Rome is on in England, the United States and in other countries. Germany, or the portions which will rise out of the ruins, will side with it also. Next to the Jewish signs, the "Back to Rome" movement is one of the most prominent.

The Catholic Crusader Almanac. One of our faithful readers sent us the following interesting communication:

Those who study prophecy can but be amazed at the rapidity with which those depicted as to come to pass in "the last days" are being unfolded before our eyes.

Very recently there was sent to the writer a booklet called "The Catholic Crusader Almanac," and she found its pages filled with some most amazing statements regarding claims of the Catholics, and boastings of what their purposes are regarding the Holy Land, and setting forth that a Catholic priest has been appointed custodian of the Holy Land—by name Rt. Rev. Ferdinand Diotallevi—an Italian Franciscan friar. Also it states that the Pope is to have charge of Palestine, and a great crusade, having for its purpose to rehabilitate the Holy Land and take possession of the holy shrines that are now forming.

To become a member of this body the sum of twelve dollars is required, and that sum entitles one to a large number of "plenary indulgences" and remissions of sins galore.

The arrogant pretensions of Catholicism in these days is unprecedented since the Pope was deprived of his temporal power; and it is high time that Protestantism is aroused from her lethargy and slumber, for this hierarchy has not changed one bit since the days of the Inquisition, and it is time that Christians study the "sure word of prophecy" and give heed to its warnings.

Why Won't the World Reform? The newspaper gives nowadays more light on real conditions than the so-called "pulpit." The false prophets who were silenced for a time by the great world war continue to harp on the one string of their miserable fiddle, "Peace, peace!" As one stated it, "The biggest achievement has come, the millennium is here. Peace for the whole world! War is forever ended!" The N. Y. Sun, under the title "Why won't the World Reform?" had the day after peace was signed the following editorial:

Within forty-eight hours after the signing of the peace treaty we have been grieved to observe in the news that the "conscience of the world" is not reacting in a proper way.

Twenty-one American soldiers were killed by Bolsheviks.
 A plot to assassinate the Regent of Serbia was discovered.
 Two persons were killed in a riot between French and American soldiers in Brest.

Serbian and Italian troops have clashed.

It is all very wicked, and human. Where is the "great tide" that was "running in the hearts of men?"

Where is the great tide that was running in the hearts of men?" That is another "war phrase" invented by some "clergyman". But the New York Sun does not answer the question. The world is the same because according to Scripture, "it lieth in the wicked one." Satan is the God of this age.

And as the man-made peace was consummated by the signing of the treaty, upon which a blind world now pins all its hope, nature itself spoke. Italy was shaken by a mighty earthquake with great destruction of property and loss of many lives. We are still in "this present evil age." As our Lord predicted wars, famines, pestilences and earthquakes will continue till the end. The only Hope, His Coming again.

The Appeal to the Wrong Party. During the big demonstration of the Methodist Centennial in Columbus, Ohio, one of the speakers being Howard A. Taft, a pronounced Unitarian, the other William G. McAdoo, the latter urged Methodism to stand up for the League of Nations. He said:

"A blessing so colossal seems unattainable, and yet it is within our grasp if we have the vision, the courage and the determination to take it. Here is where the Church has its noblest opportunity. It faces its greatest responsibility. We must not permit any man or set of men to destroy the League of Nations or to emasculate it. The issue is so momentous that the very future of civilization is at stake and humanity from every stricken quarter of the suffering world cries out in agony to Christianity to save it."

He says that the appeal to save the world is to the church and to Christianity and that the League of Nations is that salvation. Mr. McAdoo appeals to the wrong party. Not

the Church or Christianity can save, but Christ is the Saviour. The League of Nations cannot save. It may make war a little more difficult, or it may make it easier, but of this we are certain it cannot save the world. O, for a voice that declares to the masses of Christendom in no uncertain tones the truth of present day conditions, of imminent disaster and of coming deliverance through the coming of the Prince of Peace!

This has a true Ring in it. One of the signers of the Peace-treaty, General Smuts of England, has protested against some of the terms of the treaty. He only signed the treaty because he believed the closing of the war is the first great necessity. We print part of his appeal as published in the press of Great Britain.

"I signed the Peace Treaty, not because I consider it a satisfactory document, but because it is imperatively necessary to close the war; because the world needs peace above all else, and nothing could be more fatal than the continuance of the state of suspense between war and peace. The months since the armistice was signed, perhaps, have been as upsetting, unsettling and ruinous to Europe as the previous four years of war. I look upon the Peace Treaty as the close of these two chapters of war and armistice, and only on that ground do I agree to it.

"I say this not in criticism, not because I wish to find fault with the work done, but rather because I feel that in the treaty we have not yet achieved the real peace to which our peoples were looking, and because I feel that the real work of making peace will only begin after this treaty has been signed, and a definite halt has thereby been called to the destructive passions that have been desolating Europe for nearly five years.

"This treaty is simply a liquidation of the war situation in the world. There are guarantees laid down which we all hope will soon be found out of harmony with the new peaceful temper and unarmed state of our former enemies. There are punishments foreshadowed, over most of which a calmer mood may yet prefer to pass the sponge of oblivion. There are indemnities stipulated which cannot be exacted without grave injury to the industrial revival of Europe, and which it will be in the interests of all to render more tolerable and moderate.

"The war resulted not only in the utter defeat of the enemy armies, but it has gone immeasurably farther. We witness the collapse of the whole political and economic fabric of Central and Eastern Europe. Unemployment, starvation, anarchy, war, disease and despair stalk through the land, and unless the victors can effectively extend a helping hand to the defeated and broken peoples a large part of Europe is threatened with exhaustion and decay. Russia has already walked into the night, and the risk that the rest may follow is very grave indeed.

"The effects of this disaster would not be confined to Central and Eastern Europe, for civilization is one body, and we are all members of one another. The supreme necessity is laid on all to grapple with this situation. To the peoples of the United States and of the British Empire, who have been exceptionally blessed with the good things of life, I would make a special appeal. Let them exert themselves to the utmost in this great work of saving the wreckage of life and industry in continental Europe. They have a great mission, and in fulfilling it they will be as much blessed as blessing.

"All this is possible, and, I hope, capable of accomplishment, but only on two conditions. In the first place, the Germans must convince our peoples of their good faith, of their complete sincerity, through a real honest effort to fulfill their obligations under the treaty to the extent of their ability. Second, our allied peoples must remember that God gave them overwhelming victory, victory far beyond their greatest dreams, not for small, selfish ends, not for financial or economic advantages, but for the attainment of the great human ideals for which our heroes gave their lives, and which are the real victors in this war of ideals."

This is very sensible and a hopeful statement.

Saved to Serve

For the encouragement of those who are engaged in Sunday School work or who have to do in any way in the training of the young, I would like to recite an experience in the life of our aunt, Miss Tuers, whom the Lord "promoted to Glory" (as they say in the Salvation Army) on August 12, 1918, after having permitted her to live an active and useful Christian life of about sixty-five years. She accepted the Lord Jesus Christ as her Saviour when about fourteen years of age, and was called to her eternal rest in her eightieth year.

A few years after her conversion, seeking to do something for the Lord, she taught a Sunday School class in an Eastern city, and it was amongst the roughest element. In order to get other boys to come, she offered a prize to any boy who would bring another one. In this way a boy of twelve or thirteen years old was brought in. He became interested and kept on coming, and after a while accepted the Lord Jesus as his personal Saviour. Up to that time he had been running the streets in company with some very bad boys.

The Civil War broke out, and he joined the Navy, being

then fifteen or sixteen years old. He did not forget his promise to write Miss Tuers, his Sunday School teacher, and received in reply helpful letters from time to time. These strengthened his faith and enabled him to resist the temptations so common to a life of this kind.

After the war was over she lost track of her young friend for some time, but God was watching over him and leading him on. One evening, after a meeting conducted by Mr. Malachi Taylor, who had been used of God in bringing Miss Tuers into a better knowledge of His blessed truth, he told her he had a surprise in store for her the coming week, when he expected to bring an old friend to see her. Who should the person be but the young waif she had taken off the streets and through God's grace made a man of; now he was a man up in the thirties, and a successful merchant and an earnest Christian.

Mr. H. never lost an opportunity to tell others of the love of God that had rescued him from his low estate, and he delighted to speak at open air meetings, seeking to reach those of the same class from which he had come.

It was to Mr. H. I myself first confessed Christ. It came about in this way: He was holding a series of meetings in a hall in a city near to the one in which I then lived. I had been blessed, in that, although left an orphan at six years of age, I had been taken into the home of a godly uncle and aunt, who brought me up. This uncle and his two brothers were connected with the same body of Christians as was Mr. H. One of my uncles invited me to hear this merchant evangelist preach, and I did so, being then a young man of nineteen. After the meeting Mr. H. came up to me and, calling me by my first name, said, "Well, Will, do you know the Lord?" I replied in the affirmative, as only a short time previously, after considerable exercise, I had told the Lord Jesus I would accept Him as my personal Saviour. But I had not until then made a public confession of Him. This I realized was a necessity, for the Scripture said, "If thou shalt confess **with thy mouth** the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead **thou shalt be saved**. For with the heart man believeth unto righteousness; and with the **mouth confession is made unto**

salvation." For the Scripture saith, "Whosoever believeth on Him shall not be ashamed" (Romans x:9-11).

Of course my confession gave great joy to my three uncles, each of whom had been long praying for my conversion.

Some twenty years after this event (I having in the meantime married the niece of Miss Tuers, and she having always made her home with us), my health having broken down, I was living in this Western city. To this place the same gentleman came on a business trip. Still active in his Master's service, he wished to speak in the open air here, so a couple of us stood with him on the street while he preached from the text: "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth."

The next day, while Mr. H. was at our home, I took occasion to ask him concerning his early days and of his companions. He said **he never saw his mother until he was seventeen years old.** Of his companions **two had been hanged, two had died in jail,** and another who had been a gambler, he had sought to lead to Christ. The man had led a better life afterward, and he hoped to meet him in heaven. So we can see what Mr. H.'s end might have been but for the grace of God.

A few years after this, a son of Mr. H. having lung trouble, his father got him to come out and try the climate that had benefited me. Eugene was not then a Christian. I told him that his father was the first to whom I had confessed Christ.

The young man did not improve in health and decided to return home. Before he left he told me he had accepted Christ as his Saviour and also wrote the glad news to his father.

Less than a year after his return home the disease terminated fatally, but his sister wrote that her brother had given every evidence during his sickness of being a true child of God, saved by the blood of Jesus.

Thus was the Scripture fulfilled which says, "Cast thy bread upon the waters: for thou shalt find it after many days."

Miss Tuers did not "grow weary in well doing" with advancing years, but kept up quite a correspondence and had

a mailing list of friends and relatives, young and old, both saved and unsaved, to whom she sent periodicals.

Many wrote after her death saying what a help her letters had been and how they had been inspired by them to a closer walk with God.—W. E. M.

Preach the Word.

The command to do this is found in the final inspired message of the apostle Paul to his son Timothy, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His Kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables," 2 Tim. iv:1-4.

The time here predicted has now come, and hence the importance of every faithful minister of Jesus Christ heeding the exhortation, "Preach the word." This does not mean, preach your own opinions about the word, but, preach the word itself. Elsewhere the apostle writes, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe," 1 Thess. ii:13. Hence the word to be preached is the word of God, and it is obvious that when the apostle speaks of those who turn away their ears from the truth, they have turned away their ears from the word of God.

The word and the truth are one, and they are always so presented in the Scriptures. Thus our Saviour prays for His people, "Sanctify them through Thy truth; Thy word is truth," Jno. xvii:17. So the apostle writes to those who trusted or hoped in Christ, "After ye heard the word of truth, the gospel of your salvation," Eph. i:13. Again, "God hath from the beginning chosen you to salvation

through sanctification of the Spirit and belief of the truth, whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. ii:13, 14. "Of His own will begat He us with the word of truth," Jas. i:18. "Seeing ye have purified your hearts in obeying the truth through the Spirit, . . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," 1 Pet. i:22, 23.

When men, therefore, say that the Bible is full of errors and mistakes, whether they are learned professors or poor infidels, they flatly contradict the evidence of our Lord Jesus Christ and of all His apostles. Paul says, "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor. ii:13; and "all Scripture is given by inspiration of God," 2 Tim. iii:16. James calls the gospel "the perfect law of liberty," and hence it is inerrant, Jas. i:25. Peter tells us that "holy men of God spake as they were moved by the Holy Ghost," and consequently his brethren were to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour," 2 Pet. i:21; iii:2. John says, "He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the Spirit of error," 1 Jno. iv:6. Jude exhorts us that we "should earnestly contend for the faith which was once for all delivered unto the saints," and to remember "the words which were spoken before of the apostles of our Lord Jesus Christ," Jude 3, 17.

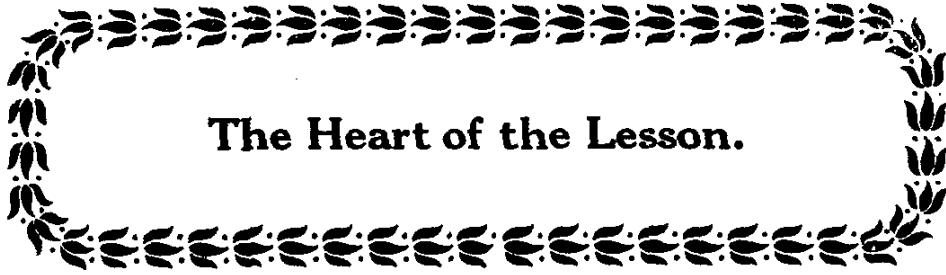
To preach the word, then, is to preach the truth, and it is not enough to preach about the word, to take a text as a starting point for the delivery of one's views, but to preach the word itself. The word *preach* here is to *herald*, "to publish, proclaim, "just as a herald is sent forth to make an announcement which he receives from another. Suppose, instead of delivering the message which has been put into his mouth, he goes about singing songs, indulging in poetic flights, lecturing on every sort of gimcrackery, reeling off eloquent addresses, telling the people what he thinks about things in general, he would soon be dismissed from service.

Again, faithful ministers are said to be "ambassadors for

Christ," 2 Cor. v:20, that is, "ministers of the highest rank sent by a government to represent it, and manage its interests at the court or seat of government of some foreign power." Suppose these ambassadors should conclude that it might make them unpopular to proclaim the message they were sent to make known, and hence that they would read to the foreign power a beautiful poem which they had written, or a fine treatise on astronomy, or geology, or evolution; they would soon be recalled in disgrace and remanded to the silence of private life.

There are thousands of heralds, ambassadors, ministers of Christ at the present day like the preacher whose sermon the boy attempted to describe to his absent and sick mother: "In the first place, he took his text; in the second place, he departed from it; and in the third place, he never returned to it." Apparently they compose a discourse, labor to round up their sentences elegantly, bring in a good many oratorical flourishes, then find a verse of Scripture to stick at the head of it; and this is all the relation that exists between the discourse and the Bible. There are hundreds of thousands of elaborately written and silken-stitched sermons lying away in drawers all over the country, that will never see the light, and they ought never to see the light, because they are of no account.

Preach the word. Let Scripture explain and illustrate Scripture. Thunder in the ears of the people, "Thus saith the Lord," giving them the very words of the Bible, with "full persuasion and assurance of the infallible truth, and divine authority thereof," as the Westminster Confession has it: "and they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall they know that there hath been a prophet among them," Ezek. ii:5. The time is drawing near when the awful prediction shall be fulfilled, "Behold, the days come, saith the Lord God, that I will send a famine in the land: not a famine of bread, nor a thirst for water, but of hearing words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it," Amos viii:11, 12.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
SEPTEMBER AND OCTOBER.

THE HOLY SCRIPTURES

(Sep. 21, Psa. XIX:7-14, II Tim. III:14-17.)

Golden Text Psa. CXIX:105.

Daily Readings.

Monday, September 15, Matt. iv:1-11; Tuesday, September 16, Luke iv:16-22, Jno. v:39-47; Wednesday, 17, cxix:1-24; Thursday, 18, Psa. cxix:25-48; Friday, 19, Psa. cxix:49-72; Saturday, 20, Psa. cxix:73-96; Saturday, 21, Psa. xix:1-14.

I. LESSON OUTLINE.

1. The Perfect Word; Psa. xix:7-9. 2. The Power of Heart Meditation of the Word; Psa. xix:10-14. 3. The Perfect Furnishing of the Worker by the Word; II Tim. iii:14-17.

II. THE HEART OF THE LESSON.

The real heart of our lesson is found in II Tim. iii:16 "All scripture is given by inspiration of God" (literally "is God-breathed; theopneustos"). So that we are handling the word of God; not the word of men (I Thess. ii:13). Although man is the divine channel for the conveyance of this precious word to us. Let this truth lay hold of heart and mind in the power of the Holy Spirit; and then we shall be prepared to study and to use the word. Remember the statement about it in Heb. iv:12 (Am. Rev.).

Its primary use for us is individual, to our personal salvation and upbuilding and feeding that we may be in full and blessed heart fellowship with God our Father, and Christ our Savior. Otherwise we are unfit for any service (II Tim. iii:14, 15). Continuance in the word in a personal way is absolutely necessary (I Tim. iv:13-16). This use of the word produces the "Man of God" of verse 17; who is rounded out in christian character and life; and is furnished or perfected unto every good work. Remember that God's blessing

is pronounced only upon the word of God: not upon even our thoughts about it or comments upon it (Isa. lv:8-11). The injunction to us is in Col. iii:16. Pray note the context of this latter verse (e. g. verses 14-iv:6). As showing the power of the word when it indwells the heart richly.

In all our study and use of the word remember the great and divinely sent infallible guide, the Holy Spirit (Jno. xiv:26, xvi:7-15, I cor. ii:1-16). These truths need to be gripped by the heart with the grip of a faith that refuses to yield up the verbal inspiration of the word to any of the modern sophistries of Satanic delusions. In the impending crisis we have need of the word of God in its preciousness and fulness for our personal use, and in all our service to a condemned world that is rapidly striding on towards the judgment of God for its sin.

Of this word the first portion of our lesson speaks in its perfection and power, and the heart that Knows the truth by faith esteems it as sweeter than honey and the honey comb. Continued meditation only enhances its beauty, increases its sweetness, enlarges its influence, and renders it more powerful for good and blessing. What makes it this is that it is the written word of the living Word, the Lord Jesus Christ; and that it is concerning Him it speaks everywhere. It is our privilege ever to find out the truth concerning Him in any part of that word, and we then have the key of God to unlock the precious truth to our hearts. But it yields nothing to the unrenewed mind and heart, or to the rationalist, or to the mere professor. HEAR IT, READ IT, KEEP IT.

REVIEW.

JESUS OUR SAVIOR AND KING.

(Sep. 28, Matt. xxi:1-9, 15, 16.)

Gold Text Matt. xxi:9.

Daily Readings.

Monday, 22, Act. ii:37-42, Eph. iv:1-13, Matt. xxviii:18-20, Mark i:1-11; Tuesday, 23, Matt. xxvi:26-366, I Cor. xi:23-29, Acts ii:42-47, Phil. iv:10-20; Wednesday, 24, Jno. iv:1-10, 19-24, Act. xvi:9-15, Jas. v:19, 20; Thursday, 25, Acts i:8, xiii:1-xiv:28, Isa. lviii:6-12, Jas. ii:14-16; Friday, 26, Dan. i:8-20, I Cor. ix:24-27, Matt. xiii:31-33, 44-50; Saturday, 27, Jno. xiv:1-10, 19, 20, II Cor. v:1-4, Psa. xix:7-14, II Tim. iii:14-17; Saturday, 28, Matt. xxi:1-16.

I. LESSON OUTLINE.

1. The Things Concerning the Church: Lessons 1-5. 2. The Mission and Service of the Church; Lessons 6-9. 3. The Coming Kingdom; Lessons 10, 11. 4. The Infallible Guide Book; Lesson 12.

II. THE HEART OF THE LESSON.

The truth concerning the church of Christ as found specially in I Cor. xii is fundamental to a right knowledge and use of the truth of the lessons for this quarter. Remember it is the one body composed of all believers from Pentecost to the coming of the Lord; while locally it is the company of believers in any one place met "in His Name" (Matt. xviii:20). Into this body all believers are baptised by the Spirit (I Cor. xii:13). While water Baptism does not save or unite us to Christ, it is yet our confession of Christ; our identifying of ourselves by faith with Him in death and resurrection from among the dead. To this company of redeemed, blood-washed ones the Savior Himself has given the most precious feast of the Lord's Supper, which speaks of His body given, His blood shed for us. What a time of soul rejoicing in His presence in glad anticipation of the home gathering of the redeemed to Himself in that day of His coming to receive us unto Himself; now so near of fulfilment. This company of redeemed ones have been brought into a God made fellowship through grace: a fellowship that embraces all the truly regenerate, who are holding the truth concerning His person; and are abstaining from open evil. Any so-called circle of fellowship that bars a genuine child of God for any other cause is a fellowship of man and not of God: He welcomes all His children. Dare we reject or set aside any of them? It is by this church that the true worship of God can alone be offered here upon the earth at this time. No one who has not been born again and is not led by the Spirit, can ever worship God, though they may go through religious form and ceremonies. But the Spirit filled child of God does worship Him (Jno. iv:22-24).

To this company of redeemed ones has been given a divine mission to this poor lost, condemned world. It is that of uplifting Christ crucified, risen, ascended, glorified, coming, in the sure knowledge that He will then draw all men unto Himself (Jno. xii:24, etc.). And to that company the commission is "Preach the word * * *" II Tim. iv:1, etc. Here too is the commission of the Lord to a world wide proclamation of the gospel of God's grace that the perishing myriads of the lands in heathen darkness may hear of Him who came to seek and to save that which was lost. In this same line of personal service and work is our responsibility to our neighbor; not merely to seek his physical and temporal welfare; these are secondary. But primarily and chiefly his or her spiritual and eternal welfare, working that which is good to all men. In vital connection with this is the fact that the one thus knowing the Lord and linked up to Him in the power of the new creation is in the place of victory and power over all the appetites and lusts of the old nature. He can say to the temptations and seductions of the old adam, I know you not I am dead to you, I do not have to serve you any longer (Rom. vi:11, etc.).

From this spiritual vantage ground—Bunyan's Delectable Mountains—faith, describes the coming kingdom in all its glory and majesty and power; and she rejoices anew in the hope of the glory of God. She has learned too well the faithfulness of God and the failure of man to ever trust the first man, for he is but fallen and ruined: everything depends upon the second Man. Here too faith enters, by anticipation, into that future life which is to be enjoyed in the presence of the One who loves us and gave Himself for us upon the cross and to all eternity. And as seeing Him, it rejoices with joy unspeakable and full of glory even here and now.

To this company of believers in Christ, God has given the blessed and inerrant word of His in a special way to be our guide and counsellor: and our great storehouse of treasure from which we may bring to our needy fellow men and our needy brethren in Christ the things new and old that are ours.

PETER AND JOHN BECOME DISCIPLES OF JESUS.

(Oct. 5. Jno. i:29-42.)

Golden Text Jno. i:43.

Daily Readings.

Monday, 29, Jno. i:1-13; Tuesday, 30, Jno. i:14-23; Wednesday, 1, Jno. i:24-34; Thursday, 2, Jno. i:35-42; Friday, 3, Jno. i:43-51; Saturday, 4, Matt. iv:12-25; Sunday, 5, Luke vi:12-23.

I. LESSON OUTLINE.

1. The Record of John Baptist; vv:29-34. 2. The Attraction of Hearts to Christ; vv:35-39. 3. The Seeker after Souls; vv:40-42.

II. THE HEART OF THE LESSON.

Twice in our lesson we have the Spirit inspired heart testimony of John the Baptist to Christ in the words "Behold the Lamb of God." As such Christ is the central thought of our lesson. Because of Him and as His forerunner, John came; and with gladness of heart he points out the Lamb of God to the people as the One who bears away the sin of the world. Christ the sin bearer (I Pet. ii:24) is the One who can truly challenge our faith and love, and can meet our souls need in saving grace, and regenerating power. It is our privilege like that of John to point Him out and lead needy souls to Him. Concerning Him the testimony of John is to His glorious preeminence and special fitness for His work as the Lamb of God in taking away the sin of the world. He is preferred before John both by God and by the world in its need too; because forsooth He is the eternal God, incarnated for the work of the cross and none other is like unto Him, nor is any other able to do the work.

OUR HOPE

This Savior of men is manifested unto us in the midst of the people who are lost and have need of Him (Jno. i:10-14, Luke xix:10). Specially is He fitted for the life and service before Him and the atoning work of the cross by the indwelling Spirit (vv. 32, 33, iii:34, Heb. ix:14). This marks Him out as the Son of God, Emmanuel, God manifest in the flesh, and so the all sufficient perfect Savior of men (vv. 34). As such John heralds Him; "Behold the Lamb of God which taketh away the sin of the world." What a glad glorious gospel is this to the world; and what a privilege to proclaim it to lost, helpless, guilty sinners.

With insistent, persistent grace John keeps pointing to the "Lamb of God" (vv. 35). So that at last two of his own disciples go from him to follow Christ. Their hearts are attracted to Him. They felt the burden of guilt which neither John nor his baptism by water could remove. But here is the one One at last of whom John spake as "The Lamb of God which taketh away the sin of the world." They would fain know Him through faith. As yet they had not understood Him nor His mission fully. They come to Him calling Him Rabbi (verse 38). But their words and query reveal their heart purpose to know Him, and gladly are they welcomed to His abiding place (Jno. vi:37). His invitation stands good to every seeking soul today "Come and see."

The Spirit tells us nothing of what transpired in that dwelling place that night; but we read in the sequel what a precious and blessed time it was to them as they heard the Lord. So full of joy and gladness is the heart of Andrew that some others must know and share his joy and blessing. With what eager haste he looks up his brother Peter and brings him to Jesus. Is there no suggestion here for us (Mark v:19)? Can you doubt the fact that Andrew's joy and blessing was greatly enhanced through this bit of ministry? The Lamb of God is surely drawing men in their hearts and lives unto Himself. In Peter He had another living stone for His glorious temple, soon to be erected on resurrection life and glory and power; and to be indwelt by God and Christ throughout all eternity (I Pet. ii:1-9).

FISHERS OF MEN.

(Oct. 12, Mark i:14-20, iii:13-19.)

Golden Text Mark i:17.

Daily Readings.

Monday, 6, Mark i:1-13; Tuesday, 7, Mark i:14-22; Wednesday, 8, Mark iii:1-20; Thursday, 9, Luke v:1-11; Friday, 10, Acts i:1-14; Saturday, 11, Acts ii:29-40; Sunday, 12, II Cor. v:16-vi:3.

I. LESSON OUTLINE.

1. The Call of God; i:14-17.
2. The Obedience of Faith; i:18-20.
3. The Divine Commission to Service; iii:13-19.

II. THE HEART OF THE LESSON.

Among the many suggestions of our lesson we would note three of special importance. First these "fishers of men" were divinely chosen. The Lord called each one of them. Not one presented himself and thrust himself upon the Lord *for service*. Nor did any person bring any one of them as *workers* to the Lord. In the matter of salvation we are invited to come: to bring others. In the matter of service Christ exercises His own prerogative as the Lord of the Church and the Head of the body (Eph. iv:7-16). It is presumptuous to the past degree for any one to choose for himself the so-called ministry, or any line of christian service. God and Christ must definitely call and send. Much less can any man or company of men call and fit and send another out in the service of the Lord. This is preeminently the right and prerogative of Christ (Gal. i:1, Eph. b:1). Nor need any child of God be in the dark concerning the call of the Lord to service. The waiting upon Him by faith will make the matter clear to us.

Next, the chosen workers are specially fitted. The Lord's word to them was "I will make you fishers of men." So frequently today, after the world and the professed church has finished their fitting for service the ones thus sent forth are absolutely worthless and worse, for they know nothing experimentally or practically of the very gospel they are to proclaim. And are unable to lead souls to Christ or to edify the people of God. For three and a half years these coming fishers of men walked in full fellowship with Christ and learned of Him. And then, ere they could go out in their life work, they must needs tarry for the coming of the same Holy Spirit upon them who preeminently fitted Christ for His personal service here. No amount of education or human fitting for service can possibly avail apart from this; much less take the place of it. The mark of apostleship as set forth in Acts i:21, 22 apply to the worker now. One must truly know the Lord and be specially fitted by the Lord through the Spirit. Nothing else will avail the worker in this matter of preparation for the service of Christ Jesus.

Moreover the Lord Himself must commission for service. To these fishers of men the word comes "Go ye into all the world, and preach the gospel to every creature." Of Paul the Lord says "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel" Acts ix:15. And Paul himself strikes the keynote of his life and service in the query of the Damascus Road Lord "What wilt Thou have me to do" (Acts ix:6)? So too the record of the word is that of the Lord of the harvest thrusting forth the laborers into the harvest. Never of their own

choice, nor of the mere call of men to any service. This needs to be borne in mind in these days when the church is forgetting that Christ is the Head of the body and the Lord of the church. That He alone has the gifts for the church and can and will bestow them. Well would it be for us to take home to our hearts as members of the body of Christ through faith the important truths of this lesson.

"I KNOW THEIR SORROWS."

Exodus iii: 7.

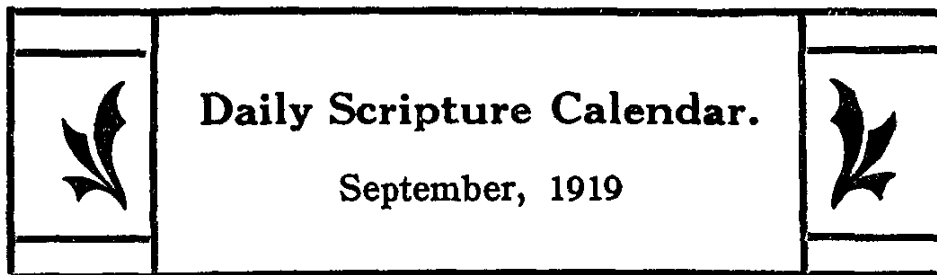
So said the Voice from the bush that burned and was not consumed. This is what Moses heard, and it must have startled him, for many a time he would have felt, as he remembered the bondage of his people, God has forgotten them.

Jehovah is never so much to be dreaded by His foes as when He is silent. The dreadful plagues of Egypt were then being called together in awful procession—the last, the worst of all—though there was no sign. The crack of the Egyptian taskmaster's whip did not sound as though God were awake, and yet to those of us who study the Bible and Providence, the triumph of the oppressor is but the prelude of his fall.

Let me not think, because God says nothing, that therefore the wickedness of the wicked shall for ever conquer. "I know," says the Almighty, "I have seen each tear and have heard each sigh." "Vengeance is Mine; I will repay." We may safely leave God to settle His accounts, and to bring His people to the land secured to them by promise.—*T. C.*



An old preacher once said: "Beware of Bible commentators who are unwilling to take God's words just as they stand. The first commentator of that kind was the Devil in the Garden of Eden. He proposed only a slight change—just 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost." Satan is repeating that sort of commentary with every generation of our hearers. He insists that God couldn't have meant just what He said. To begin with, Satan induced one foolish woman to accept his exegesis; now he has theological professors who are of his opinion on these points.



September 1. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem" (Acts ix:1, 2).

Saul was not acting as the hired agent of the rulers of his people: he was acting out the impelling force of his own hatred toward the followers of Jesus. "Threatenings and slaughter" were the manifestations of his own heart. It was done "in all good conscience". How great the change, how sudden, and how complete! Such is the saving power of God.

September 2. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth" (Acts ix:3, 4).

Journeying without the thought of the sin of His heart, He is suddenly struck to the ground. A suggestion of the starting point for all who would be saved by grace; for salvation is for sinners alone. It must begin with one who takes his place in the dust and who believes himself to be helpless before God.

September 3. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts ix:4).

What a consolation to all believers that in all their afflictions He is afflicted, and in all their sufferings He suffers! It was a strange experience to hear a voice from the clear noonday sky saying, "Saul, Saul, why persecutest thou me?" Saul was conscious only of driving the hated followers of Jesus out, in order that the faith of His fathers might be preserved. How poor a guide is conscience or any human judgment?

September 4. "And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks" (Acts ix:5).

How confused and contradictory this bewildered cry, "Who art thou, Lord?" Who is the Lord? This question must be asked and answered in the experience of God's chosen vessel. "I am Jesus whom thou persecutest." Jesus, the despised and hated Nazarene, is Lord. This was heard and was accepted in an instant of time. Every opinion and

passion of the soul of Saul must be adjusted instantly to this wonderful disclosure.

September 5. "And he trembling and astonished said, Lord, what wilt thou have me to do?" (Acts ix:6).

The mighty transformation is instantly accomplished. This hating, prejudiced Jew receives the witness from heaven which came in answer to his question, "Who art thou, Lord?" saying, "I am Jesus, whom thou persecutest". Saul believed it and proved it by yielding all to his new-found Master, even Jesus.

September 6. "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts ix:6).

Surely when we have placed our will in His control, it is to be expected that He will immediately change the course of our lives. This is not always so. Saul is told to arise and go on the same road which he was before travelling. In due time and most sweetly the plan and course of that life was changed by God's own power. So it will always be.

September 7. "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man" (Acts ix:7).

There is no disagreement between Acts xxii:9, xxvi:14 and this account. They heard the sound of a voice, but they did not hear the words. To them it was the sound of thunder or the blasts of a trumpet. There is a language which can be understood only by Spirit-enabled ears. Such will be the voice calling to us "Come up hither". It will be as a trump of God. Well may we rejoice that not one of the redeemed will fail to hear the voice of the Son of God.

September 8. "And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus" (Acts ix:8).

We may well believe that this journey was completed in great silence and amazement. The men who were with Saul were "speechless." What confusion of mind must have been theirs! But how can we picture the thoughts of Saul? He was conscious that he had seen the Lord, and that the Lord was Jesus of Nazareth. He was conscious, too, that He had enthroned Him as Lord and yielded His life to that One who, but a moment before, he had so hated. O strange Master of man's heart, what canst Thou not do!

September 9. "And he was three days without sight, and did neither eat nor drink" (Acts ix:9).

Three days of undistracted meditation and, we may believe, communion with His newly-found Lord. Can any imagination follow Saul in these days of such absorbing devotion and discovery of divine grace that He did neither eat nor drink? He was being prepared to suffer and die for the One he so recently would have destroyed, had it been in His power.

September 10. "Behold he prayeth" (Acts ix:11).

This is a key to the discovery of the activity of the mind of Saul.

“Behold, he prayeth”. This is the one thing which God recognized in Saul. This is evidence of the change; yet had not Saul always prayed? Yes, but now he prays in the name and recognition of Jesus Christ the Lord. Who can say that Jesus is Lord save by the Spirit?

September 11. “And straightway he preached Christ in the synagogues, that he is the Son of God” (Acts ix:20).

Never could the Apostle forget the revelation on the Damascus road that Jesus is the Christ and the Son of God. This he began at once to preach. There could be no more convincing evidence that he had received the filling of the Spirit. He was not conscious of himself or of the presence of the Spirit, but he was conscious of the exceeding glory of his new-found Lord. So it will always be.

September 12. “But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?” (Acts ix:21).

A true conversion will always be the cause of amazement to those who do not understand. What joy it is to those who themselves have known the saving power of God! The observer who is spiritually blind can note only the complete change of motive and purpose in the life. This is often accounted for as being caused by a deranged mind (2 Cor. v:13). The first testimony of Saul was rejected.

September 13. “But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ” (Acts ix:22).

Saul proved to the Jews that Jesus is the very Christ—the Messiah of their national hope and Old Testament Scriptures. The Jews could not answer Saul, but were confounded. However they did not receive the truth when it was placed before them with evidence from heaven itself. Saul must learn that “some men have not faith”,

September 14. “And after that many days were fulfilled, the Jews took counsel to kill him” (Acts ix:23).

Saul had doubtless related the story of his salvation on the Damascus road. The event had transformed his life and changed him from the murdering, Nazarene-hating Jew to the Apostle of Christ. His testimony did not transform these Jews. Their murder and hatred was aroused still more and they would kill the witness of God. Saul just learned that not all men will be saved even who hear the Gospel. It is a savor of life unto life and of death unto death.

September 15. “Then had the churches rest throughout all Judaea and Galilee and Samaria and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied” (Acts ix:31).

How great was the leadership of Saul in the persecution of the Church! When he was saved there seems to have been no leader left among the Christ-rejecting Jews, and the churches had rest and “walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied”. The arch enemy and leader against the saints had become the equally effectual witness and leader in the work of his Lord.

September 16. "Behold the Lamb of God, which taketh away the sin of the world" (John i:29).

Consider the word "taketh away" which is so often used in the Word of God. It is the divine power in subtraction. God **adds** to us His gift of eternal life, and He **multiplies** our blessings. He also "taketh away". How completely is anything removed which He taketh away. It is removed as far as the east is from the west.

September 17. "Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger" (Ps. lxxxv:3).

This is Israel's song in the day of her deliverance from her present sorrow and suffering among the nations. God will yet "take away" His wrath from them. He will forgive the sins of that people. All this has been made righteously possible through the death of Christ who bore the sin of the world.

September 18. "And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. vi:7).

The live coal is the symbol of divine judgment. Fire always represents the judgments of God. Isaiah's sin was purged. It was "taken away" forever. Thus was he prepared for his ministry. How can there be any ministry for God on the part of those who have refused the values of God's provided judgments for sin as they are now offered in Christ?

September 19. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" (Matt. xxv:29).

How empty will that soul be "that hath not" when even "that which He hath" shall be "taken away"! Again God is seen subtracting; but this is not a removal of sin: It is a removal of every possession of the soul. The warning is to servants who are not faithful.

September 20. "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke x:42).

There is a good part within the choice of us all. It is abiding at His feet and hearing His words. This "good part" "shall not be taken away". It is building of materials that will abide and gathering possessions which will be meet for heaven.

September 21. "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other left" (Luke xvii:34).

Again the power of God to "take away" will be seen at the glorious appearing of Christ when He taketh away the wicked in judgments. It will then be as it was in the days of Noah.

September 22. "For the mystery of iniquity doth al-

ready work: only he who now letteth will let, until he be taken out of the way" (2 Thess. ii:7).

Doubtless the Spirit is the one mentioned in this verse who restrains. And He will be taken away when the temple that He is forming is complete. He will still be in the earth as He was here before He came on the Day of Pentecost. This "taking away" is our blessed "gathering together" unto our Lord.

September 23. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second" (Heb. x:9).

What refreshing in the truth of God would come to many of the Lord's people if only they could understand and believe that the first order of the law and all it demands has been "taken away"! Too often the opposition to this truth is due to a failure to understand the extent, and sufficiency of the "second", or new order, which has replaced the "first", or the old order. Do we really understand grace and live in its provisions?

September 24. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1).

"We have peace". This is not a peace that man has made. How often the unsaved have been exhorted to "make their peace with God". Little, indeed, can a condemned criminal do to make his peace with an outraged bar of justice. Help must come from another. A sinner attempting to "make peace" is not a sinner believing on the Savior.

September 25. "For he is our peace" (Eph. ii:14).

Never will we know the full measure of the riches we inherit now when we receive the Lord Jesus Christ as our Savior. We have Him—the fulness of the Godhead—and with Him all else that enters into the eternal glory. "He is our peace".

September 26. "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi:5).

There is a sham refinement and contentment which accompanies the possession of wealth. Men are often misled by it. They are "supposing that gain is godliness". To be able to purchase deliverance from toil and the discomforts of the body does not provide for the discomforts of the soul. Money cannot purchase holiness, without which no man can see the Lord.

September 27. "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. vi:7).

Contentment is a feature of godliness, and the appeal to all discontent is the fact that we brought nothing into the world and we can take nothing out of the world. Between these conditions which characterize the beginning and ending of every life, there is often a frantic attempt to possess. Let our desire for possessions be qualified by the fact that we are unable to take earth's riches with us when we go hence.

September 28. "And having food and raiment let us be therewith content" (1 Tim. vi:8).

This is not the answer to all the cravings of the heart. Were we content with food and raiment we would not be lifted above the swine. Viewing those temporal things of life, alone, it is enough for the child of God that he have food and raiment. The heart should be filled and satisfied with the heavenly riches.

September 29. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi:9).

A Christian heart which is set on earthly riches has already fallen into a snare of Satan. It is the same passion for riches which keeps the unsaved from God and which draws men on to destruction. An empty heart will usually attempt to fill itself. God alone can satisfy; but no one knows this until they experience it.

September 30. "But thou, oh man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. vii:11).

This is a message addressed to a young pastor, but it is equally as applicable to every believer. "Flee" on the one hand, and "follow after" on the other hand. How this contrast strikes at the foundation motives of life! The gains in eternal riches are priceless. How evident this will be to us all a thousand years hence!



"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff" (1 Sam. 30:24).

There are those that have been laid aside from active duty—who have no district to visit in, no church to preach in, no mission to serve in. Through sickness, through poverty, through the requirement to attend on others, they have been retained indoors—their names are not enrolled. Lament not that thy life has been lived behind the scenes! It is behind the scenes that all great things are born. Many a fireside existence has taught the belief of immortality—taught it by the mere spectacle of moral beauty. Jacob has gained more by his night vigil than by his merchandise. His deeds in the exchange never touched the world; but the world has been awakened by his vision on the couch of clay. He has bloomed in his brokenness; he has conquered in his concealment; he has flourished in his frailty; he has soared in his silence; he has reigned in his repose.—G. M.

OUR HOPE

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What He Is. What our Lord Jesus Christ is in all His glorious Person, in all His Majesty, Power and Glory, no Saint has ever fathomed. All our increasing knowledge of Him, as we grow in Grace and in Knowledge, are but faint glimpses we catch of Him whose Name and Person is "Wonderful". What He is for us His own, for whom He died, and whom He has made one with Himself, is revealed in Scripture, but even that is inexhaustible. Faith can feed on it constantly, and our little lives lived in His precious fellowship will constantly demonstrate the reality of it all. What we shall be in Him, and what we shall be to Him in all eternity, awaits that blessed, joyful moment when we shall look for the first time in His Face.

What is He for us and to us? He is *our Saviour*, who has saved us from sin. He bore all our sins in His body on the tree. He has delivered and saved us, and keeps on saving and delivering, from the power of sin itself. By His stripes we are healed. He is *our Peace*. We have Peace with God through our Lord Jesus Christ. He is the Lord *our Righteousness*, as He is *our Wisdom*, *our Sanctification* and *our Redemption*. He is *our Life*; He has given us Life and He is that Life Himself. And having passed from death unto life, we are no longer under condemnation, He is *our deliverer* from judgment.

He is *our Hope*. And such a Hope! Not only here but our Hope for all that blessed eternity which His own words pledge we shall spend with Him in the Father's house. He is *our Food*, the manna and the old corn of the land; He is *our bread* and *our water*; of Him we eat and drink. He is *our Priest*, who ever liveth interceding for us. His arms

are ever above us, beneath us, around us. No trial and no sorrow which He does not share with His own. No heart-ache which He does not know and sympathize with. He sustains, He keeps, He strengtheneth. He is *our Advocate*, whenever we sin, ever restoring us in our failures, with a loving patience which passeth knowledge. He is *our Sun*, warming us with His consuming Love. He is *our Shield*, ever outstretched over us. He is *our Lord*, whom we serve and who serves us. In His hands His people rest and over whom He exerciseth His Lordship with omnipotent Power, and Love as omnipotent as His Power.

He is *our Shepherd*, the shepherd who died for the sheep, and now as the Great Shepherd, supplies all need, so that the trusting soul can say, "The Lord is my Shepherd, I shall not want." All through life He is the shepherd of His sheep, till He gathers them as the one flock to the one fold above. He is *our Chief Shepherd* who gives the Crown of Glory. He is *our Friend*, the friend that sticketh closer than a brother. He is *our Rock* in whom we trust, in whom we are safe and secure. He is *our Refuge* to whom we can flee, a refuge whose gates are never shut but always open. He is *our Keeper*, who neither sleeps nor slumbers, whose watchful eye never loses sight of us. He is *our Fortress and our Tower*, the place of security which no enemy can overthrow. He is *our Captain*, the captain of our salvation, who gives the victory to His people. He is *our Guide*, who promiseth, I will guide thee with mine eye upon thee; I will instruct thee and teach thee in the way which thou shalt go. He is *our Strength* who enables us to do all things and whose strength is made perfect in our weakness. He is *our Light*, and in His fellowship there can be no night. He is *our Head* who supplies each member of His body; and so He is *our Bridegroom*, whose tender Love is the most precious love on earth and in heaven. He is *our Morningstar* for whom we wait, whom we shall greet some blessed day. He is *our Rose of Sharon, our Lily of the valley*, the One altogether lovely. He is *our Joy*, a Joy which can never fade like earthly joys. He is *our Inheritance*, an inheritance of glory, and we are His inheritance. He is *our Example*, the pattern

which we follow. He is *our Bishop, our Counsellor, our Rewarder* and He Himself is *our Reward*.

And how much more than all this He is for us and to us! One word sums it up, "Christ is ALL." To be in Him, to know Him, means to have all things, for all things are yours and you are Christ's and Christ is God's. Oh! to look up in these darkening days and to say in faith, whatever comes, this one thing can never be affected, can never be changed—I am Christ's and He is mine! That gives joy. Yea, it lifts above the mists and clouds of this dying age, and above it all we find the sunshine of His Love, a heaven of peace and quietness which cannot be disturbed by the tumult of earth.

Beloved reader, is He all this to your soul? Is He now for you the chiefest among ten thousand, the One altogether lovely? If not, whatever you may do, true and permanent joy and happiness are unknown to you. But we all can learn daily more and more what He is for us and to us. He loves to make Himself known in all His titles to our hearts. Seek Him, commune with Him, delight in Him, rejoice in Him and rest in Him! That is the gracious call of His Spirit to our souls. But what a day when we shall know Him fully and shall be like Him. Hallelujah, what a Saviour!



**Habakkuk's
Faith Song.** Habakkuk, the prophet, was a great man of prayer. The Lord answered His requests and then gave him a great vision.

The vision, as given in the last chapter of the book which bears his name, concerns the Coming of the Lord. The judgments which will precede His Coming, the Glory which will attend it, and the Salvation He brings for His waiting earthly people, are all vividly described. When Habakkuk saw what was in store for the earth and for the people in that coming day, he trembled and desired that he might rest in the day of trouble. But immediately after that, he sang a beautiful song, a song of faith.

"Although the fig tree shall not blossom, neither shall fruit be in the vines the labor of the olive shall fail, and the

fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls—yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places" (Hab. iii:17-19).

May such a song be ours in the days of distress and uncertainty which are now upon us. The days will not become better, but greater distress and perplexity is in sight. The high cost of living, bordering on famine, the ever increasing unrest throughout the world, unsolved problems in all nations and a constant increase in moral evils with many other things show that the days of evil, as predicted in the Word of God, cannot be far away. But faith can sing this song of rejoicing in the Lord, in the God of salvation, who never leaves nor forsakes His people, who is their strength and present help in the time of trouble. Faith must be occupied with the Lord and looking to Him, rejoicing in Him, we shall find Him all He has promised to be. And some day our feet will be like the swift feet of the hind which escapes the place where she is hunted, to the high places of the rocks. For this faith looks and hopes, the call which will take His own to meet Him in the heavenly places.



Growth and Enjoyment. True spiritual growth and spiritual enjoyment are dependent on two things, the daily meditation on God's Holy Word and Prayer. Both go together. They cannot be separated. Real meditation on the Word is communion with God. He speaks through it to our heart. By far the best preparation for praise and prayer is the reading of His Word. If that is neglected, neglect of prayer follows, and then there is no spiritual growth and enjoyment. Some will read these lines who deplore spiritual dearth. Others again know they have drifted for weeks and months. Go to your Bible. Let His Word speak to your soul afresh, and then go to Him, whose welcome you never need to doubt. He will meet you in all His marvelous grace. The Word and Prayer are our great-

est need in the days when everything is aimed to arrest spiritual growth and rob us of our enjoyment, as well as of the reality of the unseen things, and the coming glory.

We read recently through the One Hundred and Nineteenth Psalm that wonderful portion of that book. We were deeply impressed with the many prayers about the Word and obedience to the Word. We do well to make them our own. "Let me not wander from thy commandments." "Teach me thy statutes." "Open thou mine eyes, that I may behold wondrous things out of thy law." "Make me to understand the way of thy precepts." "Give me understanding." "Make me to go in the path of thy commandments." "Incline my heart unto thy testimonies." "Turn away mine eyes from beholding vanity and quicken Thou me in Thy ways." May we approach His blessed Word with such prayers. Above all may it be our desire to find something more about Himself in the written Word. Whenever this is the supreme thought in the heart we shall never come in vain to the Bible. The Holy Spirit will be alongside of us and reveal the Lord Jesus Christ anew to our hearts. Whenever we see Him, discover a new beauty, new glory in our adorable Lord, we shall receive the blessing we need; praise and worship will follow.



We held recently a bird's nest in our
A Bird's Nest hands. How well it was constructed!

What wisdom given by the Creator to the little bird it manifested! Even that nest seemed to preach His own goodness to our heart. It was put together in a very secure way, so that it insured safety for the little ones, and then it was comfortable, lined with small feathers, pieces of cotton, the parent bird had carefully put together.

It reminds us of Genesis vi:14: "Make thee an ark of gopher wood; rooms thou shalt make in the ark, and shalt pitch it within and without with pitch." The marginal reading for rooms is "nests", which is the literal meaning of the Hebrew. The gopher wood is undoubtedly the same as the shittim wood used in the tabernacle, the type of the

perfect humanity of our Lord, while the word pitch (**which** comes from the wood) is copher, which also means **atone-**ment. So in the wood, in the ark, in the pitch, the **covering** inside and out, shutting out the waters we have beautiful hints as to Christ and His atoning work. And the rooms were both places of shelter and security, and nests, places of tender care and comfort.

And thus the little bird's nest, constructed by the instinct of the bird, given by the Creator, preaches the Gospel. In Christ, in His atoning work we find the shelter and the comfort, the refuge and the tender care we need. He has made nests for us down here and ere long we shall have the mansions He has prepared when He will call us thither by His own shout of welcome.



Justified By Works It is a blessed truth, so simply stated in the opening verses of Romans iv, that we are justified by faith. This faith is faith in the Lord Jesus Christ and as a result we are justified from all things (Acts xiii:39), having redemption through His blood, the forgiveness of sins, according to the riches of His grace (Ephes. i:7). The precious, unchangeable gifts of grace which accompany this salvation by grace through faith are given in the fifth chapter of Romans: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Abraham was justified by faith and so are we; therefore we are the children of Abraham and blessed with faithful Abraham (Gal. iii:7, 9).

But besides this justification there is also a justification by works, which is inseparably connected with true justification by faith. Justification by works bears witness to the fact that we are the children of faith, saved by grace. Our works can never save us; they cannot justify us before God; they justify us before men. Paul stated this in writing to Titus: "That being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that

they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus iii:7-8).

And James gives a still stronger statement: "Even so faith, if it hath not works, is dead, being alone." Then he uses Abraham as an illustration: "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" (James ii:19-23). Thus Abraham being tested and acting in obedience, putting his only son, the son whom he loved, upon the altar, was justified by it, showed that his faith was real, that he was truly the friend of God, devoted and obedient to Him.

And so must every child of God bear witness by his works to the reality of his faith and the blessed position into which grace has lifted him. When we read the first eight chapters of the Epistle to the Romans we survey that great salvation which we have in Christ, which is ours by faith in Him. But with the twelfth chapter begins that part of the Epistle in which the grace which has saved us instructs us how to live soberly, righteously and godly in this present age, that the salvation of God may become visible in the lives of His people. The first two verses of the twelfth chapter give the sum of the whole matter: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii:1-2).

Does this not remind us of Abraham's justification by works? He brought the sacrifice to the altar and we are exhorted, through the mercies of God, salvation by grace and all that goes with it, to present ourselves also as a living sacrifice. It means to yield ourselves to the Lord, to be surrendered unto Him, to walk in separation from this age, to be obedient to Him in all things. Oh! how the world

about us needs such a witness to the reality and blessedness of the Gospel of God! Those who reject that Gospel, though they profess Christianity, go on in worldliness, in self-will with their own belly as their god (Phil. iii:19) and by this they show that all their profession is spurious, they have the form of godliness denying the power thereof. But we, beloved, are called to manifest the reality and the power of the Gospel by which we are saved, as well as to the reality of the blessed Hope, by a life of separation from evil, and obedience to Him.



An Excellent Defense We are always glad to read the defense of the Second Premillennial Coming of our Lord from loyal Methodist brethren.

Several months ago we printed the communication of the pastor of one of the largest Methodist churches in this country, the Metropolitan church of Washington D. C. It helped so many of our Methodist friends. Dr. Mitchell has spoken again. This time he attacks the silly and gross misrepresentations of postmillennialists about the attitude of believers in the Second Coming of our Lord. He brands these misrepresentations as most unkind and then sums them up in the following excellent manner:

First.—They do not believe nor do they teach that the gospel is a failure. They mightily believe the gospel is “the power of God,” but “to those who believe.” They believe in the freedom of the human will. They believe the privilege of salvation is granted to every living soul. The only failure they recognize is the failure of mankind to accept this offer. That has been the stupendous failure of the ages. “Ye will not come unto me that ye might have life.” The crime of this day, as of all days, is the rejection of Christ. In this day He is rejected by organized labor. The revolutionary forces, under the name of “socialism,” refuse Him a place. He is rejected by the governments of men. The drift in the educational world is to put Him outside. The present effort to make an enforced peace, under the duress of military force, is the rejection of Christ. Faithful preachers and teachers are crying to the world on the verge of anarchy, “Behold your King,” and the same old cry is hurled back, “Crucify him.” God has not failed. The gospel has not failed. The Holy Spirit has not failed. Man is the disappointment and he has failed.

Second.—They do literally obey the command of the Master, “Go ye

into all the world and preach the gospel to every creature." They also with great confidence believe the promise, "Lo, I am with you alway, even unto the consummation of the present age." It is a serious misstatement of fact to say they do not. They have, in a peculiar sense, the missionary passion. Every missionary in the China Inland Mission, as also those of the African Inland Mission, together with a very large number of missionaries in the foreign field, are believers in the "pre-kingdom return of Jesus." It is also a fact that a very large percentage of those engaged in gospel mission work in this land are devout believers in the coming of Christ previous to the setting up of the Kingdom. There can be no greater missionary incentive than the hope of completing the "body of Christ."

Third.—They do believe the "world lying in the wicked one" is more desperately wicked at this time than at any other period of Christian civilization. The world never was good, therefore it cannot be better. No fairer statement of facts could be made than in the Methodist Review of July-August, 1918, page 634: "We may today be living in the most civilized age of the world, but has there ever been an age when wickedness, crime and cruelty have been more rampant than during the past four years? Though we may banish Satan from our creeds, satanic deeds remain." In fact, every reference in the Scriptures to the world indicates it to be the enemy of good and must be overcome.

Fourth.—They do believe in the triumph of Christ and the coming of the Kingdom. Notwithstanding the world rejects Him and will reject Him, He is to be King. This is the imperial hope of the Gospels. This is the bow which spans the darkened heavens during this stormy period in history. It is the abiding hope of the believer. If it pleased God in the fullness of time to manifest Himself in the flesh, as He did nearly two thousand years ago, when Jesus was born in Bethlehem, who will dare to deny Him the right to send this same Jesus again when "the fullness of the Gentiles be come in" to establish the long-delayed Kingdom? How dare we put our opinions against the revealed purpose of God? This increasing host of faithful watchers, who are simple enough to accept the Scriptures as to pre-vision record by the Holy Spirit of the things which must come to pass, cry out amid all the confusion and threatened anarchy of the present hour, "Come, Lord Jesus, come quickly."

How true all this is! May the Lord richly bless Brother Mitchell for His defense of the blessed Hope and its advocates.

We are happy to say even Methodist eyes are beginning to be opened to the Truth all over the land; and because it is so, Bishops, District Superintendents, Professors and Editors of Church papers fight this truth. Theirs is a losing fight. The day is not far away when all true

Christians will be lined up with the Blessed Hope, while the rest, the foolish virgins, will take their stand against this Truth--till the Bridegroom comes.



Some preachers are so smart that they just **What Christ** know what our Lord would do were he on **Would Do.** earth today. According to a Kansas City (Mo.) paper, the pastor of the First Baptist church of that city made the following remarks:

If Christ were on earth today He would have:

A high-powered car.

A modern residence.

A church with every innovation for the comfort of the congregation.

A continuous class in the study and practice of optimism.

"I believe Christ was robust, healthful, vigorous, and a wonderful optimist. If He were in person today, I believe He would wear the best of clothing, ride in the best of high-powered cars, live in a modern house and have as agreeable surroundings as His income would permit.

"When He roamed the roads and streets of the old world, His clothing was of the finest texture He was able to purchase. He had a ready wit, and could converse equally entertaining with a laborer and wealthy business man.

"I do not think he would have walked from town to town preaching if automobiles had been invented in those days. I think He would have realized the value of saving time in His mission, and would have availed Himself of every opportunity to save it.

That just shows how much this preacher knows of the Person and the Glory of our Lord, the Lord of Creation, the Lord of all.

Wait till He comes back to earth again and He will not ride in a car, but the clouds will be his chariot, even the glory cloud which carried Him home after His triumphant resurrection. Wait till He comes back and He will not select a modern residence for His abode, but take the Throne of Glory as King of Kings and Lord of Lords. Wait till He comes back, Dr. A., and He will not have "a church with every innovation" (pool rooms, dancing hall, movies), but He will spue the nauseating thing out of his mouth.



Sir Arthur Conan Doyle, who with Sir **Sir A. Conan Doyle** Oliver Lodge, is responsible for the great revival of the worst cult which ever came out of the pit, Spiritism, has published a new book under the name of "The New Revelation." It is being sold in immense quantities in this country and in England, through certain publishers, who publish anything as long as money is in it.

The book is a misnomer, for it is not a new revelation, but the old lie, dished up in a new garb to suit the times in which we live. It is an attempt by the inspired pen of Sir Conan Doyle (inspired by Satan) to formulate a religion which will suit the after-war times, and bring the uncountable mass of nominal church members, who dabble more or less in the occult, into the camp of Spiritualism.

In this "New Revelation" the author speaks contemptibly of Christianity. He says "Christianity must change or perish." Then he accuses Christianity of teaching falsehoods. What are these falsehoods? He tells us of the "Redemption from sin;" and the second, "Cleansed by the Blood of the Lamb." Well, that is quite sufficient to show who the revealer is, not the Holy Spirit, but the Devil and Conan Doyle is his chosen—yes, well chosen instrument.

But he is more blunt than that. In his opinion too much has been made of Christ's death. As if that were even possible! He says, "It is no uncommon thing to die for an idea. The death of Christ, beautiful as it is in the Gospel narrative, has seemed to assume an undue importance, as though it were an isolated phenomenon for a man to die in pursuit of a reform." Think of it! Christ died only like others before Him, for an idea, for a reform! The book throughout denies Sin, redemption by blood and other fundamental doctrines of true Christianity. But all the cunning lying of the Father of Lies who speaks through this man becomes the most evident when it concerns the future state. The Heaven and Hell of the Bible are denied out and out.

"The New Revelation" of the Devil's lie will succeed and may prove yet to be the strongest forerunner of the Man of sin, the Masterpiece of Satan.

Dr. John H. Boyd, for eight years pastor of **Man's Divinity.** the First Presbyterian Church, Portland, Oregon, in his farewell sermon, called by the Portland Oregonian: "A memorable sermon," made the following remarks:

"My eight years of ministry have been devoted to my belief that there is an infinite need in all men and that there is an infinite fullness in God. I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven, primarily. I have not asked you to believe in the realities of the spiritual world. I have asked you to believe in yourselves, in the divinity of men, in the greatness of the human soul.

"I have asked you to believe in worthy character, in the worthiness of unselfish purity and manliness. I have believed that if you accept the teachings of Jesus Christ and become conscious of your own possibilities you would grow out and for yourselves, find God and spiritual realities. Those who can see the infinite reach of themselves can see God, can strengthen themselves, and the spiritual world is open to them. Men are what they are because of a fatal disbelief in their own divinity."

No paragraph as brief as this paragraph we have ever seen before which states so many and pernicious falsehoods as this paragraph does. Men are sinners because they do not believe in their own divinity! And if they believe in their own divinity, in themselves, and the teachings of Jesus Christ thrown in as a secondary matter, they can see God, and the spiritual world is open to them! How all the demons must applaud statements like this! Not a word of the precious truth of redemption by the Blood of the Son of God, salvation by Grace. No, man is divine! Man can be his own Saviour! What harm this man has done during his eight years as pastor of the First Presbyterian Church cannot be estimated. And what harm will he do as professor in McCormick Seminary of Chicago!



During our stay in Los Angeles—which **What Mr. Turk** means "the Angels"—(though the city **said.** is filled with demons and their doctrines) a Rev. Morris H. Turk, D.D., preached on "the Incomplete Cross" in the First Congregational church. His statements as reported were the following:

“The cross of Christ was not an isolated event, but an integral part of Christ’s redemptive life. It was the inevitable outcome of a life of vicarious service. It was the supreme sacrifice. But this redemption must not be construed as purchasing immunity from sacrificial service for Christ’s disciples. Christ challenges all His followers to share with Him in His redemptive ministry to men. His cross must find completion in the sacrificial ministries of His friends to-day. Not in the Christian era has Christ faced such difficult problems or shouldered such tremendous tasks as in our day. He summons all His fellow-workers to share with Him the stupendous purpose of bringing in the new heaven and the new earth wherein dwelleth righteousness.”

These surely are statements of a Turk. The Mohammedan believes the same stuff and proclaims the same lie, that the blessed Work of our Lord on the Cross is insufficient, incomplete and unfinished. What an awakening is coming some day when the Coming Christ will usher in the new heavens and the new earth by His judgments; and those who have rejected Him, His finished work, these modern enemies of the Cross, will surely fare the worst in that day.



Michael Bakunin, a Russian, is called the **The Father of Bolshevism.** father of Nihilism. Under the regime of the autocratic government of Russia Nihilism never got a chance to be put into practice. Bolshevism is Nihilism carried into effect. Bakunin stated that which Bolshevism today advocates. We quote his awful words:

Brethren, I come to announce to you a new Gospel, which must penetrate to the very ends of the earth. This gospel admits of no half measures. The lie must be stamped out and give way to truth. The first lie is God. The second lie is right. Might, my friends, forms the sole groundwork of society, and when you have freed your minds from the fear of God, and from that childish respect for the fiction of right, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality and justice, will snap asunder like threads. Let your own happiness be your own law. But in order to get this law recognized, and to bring about the proper relations which should exist between the majority and minority of mankind, you must destroy everything which exists in the shape of state or social organization. Our first work must be the destruction, the annihilation of everything as it now exists. Take heed that no

ark be allowed to rescue any atom of this world which we now consecrate to destruction. We Nihilists say: No Law! No Religion!—Nihil! Nothing!”

Such is the present world-movement. Who is responsible for its existence? Unbelief in God’s revelation? The men who have systematically undermined the faith in the Bible bear a fearful responsibility in connection with the defiant anarchy which stalks throughout the world.

Recently there was an attempt to foster this Bolshevism in Winnipeg. A leading citizen of Manitoba wrote us as follows: “Four graduates of the Wesley College in Winnipeg have been mixed up in this Bolshevik strike and it is my firm belief that dozens more of the students of this college are out in the province preaching social reform instead of the Gospel. What a harvest of evil has followed the teachings of Prof. B. of that College!” Bland is a destructive critic, a denier of the faith. Here is indeed part of the harvest of denying the faith. But, oh! what will the harvest be after a while?



It is not only in the larger cities that the
“Prostitution of the Church” professing church is being more and more prostituted to the level of a play-house, and even below that, but the same is done in smaller communities. Before us is a copy of a paper published in a Kansas town. The pastor of a “Christian Church” (Disciples) makes a strong plea for dancing and other amusements and then states eight points which the church he serves must adopt:

The minister lays down eight points that the church must adopt if it is to hold the returned soldiers:

1. Forget the church as such.
2. Put aside dogma and creeds.
3. Forget there is such a thing as denominational name.
4. Its ideal must be to be a servant in the community rather than an administrator of some particular form of worship.
5. It must get a new idea of service. It must administer to the community rather than be merely a church. The church must not be an end unto itself.

6. The church must broaden its field of activity. It must take a hand in politics, in education, in athletics and in the esthetic needs of the community.

7. The church must stand for a more liberal democracy. It must stand against class distinction and class prejudices.

8. It must have a program of adaptability, plastic and adjustable to every walk of life.

Well this is the "reconstruction program" for the church of the apostasy which is taking on more and more the character of an harlot.



**What They
Thought of
the Church.**

Three of the choicest Saints of long ago have given a good testimony as to the One body, the church, and expressed most vigorously their contempt for Sectarianism. We mean John Bunyan, the famous tinker, and author of "The Pilgrim's Progress"; Charles Wesley, one of the founders of Methodism; and Martin Luther, the great man of God and Reformer.

"Since you desire to know by what name I would be called, I desire to be, a *Christian*; and I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. But as for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they came neither from Jerusalem or Antioch, but rather from hell and Babylon, for they naturally tend to divisions, and you may know them by their fruits."—*John Bunyan.*

Ye different sects, who all declare
"Lo, here is Christ!" or "Christ is there!"
Your stronger proofs divinely give,
And show me where the Christians live.

The gates of hell cannot prevail;
The church on earth can never fail;
Ah, join me on thy secret ones!
Ah, gather all thy living stones!

In them let all mankind behold
How Christians lived in days of old;
Mighty their envious foes to move,
A proverb of reproach and love.

OUR HOPE

Scattered o'er all the earth they lie,
Till thou collect them with thine eye:
Drawn by the music of thy Name,
And charm into a beauteous frame.

For this the pleading Spirit groans
And cries in all thy banished ones;
Greatest of gifts, thy love impart,
And make us of one mind and heart.

—Charles Wesley.

I myself no longer know Luther, and wish not to know him. What I preach comes not from him, but from Jesus Christ. Let the devil fly away with Luther if he can, I care not, so long as he leaves Jesus Christ reigning in all hearts.

In the first place, I pray you to leave my name alone, and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine! I have not been crucified for any one. St. Paul would not that any one should call themselves of Paul, nor of Peter, but of Christ.

How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with them all; let us call ourselves only Christians, after Him from whom our doctrine comes.—
Martin Luther.



**Utterly
Impossible**

It is utterly impossible for the Editor to answer Bible Questions by private correspondence, nor can we carry on a controversial correspondence, nor can we read all manuscripts, nor can we furnish preachers and Bible teachers with sermon outlines for special occasions, nor can we read and review all books which are published on biblical lines. Nor can we read scores of poems and publish them in our columns. Such are the demands made upon us constantly. We cannot do it, and anybody can see that this is utterly impossible. As it is, for years we have been taxed as to time and strength to our limit, and if it were not for His gracious help and strength we could not stand it. However, we are always glad to get letters asking about personal spiritual difficulties, or requests for prayer. These are ALWAYS considered.



**The California
Conference**

We spent again the month of August in Los Angeles conducting our fifth conference there through the entire month. The Conference was held in the magnificent and well equipped auditorium of the Los Angeles Bible Institute. This year's conference was the best we held. We started in on the first Lord's day with speaking to over 5,000 people in the three services. The following Sundays brought still larger crowds to hear the Word of God. An audience of over 3,500 heard an address on the League of Nations and a widespread interest was aroused. Best of all a number have been saved as a result of the Gospel services at night. During these four weeks we saw increasing audiences during the week night services. It was a splendid demonstration of the attracting power of the Word that such immense audiences gathered during a summer month in such a pleasure loving and pleasure seeking city like Los Angeles.

We desire to say that the Los Angeles Bible Institute is one of the safest and sanest institutions on this continent. They have a statement of doctrine covering the faith delivered unto the Saints. No man is permitted to speak who in anyway denies any phase of truth, and the deed of the institution is such that if anything contrary to that faith is ever taught, the institution must be disbanded and the money invested goes back to the donors.

We thank God for the splendid work which is going on in Gospel lines and sound Bible teaching.



**Another Good
Institution**

The National Bible Institute of New York City is another good institution which carries on a widespread evangelistic campaign in our great city. During this past summer hundreds of open air meetings were conducted in every part of the city attended by hundreds of thousands. The old blessed Gospel was preached by different brethren and the results were great. Many accepted the Lord Jesus Christ. This institution has a branch in Philadelphia which has a large student body. They also conduct the Missionary Training School in Brooklyn. It is the largest and the most effective Bible Institute east of Chicago. Being located in the heart of New York City, with its clear evangelistic note, it is bound to be of great usefulness and bring much blessing.



As announced the Editor will conduct conferences in the East during this fall and elsewhere. For September a Conference was planned in Pawtucket R. I., of which we shall speak later. The Boston meetings will be resumed this month. Another Conference will be held in the First Methodist Church of Rochester, N. H. October 19 we hope to start

a three weeks campaign in Winnipeg. Then we shall hold conferences in various cities north and in Texas. The Sunday afternoon meetings will be held in a big theatre. Pray for these conferences and for guidance as to future work. It is so blessed to serve under Him and to let Him guide and provide in the testimony of His own Truth.

The Gospel of John

CHAPTER I.

(Continued)

“Again the next day after John stood, and two of his disciples: and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard Him speak, and they followed Jesus. Then Jesus turned and saw them following and saith unto them, ‘What seek ye?’ They said unto Him, ‘Rabbi (which is to say being interpreted, Master), where dwellest Thou?’ He saith unto them, ‘Come and see.’ They came and saw where He dwelt, and abode with Him that day, for it was about the tenth hour.” (i:35-39.)

And now comes another day. On the previous day John the Baptist had pointed out the Lord as “The Lamb of God who taketh away the sin of the world.” Such is the testimony of the Old Testament to Christ and His work in redemption. When John announced Him thus he spoke as a witness of the Old Dispensation. But now comes another day on which John announceth Him again and unlike the previous day there is now direct result from his testimony in the gathering of disciples to Christ. When we turn to verse 43 we find a second day mentioned; on that second day Nathaniel is brought to the feet of the Lord. In the second chapter “the third day” begins; on that day there was a marriage in Cana of Galilee.

These three days have an interesting typical meaning which we mention now before we follow the text. The day on which John heralds Christ with the words, “Behold the Lamb of God!” on which disciples follow Christ, dwell with Him in an unknown, a secret abode, is the type of the present age, after Israel rejected the message of the Lamb of God.

In type we see what takes place during this age in the gathering of His own, which constitute the church.

When that is concluded the second day comes in as follows. Nathaniel, unbelieving, is a type of the Jew, more strictly speaking, of those Jews who are God-fearing, still waiting for Messiah. Nathaniel gets a demonstration of the Deity of Him of whom he said, "Can anything good come out of Nazareth?" Then he believes on Him as the Son of God, the King of Israel. That comes and takes place after the church is completed.

On the third day there was a marriage in Cana. The Lord Jesus was there, His mother, His disciples and then He manifested His Glory. That third day stands typically for the coming age of glory, when the water will be turned into wine.

It may be in order to glance at the close of this Gospel. We find there three manifestations of the risen Christ, which beautifully correspond to the typical meanings of these three days in the beginning of this Gospel.

The first manifestation is on the first day of the week, the first resurrection day when the disciples were gathered behind closed doors. Then He came and stood in the midst and said, "Peace be unto you!" This is, like the first gathering of disciples, on the first day, a type of the Church with Him in the midst.

The week later He came the second time. Thomas unbelieving, like unbelieving Nathaniel on the second day, is convinced that He is the Christ and confesseth Him as Lord and God.

In the last chapter of this Gospel we are told that, "This is the third time that Christ showed Himself to His disciples." And there was the miraculous draught of fishes when the net did not break; another type of the coming age when the nations will be gathered into the kingdom.

On this day (verse 35) John stood and two of his disciples were with Him. A short distance the Lord Jesus was taking a walk, the Creator of all things moved about the fields. How lovely He must have been as in meekness and lowliness, in unspeakable loveliness, He walked along! John is enraptured by the sight, for He knew Him; and so he gives a second testimony. "Behold the

Lamb of God." Behold Him, how lovely He is! Behold Him whom the Father has sent! Behold Him who will ere long be the Lamb of God in sacrifice! He bears witness to His Person and to His Work. He is the Son of God and the Sin-bearer. And this is the great message of the Gospel for this present age, the message concerning the Son of God and His work, the work of the Cross, where the Lamb of God died for the ungodly. It is the core-truth of Christianity; omit it and Christianity is reduced to a religious, ethical system of no more value or meaning than Confucianism. But the message of the Christ, the Son of God and the Lamb of God, carries with it power. There is a physical law of attraction in God's creation, the law of attraction through the message of the Lamb of God works in the spiritual realm, because the Spirit of Life and power operates in and through it. Oh! the blindness that men claiming to be teachers of Christianity do not see this and substitute the Devil's counterfeits in the place of the one message which has power, which attracts, which saves.

We see it working on this first day, the beginning of the gathering of the disciples to Him who is the Center, who is all. These two disciples (Andrew and probably John, the author of this Gospel) heard the brief message. They heard the Word of God. Then as they heard, faith took hold of their hearts, for faith cometh by hearing, and having heard and believed they followed Jesus. And this is the way of salvation.

A God-given Saviour, a God-given message, a God-given power through that message in touching the dead condition of the human soul: Hearing, Believing and then fellowship with Him, the Lamb of God. That is how the first disciples were brought to Christ and that is the way the church has been gathered ever since, and is still being gathered. And now He turns. He knew them, He knew their hearts; yea, from before the foundation of the world He knew these two and that just such a scene as this would take place and that they would form the beginning of His Church, and, beloved reader, He knew us also as He knew these two, that we too would hear, believe and follow Him. And so He turns and saith unto them, "What seek ye?" They address

Him as Rabbi*, Teacher, accustomed to do so as the disciples of John and by Jewish usage. Rabbi, where dwellest Thou? Where dost Thou abide? The word "Dwell" is the same as the word "Abide" used elsewhere in this Gospel. (vi:27; xv). They want to be with Him, to share His abiding place. Their wish is granted. He speaks the first great word recorded as coming from His lips in this Gospel, "Come and See."

Three little words, yet how inexhaustible they are! Come! That is the royal word of Grace. He used this word long before He ever appeared in the form of man. "Come now and let us reason together, saith the Lord (the same Lord who speaks here); though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah i:i8). At the crossroads, when His people were beginning to reject the Kingdom offer and He pronounced His woe upon Chorazin, Bethsaida and Capernaum, we hear Him say, "Come unto Me." Zacchaeus in the sycamore tree, with a burdened, longing soul, hears it. "Make haste, come down." And the "comes" in this Gospel! "Him that cometh unto me I will in no wise cast out" (vi:37); and again, "No man cometh unto the Father but by Me" (xiv:6). "He that cometh to Me shall never hunger, and He that believeth in Me shall never thirst." "Come, for all things are now ready." And we also have heard this royal word of Grace. We came and we have seen; we have tasted that the Lord is gracious. Some day we shall see—we shall see Him as He is, not as the two disciples saw Him in the garb of humiliation, but we shall see Him in His Glory and then abide in His abode, the Father's house with its many mansions.

All this is blessedly foreshadowed in this first event in the Gospel of John. They came, following Him, and abode with Him in the place unnamed and unknown to others. It typifies that place in Him which the believer has, the fellow-

*The parenthetical statement giving the meaning of this Hebrew word shows that the Gospel was written for Gentiles more than for Jews. It is the same in other places of this Gospel, when ignorance of Hebrew or Aramic is supposed.

ship with Him, which belongs to all who trust in Him. And there they were for the night; they spent the night with Him. Perhaps the abode was outside in some shack, for He had not where to lay His head. But some one may say the night is not mentioned. It saith they abode with Him that day for it was about the tenth hour, about four in the afternoon; hence it must have been the entire night they spent in His fellowship. As another has said, "No night is mentioned, for where He is it is day." And so those gathering to Him, His true Church, abide in Him and with Him during the night, this present age, and when the morning breaks on that coming day His own shall come forth with Him and then share that abiding place of Glory with Him forever.

"One of them which heard John speak and followed Him was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought Him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone (Peter)." (Verses 40-42.)

How this company is to be gathered and built and increased is seen in this paragraph. This simple story is the pattern of soul-winning and leading others to Christ. Andrew was one of them who had followed the Lord and enjoyed His fellowship. How he must have thought that night of his own brother Simon and wished that he too might be in that fellowship.

The first thing he did when morning came, he went and sought out his brother Simon and brought him the good news: "We have found the Messiah." He took him by the hand and brought him to Jesus. To his own brother Andrew, Simon, surnamed Peter, owes the knowledge of becoming acquainted with the Lord Jesus.

"The fact before us is most striking and instructive. Out of the three first members of the Christian Church, one at least was brought to Jesus, by the private, quiet word of a relative. He seems to have heard no public preaching. He saw no mighty miracle wrought. He was not convinced by any powerful reasoning. He only heard his brother telling him that he had found a Saviour himself, and at once the work

began in his soul. The simple testimony of a warm-hearted brother was the first link in the chain by which Peter was drawn out of the world and joined to Christ. The first blow in that mighty work by which Peter was made a pillar of the Church was struck by Andrew's words, "We have found the Christ.

"Well would it be for the Church of Christ if all believers were more like Andrew! Well would it be for souls if all men and women who have been converted themselves, would speak to their friends and relatives on spiritual subjects, and tell them what they have found! How much good might be done! How many might be led to Jesus, who now live and die in unbelief! The work of testifying the Gospel of the grace of God ought not to be left to ministers alone. All who have received mercy ought to find a tongue, and to declare what God has done for their souls. All who have been delivered from the power of the devil ought to 'go home and tell their friends what great things God has done for them' (Mark v. 19). Thousands, humanly speaking, would listen to a word from a friend who will not listen to a sermon. Every believer ought to be a home missionary—a missionary to his family, children, servants, neighbors and friends. Surely, if we can find nothing to say to others about Jesus we may well doubt whether we are savingly acquainted with Him ourselves."*

And Simon, true to his name (which means "hearing"), heard at once. And when the Lord looked upon him He said, "Thou art Simon the son of Jonas ("the dove"); thou shalt be called Cephas, which is, being interpreted, a stone" (Greek, Petros-Peter). But does this not clash with Matthew xvi where the Lord calls Peter Simon by his name at an entirely different occasion, that is, at Cæsarea Philippi, after Simon's great confession of Him as the Son of the living God?

But let us notice, in answering this supposed discrepancy, that the Lord here at first meeting Simon speaks of the future. It is the language of prophecy, "Thou shalt be called Cephas," this will be your name some day. The knowledge of Simon the

*Bishop Ryle.

Lord here displays is that of omniscience. He knew who he was and told him here of his intentions what to make of him. That name is then fully revealed in its meaning in Matthew xvi. He is, of course, not the Rock upon which the church is built, that is Christ the risen Son of God, but Peter was a stone, one of the living stones of which the church is composed (1 Peter ii:4).

The word Cephas is Aramaic, Peter from Petros is Greek. It has been pointed out by church historians that three popes were so ignorant that they supposed that the word "Cephas" in Greek means "Head," mistaking it for the Greek "Cephale". Upon this ignorance these popes build their wicked assertion that Peter is the head of the church. Even the great Cardinal Bellarmine made the same blunder.

(To be continued, God willing.)

Gleanings in Genesis

Arthur W. Pink.

Chap. 22—The offering up of Isaac.

"And it came to pass *after these things*, that God did tempt (try) Abraham" (Gen. xx:1). These words refer us back to the context, a context that is rich in typical significance. The immediate context is the twenty-first chapter, where we have recorded the Birth of Isaac—a remarkable type which, with what follows it, needs to be viewed from two standpoints: its *individual* application, and its *dispensational* application. In our last paper we considered the former, here we shall deal briefly with the latter.

The birth of Isaac awakened the enmity of Ishmael, and in consequence Sarah came to Abraham saying, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac" (xxi:10). From the Epistle to the Galatians (iv:22-31) we learn there was a profound meaning to the act here requested by Sarah, that it possessed a dispensational significance. It is to be noted first that Sarah refers to the "inheritance"—the son of Hagar should not be "heir with Isaac." Now Isaac, as we have shown in our **last**, not only foreshadowed the Lord Jesus in His miraculous birth, but also pointed forward to those who now become the children of God thro faith in Christ Jesus. In a word, Isaac stands for Divine *sonship*. Only the *spiritual* family of promise answers to Isaac, and takes the title of "heirs of God and joint heirs with Christ." Israel, *nationally*, does not inherit with the church. Hence, as Isaac in Genesis

xxi foreshadowed those who are members of the Body of Christ, *Ishmael* stands for *the Nation of Israel* which is now "cast out" during the time that God is visiting the Gentiles and taking from among *them* a people for His name (Acts xv:14). With this key in hand let us turn to the second part of Genesis xi and note how the course of Israel as a nation is pursued in the type.

1. "And Abraham rose up early in the morning and took bread and a bottle of water, and gave unto Hagar, putting it on her shoulder, and the child, and sent her away, and she departed and wandered in the wilderness of Beer-Sheba" (xi:14). First we note (and we shall be as brief as possible) that Hagar and her son *became wanderers in the wilderness*. How true the picture. Such has been Israel's portion ever since she rejected Abraham's greater Son, the Lord of Glory. Throughout all these centuries, during which God has been building the Church, the Jews have dwelt in the wilderness and "wanderers" well describes "the nation of the weary foot!"

2. "And the water spent in the bottle, and she cast the child under one of the shrubs" (xxi:15). In type *the Holy Spirit is here taken from Israel—the water was spent*. This it is which explains the tragic "veil" which is over the heart of the Jews as they read the Scriptures (2 Cor. iii:15), for without the Spirit none can understand or draw refreshment from the Word of God.

3. "And she went and sat her down over against him a good way off, as it were a bowshot: for she said, "Let me not see the death of the child. And she sat over against him and lifted up her voice and wept" (xxi:16). We see here a foreshadowment of *Jerusalem bemoaning her desolations*, and at this point the lamentations of Jeremiah are most appropriate to her condition. O, how the above type anticipated the poor Jews "wailing" before the gates of Jerusalem!

4. "And God heard the voice of the lad; and the angel of God called to Hagar out of heaven and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is" (xxi:17). And here is where *hope* begins. It is not until the Jew *bewails his sins* (see Hosea v:15, etc.), confesses his dreadful crime of the crucifying the Son of God, not until after much bitter humiliation they shall cry, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii:39), that Jehovah will take up again His covenant people.

5. "And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water and gave the lad drink" (xxi:19). In type *the Spirit is given once more to Israel*. Just as God here "opened the eyes of Hagar, so in a near-coming day will He open the eyes of the Jews, and even during the days of the now rapidly approaching tribulation, a pious remnant shall keep the testimony of God and wash their garments in the blood of the Lamb (Rev. xiv:3, 4; xx:4).

6. "And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer" (xxi:20). Couple with this the

promise of verse 18, "For I will make him *a great nation.*" How accurate the type! Thus it will be with Isreal in the Millennium after God has taken into favor again the chosen race.

7. "And he dwelt in the wilderness of Paran" (xxi:21). Paran means "Beauty or Glory," speaking in type of Palestine, the dwelling place of Israel in the Millennium, when the wilderness shall be made to blossom as the rose, for the curse now resting on the material creation shall then be removed; and when the Shekinah Glory shall once more be in their midst.

8. "And his mother took him a wife out of the land of Egypt" (xxi:21). In type this allies Israel with Egypt, and thus will it be during the Millennium—"In that day shall Israel be the third *with Egypt* and with Assyria, ever a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be *Egypt thy people*, and Assyria the work of thy hands, and Israel Mine inheritance" (Is. xix:24, 25).

9. "And it came to pass *at that time*, that Abimelech and Phichol the chief captain of his host spoke unto Abraham saying, *God is with thee* in all that thou doest" (xxi:22). How this reminds us that in the Millennium the Gentile will seek out the Jew, because conscious that Jehovah is once more in their midst! As it is written, "Thus saith the Lord of hosts, In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that *God is with you*" (Zech. viii:23).

10. Note the close of this chapter: "And Abraham *planted a grove in Beer-Sheba*" (xxi:33). This action of the patriarch was deeply significant when viewed typically. It marked the change from stranger-ship to possession. Abraham, who stands figuratively as the federal head of the nation plants a "grove" in *Beer-Sheba*, which means, "Well of the booth," for all is founded upon *the Covenant*, and thus *takes possession of the land*, for the planting of a tree emblemizes settled and long continuance—"They shall not build, and another inhabit; they shall not plant, and another eat: for *as the days of a tree* are the days of My people, and Mine elect *shall long enjoy* the work of their hands" (Is. lxiv:22).

11. "And Abraham planted a grove in Beer-Sheba, and called there on the name of the Lord, *the Everlasting God*" (xxi:33). Here Abraham calls not on Jehovah, nor on the Almighty, but on the Lord, "the Everlasting God." So will it be when the Kingdom comes in power and glory. Instead of ceaseless change and decay in all around we see, as now, there shall be fixity, permanence, peace and blessing. Then shall Israel say, "Thou art the same, and Thy years shall have no end. The children of Thy servants shall continue, and their seed shall be established before Thee" (Is. cii:27, 28).

12. One more notice is given to this type and it *completes* the picture—"These are the sons of *Ishmael*, and these are their names, by

their towns and by their castles; *twelve princes* according to their nations" (xxv:16). In the Millennium the whole of the *twelve tribes of Israel* will be restored and raised to *princely* dignity among the nations.

And now what follows this marvellous sketch of Israel's course?—for marvellous it surely is to the anointed eye. What follows? why, that unparalleled foreshadowing of the Saviour's Death and Resurrection. And why this linking of the two together? To show us, and later the Jews, that Israel owes her Millennial blessedness, as we do our present and eternal blessings, to the precious Sacrifice of the Lamb of God. But we must leave the dispensational application of the type, and turn and consider once more its *individual* application.

In our last article we pointed out how that in seven particulars the birth of Isaac was a type of the Birth of the Lord Jesus. Now, we are to see how the offering up of Isaac upon the altar pointed forward to the Cross of Calvary.

This twenty-second chapter of Genesis has ever been a favorite one with the saints of God, and our difficulty now is to single out for mention that in it which will be most precious to our hearts and most profitable for our walk. Ere examining it in detail it should be said that this is, we believe, the only type in the Old Testament which distinctly intimated that God required a *human* sacrifice. Here it was that God first revealed the necessity for a human victim to expiate sin, for as it was man that had sinned, it must be by man, and not by sacrifice of beasts, that Divine justice must be satisfied.

1. "And He said, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one* of the mountains which I will tell thee of" (Gen. xxii:2). This is one of the very few Old Testament types that brings before us not only God the Son but also *God the Father*. Here, as nowhere else, are we shown the *Father's heart*. Here it is that we get such a wonderful foreshadowment of the *Divine* side of Calvary. Oh! how the Spirit of God lingers on the offering and the offerer, as if there must be a thorough similitude in the type to the antitype—"thy Son—thine only Son—whom thou lovest"! Here it is we learn, in type how that God "spared not His own Son" (Rom. viii:32). Really, this is *central* in Genesis xxii. In this chapter Abraham figures much more

*The writer has little doubt but what the particular "mountain" upon which Isaac was bound to the altar was Calvary itself. Here, the mountain is not denominated, it was "one of the mountains in the "land of Moriah" (it is significant that "Moriah" means "the Lord will provide"), and Calvary *was* one of the mountains in the land of Moriah. What seems to identify Isaac's mountain with Calvary is not only that the marvellous fullness and accuracy of *this* type would seem to *require* it, but the fact that in Gen. xxii:14 *this* mount on which Isaac was offered is distinctly termed "the mount of *the Lord*." Surely this establishes it, for what other save Calvary could be thus named!

prominently than Isaac—Isaac is shown simply (and yet how sweetly!) obeying his Father's will. It is the affections of the father's heart which are here displayed most prominently.

2. "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his Son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him" (xxii:3). Here we see in type *the Father setting apart the Son for sacrifice*. Just as we find the passover-lamb was separated from the flock four days before it was to be killed (Ex. xii:3), so here Isaac is taken by Abraham three days before he is to be offered upon the altar. This brings before us an aspect of truth exceedingly precious, albeit deeply solemn. The seizure and crucifixion of the Lord Jesus was something more than the frenzied act of those who hated Him without a cause. The cross of Christ was according to "the determinate counsel and foreknowledge of God" (Acts ii:23). Herod, Pontius Pilate, the Gentiles and Jews only did "whatsoever" God's hand and counsel "determined before to be done" (Acts iv:28). Christ was the Lamb "without blemish and without spot, who verily was foreordained before the foundation of the world" (1 Pet. i:20). Yes, the Lord Jesus was marked out for sacrifice from all eternity. He was, in the purpose of God, "the Lamb slain from the foundation of the world" (Rev. xiii:8). And note how this is suggested by our type, "And Abraham rose up *early* in the morning" (xxii:3).

3. "And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you" (xxii:2). Here we see in type that what took place on that mount of sacrifice *was a transaction between the Father and the Son ONLY*. How jealously God guarded these types! Nothing whatever is said of Sarah in this chapter tho she figures prominently in the one before and is mentioned in the one succeeding. Abraham and Isaac must be alone. Up to the time the appointed place enters their range of vision "two young men" (xxii:3) accompany Isaac; but as they near the scene of sacrifice they are left behind (xxii:5). Is it without a reason we are told of these *two* men journeying with Abraham and Isaac just so far? We think not. Two is the number of witness, but there is more in it than this. These two men witnessed Isaac carrying the wood on his shoulder up the mountain, but what took place between him and his father at the altar they were not permitted to see. No; no human eye was to behold *that*. Look now at the *Antitype*. Do you not also see *there* "two men," the two thieves who followed Abraham's greater Son so far but who, like all the spectators of that scene, were *not permitted* to behold what transpired between the Father and the Son on the altar itself—the three hours of darkness concealing from every human eye the Divine Transaction.

(To be continued.)

The Rock.

Rock in Scripture usually implies firmness, firm, or immovable foundation. "Rock of ages cleft for me, Grace hath hid me safe in thee," is familiar to almost every Christian; nearly every mention of Rock in Scripture brings before the mind either God in his essential being as the mighty one upon whom we lean, or of Christ Jesus his Son in whom we take refuge; indeed God the *Rock*, and Christ the cleft *Rock*, though distinct, can scarcely be disassociated.

In that familiar hymn, so often sung, "The beautiful river flowing by the throne of God," the writer misses the mark. It reads, "proceeding from the throne of God and the Lamb" (Rev. xx:1). God is the source, the Lamb is the channel; thus, God gave his Son, and his Son came to do his will; God commanded, "Behold I will stand before thee there on the *Rock* in Horeb, and thou shalt smite the *Rock*, and there shall come water out of it that the people may drink" (Ex. xvii:6), "for they drank of that spiritual *Rock* that followed them, and that *Rock* was Christ" (1 Cor. x:4). From the beginning since sin entered the world God had Christ his Son in view, beginning his work at once. "Unto Adam also, and to his wife did the *Lord God* make coats of skins, and clothed them (Gen. iii:21).

It may be profitable to glance at some Scriptures where *Rock* is mentioned, in a way significantly. In the case of Gideon, the Offering, the Altar, and the Sacrifice, were laid on the top of the *Rock* (Judges vi:20,26, also Judges xiii:19). Again Moses desired to see God's glory—we have two *Rocks* mentioned. "And the Lord said behold there is a place by me, and thou shalt stand upon a *Rock*, and it shall come to pass while my glory passeth by, I will put thee in a cleft of the *Rock* and will cover thee with my hand, while I pass by" (Ex. xxxiii:21, 22), a sweet intimation of the Cross, in which Christ came to do God's will, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x:10). We are then not simply covered, but have liberty by the blood of Jesus to enter the holiest,

into the very presence of God, as his children perfectly at home there. We read in Rev. xv where the victorious remnant sing the song of Moses, the servant of God, and the song of the Lamb; thus may we not recognize wondrous harmony in the two songs, the *Rock* of the song of Moses (Deut. xxxii:4, 15, 18, 30, 31) may well connect our thoughts with the song of the Lamb, of the cleft *Rock*. "Our every joy on earth in heaven we owe to his blood." In 2 Sam. (xxii:2, 3, 32, 47) the two *Rocks* are mentioned. "Who is God save the Lord (Jehovah), and who is a *Rock* save our God" (ver. xxxii). Again in the xviii Psalm, "I do fervently love thee, Jehovah, my strength, Jehovah my cleft of the *Rock* and my fortress and my rescuer, my mighty one (God), my *Rock* in whom I take refuge" (Ps. xviii:2 F. W. G. translation). "He brought us up also out of an horrible pit, and out of the miry clay, and set my feet upon a *Rock* and established my goings" (Ps. x:2, xi:2, 7), and many other Scriptures brings out the same truth. How sweet to know the deep interest our God has in all who trust Him. "Blessed are all they who put their trust in Him." He came to reveal the Father, He that hath seen me hath seen the Father" (John xiv:9). "I say unto you I will pray the Father for you; for the Father himself loveth you" (John xvi:26, 27).

"Awake, O Sword, against my Shepherd, against the man that is my fellow, saith the Lord of hosts" (Zech. xiii:7). The cup which my Father hath given me, shall I not drink it?" (John xviii:11). Oh, with what joy we look up and see *Him* "crowned with glory and honor (Heb. ii:9), made higher than the heavens (Heb. vii:26). "On the Father's throne" (Rev. iii:21). "Unto Him be glory and dominion for ever and ever" (Rev. i:6). He alone is worthy, and yet what grace, what love, "For both He that sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren (Heb. ii:11).

May our Lord Jesus Christ soon appear to this poor world. "He will shew who is the blessed and only Potentate (not Democrat), King of Kings and Lord of Lords, to whom be honor and power everlasting, Amen (1 Tim. vi:15). Then there will be peace (not by a league of nations) that will last a thousand years. Come, Lord Jesus, is our prayer.—M.

The League of Nations.*

A Federation of the World, probably beginning with a League of Nations, has been rendered inevitable, sooner or later, by the Great War. It has been rising on the horizon for decades. "Federation," said Lord Salisbury shortly before his death, "is the only hope of Europe." Napoleon had said, eighty years earlier, "There must be one code, one court of appeal, and one coinage for Europe; the States of Europe must be united into one nation." It has already become a part of the actual programme of the nations. "Germany accepts the League of Nations. Austria is willing to rest her future on it. America was the foster-parent of the idea. Russia is its most ardent convert. France has agreed to assist in establishing it" (*The Nation*, Oct. 27, 1917); and the Allies, as a whole, have said officially, "We associate ourselves whole-heartedly with the plan of creating a League of Nations." The fearful miscarriage of the European system of the "balance of power" has made some sort of such internationalism inevitable. "If this war recurs again," says General Smuts, "I can see the final disappearance of civilization." "The nations," says Viscount Grey, "must learn and profit by experience, and rise to greater heights, or else sink lower, and drop eventually into the abyss.

Now, this is a question which closely concerns the Church of CHRIST, and which is developing prophetic truth with extraordinary rapidity. For the League of Nations means the reign of force; the whole power of the world is to be focussed in one central authority. In the words of Mr. Asquith (*Times*, Dec. 2, 1917), "We shall not, indeed, see a clean sweep of navies and armies and the instruments and appliances of destruction. The policing of the world will, until the Millennium arrives"—how remarkably statesmen of the world are conscious of the Millennium!—"be a duty that has got somehow to be discharged; and no League of Nations.

*This article appeared in "The Morning Star" (London) a year before the war closed. It is suggestive now after the then planned League of Nations has been formed.

however broad its base, can fulfil its trust unless it has behind it in the last resort the sanction, in one form or another, of coercive power." A manifesto issued in its favor in Jan., 1918, says: "All parties to the League of Nations must undertake not to carry on any trade intercourse, either directly or indirectly, with a nation that is not a party to the League;" for both force of arms and the pressure of economic starvation are to be the coercive weapons of a federated world. It is extraordinarily interesting to observe that, under identical conditions, the attempt has already been made. After the horrors created by the Napoleonic wars, all the Powers of Europe combined in what was called the Holy Alliance, to enforce a permanent peace; but that Holy Alliance so promptly became an organ of tyranny that the British Foreign Minister, Lord Castlereagh, in words that ultimately dissolved it, thus protested to the Tsar Alexander: "Nothing could be more immoral than for the collective force of the nations to be prostituted to the support of established power, without any consideration of the extent to which that power may be abused." The Holy Alliance went down in universal execration; yet once more, under identical recurring conditions, the nations are again heading straight for the abyss. "Universal tyranny may create universal peace. Nothing else will" (*Spectator*, Dec. 19, 1914). Almighty power is never safe except in the hands of Immutable Goodness.

But what does one central authority, armed with universal power, necessarily involve, the world being what it is? *It must inevitably be concentrated at last in one man, and embrace, in its universal compulsion, religious worship.* Cecil Rhodes foretold that within one hundred years all the trade of the world will be under the control of one man; and it is a startling fact that a vast central metropolis has already been designed in every detail as a world-capital, and plans presented in book form to the rulers of the leading nations, forty artists, sculptors, and engineers having collaborated, and over £30,000 spent in preparatory work. And how is almighty power, centralized in a world-authority, likely to be wielded? A law has been passed in Canada (*Times*, April 19, 1918), making it a criminal offence to question the justice of the

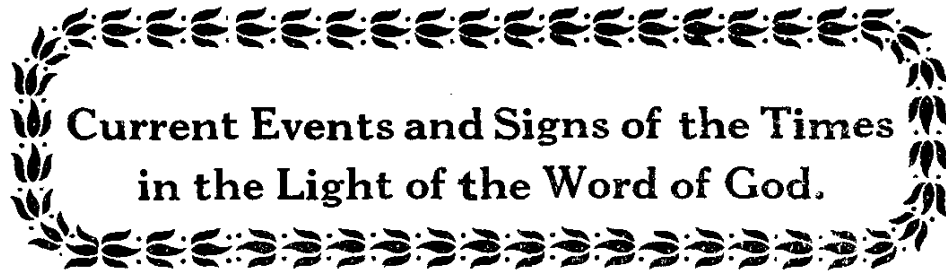
cause of the Allies, punishable with a fine of £1,000, or imprisonment for five years. It needs no great imagination to see what a weapon such a law would be in the hands of a wicked or antichristian government, whose cause is unjust, and which sets up another worship than that of CHRIST. Compulsion to bear arms, industrial compulsion, compulsion in food, the general enthronement of the state, all lead logically and inevitably to ultimate compulsion *in worship*. If in the lower spheres the state can legitimately override Scripture and conscience, much more it must, and ought, to override Scripture and conscience in matters the most vital and important, such as the coming internationalization of religion. In the words of Dr. Walsh, "By many different roads to-day man is advancing to one goal. In Hinduism, in Buddhism, throughout Jewry, in every corner of Christianity, are being educated the principles of a universal religion. *The League of Nations is one of the steps towards this goal*" (*Christian Commonwealth*, Sept. 5, 1917).

Now we see the crowning tragedy. The Church of CHRIST which, as the light of the world, is responsible to lift the voice of warning to a world utterly unconscious of the sharp agony it is preparing for itself, herself plunges into the mid-current of the world-stream. A document recently issued, in which the signatures of the Archbishop of Canterbury and Dr. Myer are followed by that of a Unitarian, then that of a Jesuit, and then that of a Theosophist, states: "In the name of the PRINCE OF PEACE we would call on Christian people at large openly to welcome a League [of Nations] that shall have power to constrain by economic pressure or armed force" (*Times*, Feb. 23, 1918). More than a decade ago, a Baptist missionary in China, Dr. Timothy Richard, in a carefully elaborated plan of a ten-kingdomed world federation, said: "The nations shall federate themselves into a world-empire, and shall elect one of their number to be a world-ruler. This heroic leader of the nations, God and man and all future history will crown with eternal honor and glory. This leader will be strong and immortal when he realizes that he is born of God to save man." Could ignorance of prophecy, always dangerous, advance into a more awful peril? *The Christian* (Mar. 7, 1918) makes this extraordinary pronouncement:

“The way out of war is by the establishment of a League of Nations; and it is to work of this kind that Christians, of all people, must set themselves.” Politics, for the disciples of CHRIST, were never wise: such to-day may unconsciously build up the empire of Antichrist. Still more astounding is an utterance of the *American Christian Herald* (Dec. 23, 1914): “The federation of the world is not utopian. *It does not have to wait for the Millennium.* It is practical right now. *It is not necessary to ‘change human nature.’* All that is needed is to substitute law for violence.” Sir Charles Wakefield, a leading Wesleyan, said, when Lord Mayor of London, “What we need most is an inspired leader in religion;” and Mrs Besant crowns all thus: “Into this new, changed world, war-worn and exhausted, weary but purified, the Lord Maitraya whom we await shall come to his earth, and the earth shall be glad of him, and blossom under the touch of his feet.” It is the hurrying of the great Deceiver. “Little children, it is the last hour; and, as ye heard, *Antichrist cometh*” (1 John ii:18).

Where, then, does the fundamental error lie? A plan may be ideally perfect, and may be held and pressed with the utmost sincerity and uprightness, and yet break down hopelessly through the rottenness of the material with which it must work. *How shall the leopard lie down with the kid without a profound and fundamental change of nature?* It has been put thus: “Philosophers and world-menders are too apt to forget that their plans are laid for a race of logical, reasonable, faultless creatures; but they must be worked out by a seething, struggling rabble of capricious, weak, and roguish schemers and dreamers, whose principles are wax, whose blood is hot, and whose very breath of life is folly.” The extraordinary tragedy in the international situation is this—that Calvary has been so rejected, and God so ignored, and the engineering of politics by Satan has been so masterly, *that the very thing which of all others is politically the wisest to do, is heading the nations straight for the abyss.* “Nothing but Christianity,” says Lord Bryce, “Can eventually secure the world’s peace;” and the world, resolutely and finally refusing Christianity, and yet seeking to enforce peace, rejects God’s Utopia for Satan’s.

Mr Bryan, when American Secretary of State, presented twenty-nine ambassadors, who had signed peace treaties with him, with miniature plowshares. He obtained from the War Department a number of obsolete swords, the blades of which he had made into miniature plowshares, and on these he engraved the words, "They shall beat their swords into plowshares." "It is the Secretary's hope," he wrote, "That the plowshares will always be on the desks of the diplomats as paper-weights, to be perpetual reminders of the better way." He also had the handles of the swords made into paper-weights for the members of the Senate Committee on Foreign Relations; and the scabbards were cut into short pieces, filled with lead, and polished, so as to serve also as paper-weights. One text Mr. Byran overlooked: "In the *regeneration* the SON OF MAN shall sit on the throne of His glory" (Matt. xix:28). Sir John Kirk, founder of the Ragged School Union says: "It is significant that all the demands of the mid-nineteenth century Chartists should have found a place on the statute book. It is equally noticeable that the outcome has failed disastrously to bring about that peace and happiness so confidently predicted. Ripened experience and reflection has strengthened my conviction that only as the SPIRIT OF JESUS CHRIST shall vitalise mankind on the lines of personal godliness can we hope permanently to uplift the race, and bring about that longed-for period when man shall be more like GOD, and earth more like heaven." *A regenerated world can only be made up of regenerated men*, and the nations are trying to do *without* CHRIST what can only be done *by* CHRIST and which GOD intends to do *through* CHRIST. For the true league of nations, and the Divine federation of the world, are yet to come, founded on the individual regeneration of all mankind and the personal administration of MESSIAH. "For the earth shall be full of the [saving and regenerating] knowledge of the LORD, *as the waters cover the sea*. And it shall come to pass in that day that the ROOT OF JESSE, *which standeth for an ensign of the peoples, unto Him shall the nations seek*; and His resting place shall be glorious" (Isa. xi:9. Only when all men have been born again will internationalism itself be born anew: universal new birth, at our LORD'S RETURN, can alone achieve a new-born world.



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

The Justice of the Peace Treaty. Much has been written on the harsh peace terms which Germany had to sign and great sympathy for Germany has been stirred up among neutral nations and also among a certain class in Great Britain. The London "Spectator" shows that Germany escaped with few burdens, comparatively, especially in view of what Germany intended to do to other nations had she been victorious.

"Germany is only asked to restore a French province to France, a Danish district to Denmark, three Polish provinces to Poland and a Lithuanian district to Lithuania. These are not annexations but restitutions. In the special case of the Saar Valey, which is now German tho it was long under French rule before 1815, there is no annexation, but merely a transfer of the coal mines to France as compensation for the coal mines of northern France which the Germans wilfully destroyed in order to paralyze French industry. There can be no sort of comparison between these cessions of non-German lands to their rightful owners and the wholesale seizures by Germany and her confederates of non-German territory at Brest-Litovsk and Bucharest. The Allies, again, only ask Germany to compensate them for their losses in a war caused by German ambition and malice. They do not seek to establish an economic domination over Germany for all time, as Herr Scheidemann pretends. They have been actuated rather by a desire to make the burden of reparation as light as is possible in the circumstances. The demand that Germany shall pay £5,000,000,000 in thirty years towards the cost of undoing the evil that she has wrought is not severe, as the debt might well have borne compound interest. As it is, one-fifth of the sum, payable by 1921, will be free of interest; two-fifths will bear only 2½ per cent from 1921 till 1926, and afterwards 5 per cent; and the remainder will bear interest at 5 per cent. The Kaiser in July, 1917, said that when Germany had won the war she would exact an indemnity of £20,000,000,000. The sooner Germany can pay the compensation the better pleased we shall all be. No serious person in Allied countries wishes to reduce the Germans to 'slavery,' tho the Germans when they had the power actually reduced the Russians and Rumanians to slavery.

of a most objectionable kind. All that we ask of Germany, when she has made such atonement as is possible for the harm that she done, is that she should become a good European and forswear the horrible ambitions which have brought her to her present state."

It is the reaping, of course, of what has been sown, and God's justice in this is displayed. On the other hand there does not seem to be forgiveness. "Hateful and hating one another" is the order of things among the nations of the world. The formation of the "League of Nations" brought out more than once this spirit of hate, jealousy, national pride and greed for possession. As long as this age lasts it will continue to be so. No amount of legislation and education can eradicate it, for it is the evil nature of man. Ere long the final outbreak will come and what we witness today amongst the nations, which the blind world and the equally blind "world-church" applauds as a marvellous progress, is the preparation for the coming chaos and tribulation. Some statesmen see it clearly though they do not get their vision from the Word of God.

Bolshevism a Real Danger in America. Events in Seattle, Butte, Lawrence and Winnipeg during the past months show that the radical anarchistic movement, known as Bolshevism is a real danger. The three consecutive bomb outrages aiming at the nation-wide terrorism, and the failure of the Government to bring the criminals to justice shows the seriousness of the situation. Everything is being done to remove this danger, which threatens not only established government, but aims at the destruction of everything else. "Current Opinion" gives the following:

Efforts to thwart radical social agitation and explosive acts are in evidence on all sides. Attorney-General Palmer has asked Congress for a special appropriation of \$500,000 to carry on the hunt for "Anarchists, bomb-throwers and enemies of law and order." Bills that are described as the most drastic of their kind ever proposed have been introduced in Congress making it a crime to advocate violence or armed revolution, or even to use scurrilous language about our form of government. Secretary of Labor Wilson has taken an active part in the deportation of men of the radical type.

Following closely upon the prolonged investigation of Bolshevism by the Overman Committee in Washington has come the appointment by the New York Legislature of a joint legislative committee, under the chairmanship of State Senator Clayton R. Lusk, aimed at seditious activities in New York State. One of the first acts of this committee has been to raid the office of the Russian Soviet Government Bureau in New York City, and to summon its head, Ludwig C. A. Martens, and his associates for inquiry. The recent national convention of the American Federation of Labor, under Samuel Gompers' leadership, has explicitly repudiated Bolshevism and all its works. Laws against the red flag and against "criminal syndicalism" are the order of the day in city council and state legislatures. Business men have been paying for the insertion of full-page advertisements against Bolshevism in leading newspapers. Papers have been started with the one object of combating Bolshevism. The American Defence Society and the National Security League consider it one of their most important functions to "stamp out Bolshevism." Governors, generals, mayors, and publicists of high and low degree have uttered their solemn warnings. "There is room in this country for but one flag, and that is the American flag," said Major-Gen. Leonard Wood in a recent address at Schenectady, New York. He continued: "Put down the red flag. It stands for nothing which our Government stands for. It is against everything we have struggled for. It is against the integrity of the family, the state and the nation. It floats only where cowards are in power. It represents everything which we want to avoid. These are times of dangerous world psychology. The barriers between ordered government and chaos are down in some nations and trembling in others. Avoid the cankerous doctrines of the hour which are masquerading under the banner of 'liberal ideas and progress.' "

Bolshevism is the violence of the wicked aiming at God's order in government, and the overthrow of everything. Its special hatred is aimed at the Church and the Bible. The Book speaks of the days of Noah as days of violence. "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold

it was corrupt; for all flesh had corrupted his way upon the earth" (Genesis vi:11-12). Our Lord tells us that as it was in the days of Noah so shall it be when the Son of Man cometh. Well may the world tremble in view of what is yet to come. Things on earth will be shaken to their very foundation and the greatest upheavals are yet to come.

Worldly, Apostate Methodism. Methodism has had a few months ago a great Centenary celebration. The celebration took place in Columbus, Ohio, and nearly a million dollars was spent in pageants, religious vaudeville and other shows. And now they are having a drive on for a million new members. A daily paper shows the worldly condition and gross inconsistencies of this denomination which but recently stood for orthodoxy and for holy living.

The Methodist Church has officially adopted the stage. In spite of the fact that the last four General Conferences of the Methodist Episcopal Church have refused to amend the disciplinary rules of the church to permit its members to attend the theatre, and therefore Methodists in good standing in the United States are "admonished not to attend theatres," the Methodist Centenary Celebration officially appointed to commemorate 100 years of world-wide Methodist Missionary work, has practically put the church into the theatrical profession, or at any rate has added a theatrical department to the church. The tremendous success of "The Wayfarer," a play written and produced by Rev. Dr. J. E. Crowther, pastor of the First Methodist Church, Seattle, especially for the Centenary Celebration, and the decision of the Centenary committee in granting permission to have the play reproduced in New York in October, marks the beginning of a new era in the life of the Methodist Church. One of the largest theatres in New York will be engaged if possible for the presentation. Dr. Crowther, the producer, will be in New York during part of the time of its run. The remarkable scenic effects will be under the direction of Livingston Platt, of New York, who performed similar service here. It is altogether probable that, following the New York presentation, "The Wayfarer" will be put on in the larger centres of the country and possibly also in Canada. The theme of the play, which has been seen in Columbus, Ohio, by 8,000 Methodists each day for three weeks, is the triumph of Christianity in every dark and troublous period of the world's history. From the time of the Captivity in Babylon of the Hebrew exiles down to the present days of unrest and reconstruction, each successive period of trial and distress in the world's history is skilfully enacted on a huge stage larger than that of the famous New York Hippodrome. The best professional talent takes the leading roles in the play. The title role, "The Wayfarer," is played by Henry

Herbert of the Metropolitan Grand Opera Company, who has played leading parts with Sir Herbert Tree. Madame Blanche Yurke takes the role of "Understanding," and a quartette from the Metropolitan Grand Opera takes the chief solo parts. A cast of 2,600 actors and singers, and a symphony orchestra of 75 pieces have presented daily to audiences of 8,000 people for three weeks the greatest religious play that has ever been produced. As early as three o'clock in the morning thousands have stood in line daily awaiting the opening of the box office to secure seats. Grey-headed bishops, and Methodists of the older generation who had never been in a theatre in their lives, vied with the younger generation in praising this really colossal presentation of a Christian message.

What would both of the Wesleys say if they were here? And saintly John Fletcher, Bishop Asbury and hundreds of other devoted leaders of this denomination.

Yet there are many thousands of members of the Methodist denomination who weep over these sad conditions and who do not share the downward tendencies in that body. We often receive letters from Methodist preachers asking what is the cause of this declension. It can easily be explained. Methodism for years has tolerated in its colleges, at least in many of them, the destructive criticism. The worldliness today which is sweeping through Methodism is the harvest of this subtle infidelity. Methodism has neglected Bible Study, neglected sound doctrine; its chief aim has been and still is to be the biggest sect on earth. On account of this neglect of sound doctrine Methodism furnishes more members to the Christian Science Cult than any other denomination. Methodism is Post-Millennialism gone to seed. Its most prominent leaders and preachers fairly hate "that blessed Hope," and write against it books which must make angels weep and demons roar with laughter. Nowhere is the spirit of Laodicea so marked as in this denomination. And wait a few years longer and see what will happen.

Our sympathy is with the godly remnant among them. But what is true of Methodism is true of all the other larger denominations.

Next a League of Religions. A certain popular Monthly had recently an editorial on the next move which is to be a league of religions. It is a bold plea for one of the cults

which has come from the Orient to our land; we mean Bahaism. The writer says:

Symptoms are not lacking that the churches have not only become more tolerant of one another but that they are seeking some common ground where they may both individually and collectively administer to the people. With increase of intelligence, understanding and sympathy it is plain to the most prejudiced person that the fixed barriers between religions are artificial and contradictory to their fundamental tenets. It is not impossible that this hitherto accepted separation of creeds may be one of the prime causes if that "failure" of the Church which we have heard so much about in the past generation. With this sensed merger of interests and beliefs looming before us in the dawn of to-morrow, it may come as a surprise to many that there already exists a religious body which seeks to embrace all creeds from Catholic to Jew and which asserts that all spiritual movement and form have emanated from the one divine source of light and love.

This synthesis of religious belief is called Bahaism, and like the majority of the important religions it had its origin in the Orient. At present it numbers millions of followers which include many races and social classes, among them being a fair percentage of Americans and Canadians.

The Bahai Revelation, as it is officially called, had its seed in Persia when, in 1844, a wonderful youth of twenty-four, known as the Bab, astonished his contemporaries by his inspired preaching of a religion of brotherhood that should embrace all religions. His pure-hearted purpose and lofty eloquence won many to his cause, but after six years of teaching he met with martyrdom. After his death a Persian noble, Baha-o-llah took up the torch of universal love and brotherhood. He suffered forty years of exile and imprisonment. Then his son, Abdul Baha, continued the good work and spread the doctrine throughout the world. Seven years ago Abdul Baha visited this country and made a deep and startling impression on those with whom he came in contact.

Among other extraordinary ideas of his enunciated at the time was the anticipation of the Great War, which he found foretold in Scripture, and the coming of "The Most Great Peace," which was none other than a league of nations prophesied and outlined by Baha-o-llah many years ago. Also, Abdul Baha declared that in accordance with the Bahais belief the United States would be the chosen instrument of God to inaugurate the era of universal peace and brotherhood which would bless mankind. In describing Bahaism, Abdul Baha gave the following broad and stimulating definition:

"The Bahai Revelation is not an organization. The Bahai Cause can never be organized. The Bahai Cause is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists and others too numerous to

specify find their highest aims in this Cause. Socialists and philosophers find their theories fully developed in this Revelation."

This Abdul Baha is a sun-worshipper, yet when he was in this country he was permitted through an interpreter to speak in Episcopal, Baptist and other churches. He claims and his followers claim, that he is a reincarnation of Christ. The wickedness which is connected with this cult, missionaries in India have fully exposed and we published it a few years ago in our columns. Yet the thing grows like a mushroom in our land and attracts a certain class of people who claim culture and superior intelligence. We understand that the vast majorities of those who make propaganda for this anti-christian system are society women. The Spirit of God has mentioned them in the Bible and speaks of them as "silly women laden with sins led away with divers lusts" (2 Tim. iii:6).

More Federation. Before Congress is now a bill known as the "Kenyon Bill, S. 2202". It advocates that a certain very important industry is to be controlled by one individual only who is to have unlimited power. A friend called our attention to it and expressed himself on it as follows:

In re the Kenyon Bill, S. 2202. This is another of the many concrete examples of democratic autocracy. I wonder if Lincoln imagined that a government "of the people, for the people, by the people," would ever be cited as an excuse for national suicide? It may not be long before "the mark of the Beast" will be the prerequisite for physical existence. My private opinion publicly expressed is, that in our effort to make the world safe for democracy, we have made it unsafe for the individual; we have been so solicitous for the people that we have lost sight of the person.

Question: can we get far or accomplish much with the cart before the horse? If I had any choice in the premises (already individual franchise is lost), I should prefer being controlled by a *few competent rascals*—provided there were no better—rather than *one ignorant rascal*, even though he be selected by my "representative" in Congress assembled.

If one of the tenets of Socialism (man seems to have evolved anarchy out of Socialism) is not merely to annihilate people

and property, but, also, to "level intellectuality," pray what or who is to be the criterion?

Perhaps more than one patriot can say, "Give me liberty or give me death;" but the anarchist *demands*, give me license, *give me everything*, or I'll give you damnation!

The Lord's Prayer.

JOHN XVII.

First, He makes request in behalf of the Father's own glory. "Father, the hour is come; glorify thy Son, that *thy Son also may glorify thee*." His first thought was upon the Father's interest; as He had before taught His disciples, ere they presented their own desires and necessities, to say, "Our Father, which art in heaven, *hallowed be thy name*."

Life eternal the Lord lays in the Father's hand, saying, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." By this our Mediator bows to the truth of God, which Satan of old had traduced, and which man had questioned. (Gen. iii:4.) But He then adds, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent"—owning that life is now to be had only through redemption, that it is not the life of a *creature merely*, but of a *ransomed creature*, a life rescued for us from the power of death by the grace of the Father, and the Lord Jesus Christ the Saviour.

Secondly, He claims His own glory. "Glorify me with the glory which I had with thee before the world was." And this claim He grounds upon His having finished the work that had been given Him to do, saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." For this was a work into which no blot had entered in which, therefore, God could rest and be refreshed as in His works of old; a work which the Father might behold, and say of it, "It is all very good;" in which He might again find a Sabbath.

And this is the believer's comfort, that he sees his salvation depending on a finished work in which God "smells a savor

of rest." At the beginning, on finishing the work of creation, God sanctified the seventh day, resting in full satisfaction in all that His hand had formed. But that rest man disturbed, so that God repented that He had made man on the earth. Again, in due time the Lord provided for Himself another rest, erecting a Tabernacle in Canaan, and offering to Israel a place in that rest, giving them His Sabbath (Exod. xxxi:13). By the sword of Joshua, this rest in Canaan was first made good to Israel (Josh. xxi: 44, xxiii:1); and then under the throne of Solomon (Chron. xxii:9.) But Israel, like Adam, disturbed the rest—the land did not keep her Sabbath, for the wickedness of them that dwelt therein (2 Chron. xxxvi:21). The blessed God has now found another and a sure rest, a rest that can never be lost or disturbed. In the work finished by the Lord Jesus Christ (and which the Lord here presents to Him) God again rests, as in His works of old, with fullest complacency. This finished work is altogether according to His mind. By the resurrection of Christ the Father has said of it, "Behold, it is very good." It is His rest forever; He has an abiding delight in it; His eyes and His heart are upon it continually. *The work of Christ accomplished for sinners has given God a rest.* That is a thought full of blessing to the soul. And when faith sets a right value, that is, God's value, on the blood, there is rest, God's own rest, for the soul. But it is then that the saint (or believing sinner) begins his toil. The moment I rest as a *sinner*, I begin my labor as a *saint*. The rest for the saint is a rest *that remaineth*, and therefore it is written, "Let us *labor* therefore to enter into that *rest*, lest any man fall after the same example of unbelief." The sinner rests now, the saint labors still, and will till the kingdom come.

Thirdly. He prays for his people. He asks that they might be kept through the Father's name, and sanctified through the Father's truth, so that they might be one in the communion of the Son's joy *now*; and He asks that that they might be with Him where He is, and there behold His glory, and be one with Him in His glory *hereafter*. These are large requests. The Divine Advocate would have *all* His saints *one*. (See ver. 11, 21.) But this oneness is not such, I judge, as it is commonly interpreted to be—a manifested ecclesiastical

oneness. It is a oneness in personal knowledge of, and fellowship with, the Father and the Son—oneness in spirit, in the spirit of their minds, each of them having the spirit of adoption, which was the peculiar grace and power of that dispensation which He, the Son, was about to introduce.

The desire is, that such a spirit might have its course in the hearts of each and all of the elect now to be gathered.

Has this failed? That could not be. And all the Epistles witness to us that it has not. For there we find the saints in every place, whether Jew or Gentile, considered as kept by the Father in His own name; kept as sons, as “accepted in the Beloved,” as having the “spirit of adoption,” as being brought together “into the unity of the faith, and of the knowledge of the Son of God.” All such statements are assertions that this desire of the great Advocate has been answered, each believer having the joy of the Son fulfilled in himself, and thus all of them one in the spirit of their minds. This desire does not, I assuredly judge, respect any *ecclesiastical* condition of things. That thought has led to many a human effort among the saints. They have condemned themselves for not realizing this prayer of the Lord by a manifestation of unity; and then they have taken means to bring this about. But I ask, Is this prayer of the Lord made contingent on the energies of the saints? Is it not addressed to the Father, for what rested simply in the good pleasure, and power, and gift of the Father? Surely. It appealed to the Father, that He would keep the elect in His name, sanctify them by His truth, and impart to them the joy of the Son, so that each might have that joy fulfilled in himself.

This desire has been realized. The spirit of the Son is equally for each and all of the saints, and they are one in that spirit and in that joy. When the due season comes, we shall see the other desires of this chapter also made good. All who are to receive the testimony have not yet been called, nor has the glory yet shone out and been imparted to them, so that as yet the world has neither believed nor known that the Father has sent the Son. (See ver. 21, 23). The world as yet knows them not (1 John iii:1). But in their season these requests will be answered. And so, in like manner, the vision of glory. (See ver. 24.) As far as we have gone in divine dispensation

the desires have been answered; the rest only wait for their season.

To us, however, beloved, it is most comforting to find that all these glorious desires for the saints our Lord grounds simply on this, that they had received the Son's testimony about the Father, and had believed surely in the Father's love. "I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

But how full of blessing it is to see that we are presented before God simply as believing that love! How surely does it tell us that the pleasure of our God is this, that we should know Him in love, know Him as the Father, know Him according to the words of Him who has come from His bosom. This is joy and liberty. And it is indeed only as having seen God in love, seen the Father and heard the Father in Jesus, that makes us the family. It is not the graces that adorn us, or the services that we render, but simply that we know the Father. It is this which distinguishes the saint from the world and gives, him his standing, as here, in the presence of the Father. It is simply *this* (as the Mediator here tells the Father about us), that we have received His word, received the Son's testimony of love brought from the Father's bosom.

Thus does the Divine Advocate plead before the Throne. The Father's glory, His own, and His people are all provided for and secured. And having thus poured forth the desires of His soul, He commits "the world," the great enemy, to the notice of the *righteous* Father. "O righteous Father, the world hath not known thee." For it had now proved itself to be a world that indeed knew not the Father, that hated Him whom the Father had sent, and out of which the Lord was now sanctifying Himself, and drawing His people. He does not, however, call for judgment upon it; but leaves it (as something with which, as our Advocate, He had nothing to do) simply under the notice of the "righteous Father," to whose judgment it belonged.

And it is merely as *being ignorant of the Father* that the Lord presents the world. He does not arraign her sins before

the Throne, but simply presents her as ignorant of the Father; as before, when presenting the Church, He did not speak of her graces or services, as we saw, but simply this, *that she knew the Father*. For as the knowledge of the Father makes the Church what she is, so this ignorance of the Father is that which makes the world what it is. The world is that which refuses to know God in love, so as to rejoice in Him. It will make up its own pleasures, and draw from its own resources; it will have anything but the music, and the ring, and the fatted calf of the Father's house. The world was formed by Satan in the garden of Eden. There the serpent beguiled the woman; and, being listened to and spoken with, he formed the human mind according to his own pattern. We have the history and character of this evil work in Genesis iii. God's love and God's word were traduced by the enemy; man believed the slander, and made God a liar.

The lust of the flesh, the lust of the eye, and the pride of life were planted in the soul as master-powers (verse 6); and then, conscience and fear and avoidance of God became the condition into which man was cast. The man and the woman began to know that they were naked, and they hid themselves among the trees, retreating from the voice of God; and then, from the covert where they lie they send forth excuses for themselves, and challenges of God. "The serpent *beguiled me*, and I did eat," says Eve. "The woman whom *thou gavest to be with me*, she gave me of the tree, and I did eat," says Adam.

Such was the man then, and such has the world been ever since. Man's own lusts are ruling him, with fear of God, and desired distance from Him; and the secret whisper of his soul is this, that all this mischief must lie at God's own door.

From such a world the saints are in spirit and in calling delivered, and the world itself left, as here, for judgment. "They are not of the world, even as I am not of the world." The world had no place in Jesus. The prince of it came and only drew from Him the full witness of this, that He loved the Father, and would do as He had commanded (xiv:30, 31). So the saints have left it. They have come forth from their covert at the voice of the Son; they have heard of the Father's love towards them; they have believed it,

and have walked forth in the sunshine of it. The promise that the seed of the woman should bruise the serpent's head drew Adam forth from behind the trees of the garden; though *dead* in sins, he believed this promise of life, and came forth accordingly, calling his wife "the mother of all *living*." And so, as we have seen in this chapter, it is just the believing the message of love which the Son has brought to us from the bosom of the Father; it is just this that makes the saints what they are—an election out of the dark and distant regions where the world dwells, and where the spirit of the world breathes. And it is, as we have also seen, the refusal to listen to this message of love that keeps the world still the world. "O righteous Father, the world hath not known thee." For men have only to receive God's word of reconciliation to believe His love in the gift of his Son, and then to take their happy place in His family as His chosen ones, "accepted in the Beloved."

An Easy Religion.

It is a pity that the word "religion" was ever introduced into the sermons and conversations of Christians. It occurs but three times in the Bible. Once Paul, referring to his state before he was a believer, says, "That after the most straitest sect of our religion, I lived a Pharisee" (Acts xxvi:5). Once it is translated *worshiping*, as "worshiping of angels" (Col. ii:18), and here too is it used in a bad sense. In another place we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." In the next verse it is said, "Pure religion and undefiled before God and the Father is this" (Jas. i:26, 27); but it should not be forgotten that the Epistle of James is addressed "to twelve tribes that are scattered abroad" (Jas. i:1).

When the apostle was preaching to the Athenians he said to the idolatrous people, "I perceive that in all things ye are too superstitious" (Acts xvii:22), or as the Revised has it in the marginal reading, "religious." Those who bowed down to Jupiter and Juno were religious, the followers of Brahma, and Buddha, and Confucius, the Shintoists and Mo-

hammedans the illiterate fetish-worshippers of Africa, the millions who reverence the 300,000,000 gods in India, and even infidels have a religion; but there is as much difference between Christianity and religion as there is between heaven and hell.

The common habit of talking about religion, of saying that such and such a man "professes religion," that such and such a woman is "a member of the church," is greatly to be deplored. The reply of those who use the phrases would be, "Oh, we mean the right thing." But why not say the right thing? Why adopt such unscriptural and misleading expressions? One may be religious, and after all be like a convert of the Scribes and Pharisees, who compasses sea and land to make one proselyte; "and when he is made," says our Lord, "ye make him twofold more the child of hell than yourselves" (Matt. xxiii:15). One may be a member of the church, and at the same time not a member of Christ, but a member of Satan.

It would be vastly better, therefore, to ask, "Is he a Christian?" "Is he a believer?" "Is he saved?" "Is he born again?" "Is he a disciple of the Lord?" These are scriptural designations, and they at once determine the relation of the person to the Lord Jesus Christ, and force the question upon the attention whether the man or woman has really passed out of death unto death. It is an easy thing to profess religion, or to become a member of the church, and many an unconverted soul, beguiled and blinded by "the fatal force and imposture of words", has drifted on to an undone eternity. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. xlv:20).

When the professing church is thoughtfully considered, and compared with the requirements of the gospel, it produces a painful impression, and compels a conviction not uncharitable, that more than half its members are feeding on ashes, and carrying with them deceived hearts to the judgment seat of Christ. It is He who says, "Except a man be born again, he cannot see the kingdom of God" (Jno. iii:3; vi, 15).

It is the Holy Spirit who says, "In Christ Jesus neither cir-

cumcision availeth, anything nor uncircumcision, but a new creature . . . neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love" (Gal. v:13; vi:15). Where is there any evidense in a great majority of professing Christians that the new creation has ever been formed, and where is there any proof of the possession of a faith that worketh by love?

Immense numbers of them are absent from the public services in disregard of the plain command, "Not forsaking the assembling of ourselves together" (Heb. x:25). They are passionately fond of the world, caring nothing for the solemn testimony, "If any man love the world, the love of the Father is not in him" (1 Jno. ii:15). "Whosoever therefore will be a friend of the world, is the enemy of God" (Jas. iv:4). They are conformed to the ways of the world in its maxims, amusements, tastes, purposes, pursuits, pleasures, and are absorbed in theatres, balls, "society," in contempt of God's injunction, "Be not conformed to this world" (Rom. xii:2). They have professed religion; they are members of the church; and this is all that can be said about them, except the unheard voice of the Son of God, "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. iii: 1).

It is needless to ask them whether they believe the Bible to be the word of God, and whether they read the Bible, and whether they attend prayer-meeting, and whether they teach in the Sunday-School, and whether they ever speak a word for Christ to their friends and acquaintances, and whether they conduct their daily business on high Christian principles, above the suspicion of dishonesty and trickery. Their conduct is a sufficient answer to those questions, and no one would dream that they are Christians, unless he happened to step into a church building some communion day and saw them seated at the Lord's table.

Surely there will be a sad and startling surprise for thousands and thousands of those who profess religion, and are members of the church, when our Lord shall come. Surely there is searching significance in His own solemn admonition, "Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

—J. H. BROOKS.

Nothing to Pay, to Do, or to Fear.

Nothing to pay? No, not a whit;
 Nothing to pay? No, not a bit;
 All that was needed to do or to pay,
 Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
 Gone is the captor, gone is the yoke:
 Jesus at Calvary severed the chain,
 And none can imprison His free-man again.

Nothing to fear? No, not a jot;
 Nothing within? No, not a spot:
 Christ is my peace, and I've nothing at stake,
 Satan can that neither harass nor shake.

Nothing to settle? All has been paid;
 Nothing to anger? Peace has been made:
 Jesus alone is the sinner's resource,
 Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say,
 Jesus has met it and borne it away;
 Drank it all up when He hung on the tree,
 Leaving a cup full of blessing for me.

What about terror? It hasn't a place
 In a heart that is filled with a sense of His grace;
 My peace is divine, and it never can cloy,
 And that keeps my heart running over with joy.

OUR HOPE

Nothing of guilt? No, not a stain;
 How could the blood let any remain?
 My conscience is purged, and my spirit is free—
 Precious that blood is *to God* and *to me!*

What of the law? Ah, there I rejoice,
 Christ answered its claims and silenced its voice:
 The law was fulfilled when the work was all done.
 And it never can speak to a justified one.

What about death? It hasn't a sting:
 The grave to a Christian no terror can bring,
 For death has been conquer'd, the grave has been spoiled
 And every foeman and enemy foiled.

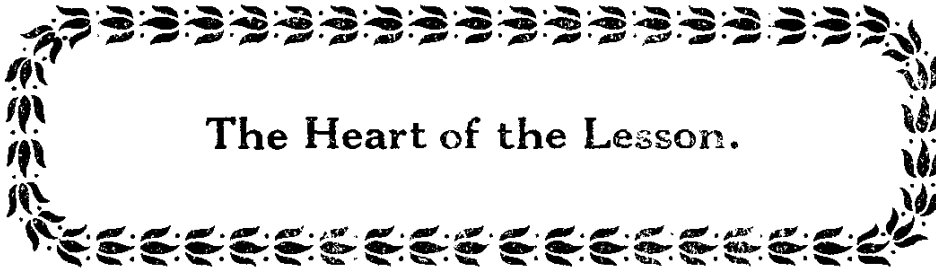
What about feelings? Ah, trust not to them;
 What of my standing? "Who shall condemn?"
 Since God is for me, there is nothing so clear,
 From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring,
 To God, as a holy acceptable thing,
 For that is the temple where Jesus abides,
 The Temple where God by His Spirit resides.

Nothing to pay? No, thanks be to God,
 The matter is settled; the price was **THE BLOOD**;
 The blood of the victim, a ransom divine—
 Believe it, poor sinner, and peace shall be **thine**.

What am I waiting for? Jesus my Lord,
 To take down the tent and roll up the cord—
 To be with Himself in the mansion above,
 Enjoying for ever His infinite love.— *Selected.*





THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
OCTOBER AND NOVEMBER.

JESUS IN PETER'S HOUSE.

(Oct. 1, Mark i:29-39.)

Golden Text Luke xix:9.

Daily Readings.

Monday, 13, Matt. viii:1-13; Tuesday 14, Matt. viii:14-27; Wednesday 15, Matt. viii:28-34; Thursday 16, Luke iv:14-29; Friday 17, Luke iv:30-44; Saturday 18, Mark i:21-28; Sunday 19, Mark 1: 29-45.

I. LESSON OUTLINE.

1. Saved to Serve, vv. 29-31. 2. His Compassions Fail Not, vv 32-34. 3. The Life of Secret Prayer, vv. 35-39.

II. THE HEART OF THE LESSON.

History is said to be ever repeating itself. Pre-eminently is this true of the grace of our Lord Jesus Christ. Wherever He comes we have fulness of blessing (Jno. i:14-17). How quickly the scene of suffering and sorrow and inability in Peter's home is changed by the Lord when He goes home to abide with Him that day. Peter could not have done a better thing for his family than to bring Christ home that day. It is our high privilege to personally receive Jesus Christ by faith; and so have Him enter our hearts and our home circle. Rest assured He will work and will mightly change things for us. Our spiritually sick and helpless ones will be saved to serve, most gladly and willingly, by Him, and the power of His grace will be blessedly known. But do not miss the precious suggestion of the prayer of faith in verse 30: "Anon they tell Him of her." They had witnessed the healing of the demonised man in the synagogue only a little while before and faith argues why not help for this sick one also. And may we not follow in this? He was wrought mightily in the salvation of the souls of the loved ones of others, surely He is able to work wonders for me. May we fully exercise our privilege of telling Him about them in the confidence of being heard and answered.

OUR HOPE

Such grace and mercy never could be hidden from the really needy. The report concerning the work in the synagogue had spread and loving hands and feet prompted by loving hearts gather from all over the town the sick and the diseased and the demonized, and all who were in any trouble of the body, and with wondrous grace the Lord meets all their need. What simplicity of faith! What fulness of blessing in response to the call of their need! That night Capernaum went to rest free of disease and free from Satan's possession of souls through demons. The Son of God was there and the mighty works of grace were showing forth themselves in Him. But pray do not limit this to mere present, day bodily healing. He does not always see fit now to do that (2 Cor. xii:7-10; 1 Tim. v:23). But He does promise to save all that come unto God by Him. He does promise to answer the prayer of faith and the united prayer of loving hearts. What about taking all the spiritually sick and diseased and demonized to Him to-day in prayer. Might we not see wonders that would surely astonish us.

The scene changes. While the delivered and blessed people are yet slumbering and resting so quietly, the One who had brought them all the blessing and grace is away to the place of quiet retirement with God ere the busy scenes of another day burst upon Him. How deeply suggestive to every believer to-day, specially to the chosen workmen of the Lord. How much we need the quiet time with Him ere we enter the rush and hurry on another day. But the people too are astir. New needs have come with the new day, and the young disciples hurry away to the Master with the cry, "All men seek for Thee." Would it not be true to-day were He here or were He continually lifted up before the eyes of the needy people everywhere? Only bring Christ into contact with the real need of souls, and there is an attraction that can only result in fulness of blessing to us and glory and honor to the Lord. How blessed to have the home the center of such an activity. No doubt every one of the household of Peter had been busy spreading abroad the good news of the coming of the Savior to their house. Upon this call Christ reveals His mission as not being limited to one place; and later on gives His commission of world wide evangelizing in the preaching of the gospel to every creature.

A LESSON IN TRUST.

(Oct. 26. Matt. xiv:22-33.)

Golden Text Mark ix:24.

Daily Readings.

Monday, 20, Psa. xi:1-7; Tuesday, 21, Psa. ix:1-10; Wednesday, 22, Psa. ix:11-20; Thursday, 23, Habakkuk iii:1-19; Friday, 24, Jno. vi:1-21; Saturday, 25, Mark vi:45-56; Sunday, 26, Matt. xiv:22-33.

1. LESSON OUTLINE.

1. An Absent Christ, vv. 22-23.
2. A Tempest Tossed People,

vv. 24-31. 3. A Coming Savior, vv. 25-31. 4. A Great Calm, vv. 32, 33.

II. THE HEART OF THE LESSON.

A lesson of trust not merely for the men of that day, but for the people of God through all the night of the world that is now upon us. A lesson of trust specially for this time in which we find our place and path in this scene. Our Lord Jesus Christ presents Himself in the preceding narrative and miracle (vv. 12-21) as the tender-hearted omnipotent Savior, ready to meet the pressing need out of His fulness, but also challenging our affection and trust. But the lesson needs to be learned from a new view point; and so the Savior constrains the handful of disciples to embark upon the journey across the lake, well knowing all that would transpire, yet seeing the need of their hearts and lives which could be met in no other way. May we recall His words in Romans viii:28: "All things work together for good to them that love God." And that other word in John x:3, 4, "He calleth His own sheep by name and leadeth them out. And when He putteth forth His own sheep, He goeth before them and the sheep follow Him: for they know His voice." The typology of the scene is not hard to follow. Christ alone upon the mountain top at prayer is clearly the Spirit's picture of Him as in Hebrews vii:25, while the little vessel on the stormy sea mirrors forth the story of the church and of the individual believer in this present age. Do not miss the connection of the enemy, as the prince of the power of the air, with this storm by means of which he was seeking to block the whole work of God's grace by destroying His chosen band of followers and workers. Human effort and toil are useless; and despair seizes upon the tempest-tossed disciples as they face grim death in the angry waters that night.

But the fourth watch of the night is reached: it is the last watch of the night—the morning watch. It is ever His chosen hour. Amid the storm, unhindered by wind and wave, the Lord comes across the stormy sea, but only to bring terror at first to the already fainting hearts of the chosen few. With what grace He meets their terrified cry in the assuring message, "Be of good cheer. It is I; be not afraid." And that is the abiding message to the church, and to the believer. Amid the latter day wreck and crash that seems to be all but upon us, we have every indication of the approach of the morning watch in which our Lord comes. Take the message home; and let it strengthen thy heart and faith, and brighten thy hope in these last moments.

But the impulsive leader of the disciples must needs learn a deeper lesson of trust. What motives may have been in his heart to put Christ's words thus to the test we know not. Peter's place was in the boat till Christ came to it, not out upon the stormy sea. Yet the Lord bids him come; and over the gunwale steps the intrepid Peter to walk where never man had walked before. Yet even here he is safe while seeing Christ alone. But alas, not seeing that the troubled sea is only buoyant as heart and eye are fixed upon Christ, he begins to sink, even

as we do. But the gracious, merciful Savior will not permit His sinking disciple to drown; he has learned his lesson of trust, even as we have to learn it sometimes, and with him we cry, Lord save me. Still the love and grace must needs reprove the lack of faith, "O, thou of little faith, wherefore didst thou doubt?" "If thou canst believe, all things are possible to him that believeth."

When the Lord brake the bread and fed the hungry multitude they no doubt marvelled; but seemingly there was no expression of heart faith and praise. But now in this personal deliverance the heart is stirred to a faith that expresses itself in the worship and the confession that is assuredly His right. Have not such seasons called forth our own heart expressions of faith as we have been so consciously near to Him, then the heart has leaped forth in glad praise and confession to Him!

TEMPERANCE LESSON.

(Nov. 2. Jer. xxxv:1-8, 12-14a, 18, 19.)

Golden Text, 1 Cor. x:31.

Daily Readings.

Mon., 27, Prov. xx:1-15. Tues., 28, Isa. xxviii:1-13. Wed., 29, Isa. xxviii:14-29. Thurs., 30, Habakkuk ii:1-11. Fri., 31, Habakkuk ii, 12-20. Sat., 1, Jer. xxxv:1-11. Sun., 2, Jer. xxv:12-29.

I. LESSON OUTLINE.

1. A Divine Test of Human Obedience, vv. 1-8. 2. A Divine Call to men, vv. 12-14a. 3. A Divine Blessing Pronounced, vv. 18, 19.

II. THE HEART OF THE LESSON.

The real heart of our lesson is suggested by our golden text, "An eye single to the glory of God." So surely as God has His first and proper place, so surely will all our relationships to our fellow men, whatever they may be and wherever they are, be rightly adjusted and truly maintained. But failure in this necessary fundamental point means failure all through the superstructure of life and walk everywhere. This truth leads inevitably to the fact that the mainspring and source of all true living to the glory of God lies in regeneration. The old nature, the flesh, is incapable of doing aught to please God (Rom. viii:8), much less honor Him. So that not only our proper relationship and fellowship with God is based upon the new creation in Christ Jesus; but so also all our life and walk and relationship among men is vitally connected with regeneration.

Our lesson shows the rank disobedience of God's people Israel and their absolute failure at all points because of this, as by the contrasted obedience of the Rechabites to the command of their father. Nor is the parallel for Israel alone; upon all hands we find the strict human obedience to human commands in sharp contrast to the utter lack of obedient faith on the part of many of the redeemed people of God. And not only is God thus dishonored before the world, but men stumble over the wretched inconsistencies of the people of God and souls are injured by such a life and walk. Remember the call of the Lord to us as in

the golden text of our lesson. Remember that the only power to live thus is possessed by a regenerated heart, one in which Christ is formed. Yet even that new heart needs to know the full power of the indwelling Holy Spirit (1 Cor. vi:19, 20.) As also the infilling of the love of God (Rom. v:5), so that our life may be to His honor and glory and praise. And pray is not our Lord speaking to His people to-day about this matter in the very stress and pressure and trouble that is upon us, and in the greater evils that seem to be impending over the world?

The obedient faith of the Rechabites brings a blessing from the Lord upon them. And in it there is a hint of great blessing to the believing people of the Lord. To the one who has believed in Christ for salvation the Lord freely gives all things, but for use and not abuse. And the promise for this life is most definite, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. iv:19). And let conditions be what they may, the Lord's word holds good, for "All the promises of God are in Him yea, and in Him amen, to the glory of God by us" (2 Cor. i:20). Above the temporal looms the spiritual blessings granted the believer here; while even above them all towers the coming glory which God has prepared for them that love Him.

The path of obedient faith is a difficult one, full oft a trying one, and at times a lonesome one, for we shall never have a host of companions, but it is a safe one and a happy one. It is a blessed one in full fellowship with Christ Jesus. It is the only one in which we can truly honor God, and truly help and bless our fellow men and our fellow Christians. Clear and loud above the jangling voices of would-be reformers and religious leaders the voice of God calls to-day to us to put Him first, and then "whether we eat or drink or whatsoever we do, ye do all to the glory of God."

PETER'S GREAT CONFESSION.

(Nov. 9. Matt. xvi:13-24.)

Golden Text Matt. xvi:16.

Daily Readings.

Mon., 3, Matt. x:32-42. Tues., 4, Luke ix:18-26. Wed., 5, Luke ix:43-62. Thurs., 6, Rom. x:1-10. Fri., 7, Rom. x:11-21. Sat., 8, Matt. xvi:1-12. Sun., 9, Matt. xvi:13-24.

I. LESSON OUTLINE.

1. Man's Wrong Estimate of Christ, vv. 13-14. 2. Faith Apprehension of Christ, vv. 15-19. 3. Satanic Enmity of the Cross, vv. 20-24.

II. THE HEART OF THE LESSON.

Christ, the Christ of God, the Christ of the Bible, is specially before us in this lesson. Recall the inspired word concerning Him. He is Emmanuel, God-manifest-in-the-flesh. Faith can neither yield up His uncreated Deity nor His absolutely sinless perfect humanity. Nor can she ever divorce that which God hath thus joined together. It is "Jesus Christ, the same to-day and yesterday and forever." This is fundamental; otherwise I have no Savior, nor have I any salvation.

But all human estimates at best are far afield. The religious people of Christ's day never saw in Him more than a teacher after the pattern of John the Baptist, others one after the mould of the miracle working Elias, or as another weeping prophet a la Jeremiah. Nor are human estimates a bit better to-day; they run the gamut of the concept of fallen man, from that of a good man to a common blasphemer born in sin. The precious facts concerning Him are as little comprehended by the natural man as are the deep philosophies and processes of the human mind by the dog.

But faith has been learning its precious heart lesson through days of companionship since the call to follow had been made on the shore of the Sea of Galilee. Such a privileged life found voice in the heart confession of Peter, "Thou art the Christ, the Son of the living God." And without doubt Peter voiced the heart thought of the eleven that day. Remember that this fact of the sonship of Christ is vital. So the Spirit writes of it in Jno. xx:30, 31. "And many other signs truly did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, *the Son of God*; and that, believing, ye might have life through His name." So through faith are we born again and by the Spirit brought into the body, the church (1 Cor. xii:13). But remember that the confession of Christ, not poor shifting faulty Peter, is the rock upon which Christ builds His church even now. That was the confession of penitent souls upon the day of Pentecost when the church began. It is the confession of every one brought into it today. Nor have the gates of hell ever prevailed against that church. Many of its members have gone home to be with the Lord. Rivers of martyr blood have been shed. Assault upon assault has been made. Yet by God's grace the church stands upon the rock that never yields. Yea, and the day is coming soon when, at the command of her Lord, the gates of death must yield up their content of the dust of the saints in resurrection life and glory, and past all the power of hell to ever touch the church she will have her place in the glory with her risen Lord and Savior.

In sharp contrast with the confession of Peter is the rebuke of the Master. It would seem as though pride was already rising in Peter's heart; and as though he did not fully understand Christ. The great purpose of His coming centered in that cross, and whatever would in anywise interfere with that or seek to make light of it must be swept aside as being the very work and purpose of the enemy himself. He may not miss the import of this to-day. The Christ of God is a crucified, though now risen and ascended Christ. But apart from that cross He could not be the Savior of men; apart from that cross He could not have any church; apart from it God could not be fully honored or His will be perfectly accomplished. Apart from it the gospel has no power to save souls or help poor lost ones in any way. So our confession of Christ as the Son of God is the owning of Him in all the fulness of His person and work. And this confession is vital to salvation and to our being members of His body, the church.

WITNESSES OF CHRIST'S GLORY.
(Nov. 16, Luke ix:28-36, 2 Pet. i:16-18.)

Golden Text Mark ix:7.

Daily Readings.

Mon., 10, Matt. xvii:1-13. Tues., 11, Mark. ix:1-13. Wed., 12, Exod. xxxiv:27-35. Thurs., 13, Isa. vi:1-13. Fri., 14, 2 Cor. xii:1-10. Sat., 15, Luke ix:27-36. Sun., 16, 2 Pet. i:1-20.

I. LESSON OUTLINE.

1. The Transfiguration of Christ, Luke ix:28-31. 2. The Chosen Witnesses, Luke ix:32-36. 3. The Coming and the Power of Christ, 2 Pet. i:16-18.

II. THE HEART OF THE LESSON.

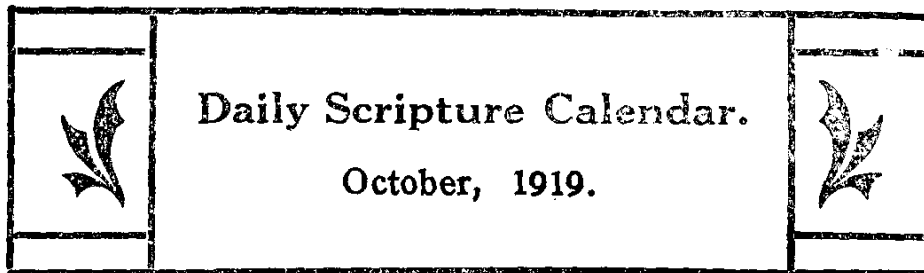
The portion in Peter is the key to the whole lesson. Matthew, Mark and Luke, all three, connect the transfiguration scene with the Lord's words concerning some who should not see death till they had seen the kingdom of God coming in power. Remember Christ had not then entered upon His kingdom. Nor had He yet done so in the power and glory everywhere linked up with that event. What is clearly meant is that in the transfiguration scene we have an epitome of the kingdom one day actually to be set up; and so they saw it upon the transfiguration mount. Do not forget the literal and glorious earthly and heavenly aspect of the kingdom when the King shall come in power and glory. Let us note the scene with this key thought in mind.

Christ is central, the well-beloved, well-pleasing Son of the Father; and is thus acknowledged by the Father in the scene. But He is here in glory, a glory shining out for the moment only, in anticipation of the coming glory. His person is all glorious, and His garments become whiter than snow; and no earthly power could make them any whiter. It is the foretaste and pledge of the glory that lay to Him beyond the cross that was then drawing so near to Him.

With Him in the glory were representative Old Testament men, Moses and Elijah; the law and the prophets; both of which stand intimately connected with the kingdom. Yet there is something more; for these men are representative of the people who shall one day be in the glory with the Lord to all eternity. One of these is raised from the dead and the other is one who never died. It is not pressing things too far to see in these the representatives of the two groups of the redeemed in the glory; then united for eternity. One great company will reach there through death and the resurrection from among the dead (1 Cor. xv:51-56), as represented by Moses, and the other without death at all (1 Thess. iv:13-18), as represented by Elijah. Both are there united in one company in the glory with the Lord, even as we one day shall surely be, and the one grand and ever blessed theme of the whole great company is that of the cross and of the finished work of Christ in virtue of which the redeemed are in glory. Surely we see the power and coming of our Lord in all this.

And then there is the earthly company of the three Jewish disciples who are witnesses of the scene and participants in it to an extent; they have their place too there in virtue of that cross. But even so Israel is to be restored to her earthly place of privilege and blessing through the power of Christ in that coming day. It completes the picture of the power and coming of our Lord. It is the epitome of all that the prophets have foretold in all the past. And little wonder is it that Peter's heart was thrilled. And when afterwards he took up the inspired pen to write he tells us that it was no cunningly devised fable, but something to which he and the others were eye witnesses.

Just outside the limits of our lesson portion is the record of the blessed sequel of deliverance and salvation. At the foot of the transfiguration mount we find an agonizing father, whose demonized son is fast held by Satan. Just as this poor world will be when the Lord returns in mighty power. But deliverance in fullest measure comes with His blessed return. And up to that coming the disciples are powerless in their dilemma, while the enemy is laughing at their failure. Blessed hope. "What fulness of blessing and glory awaits its fulfilment." No wonder the church answers, "Even so, COME, LORD JESUS."



October 1. "But the Spirit of the LORD came upon Gideon" (Judges vi:34).

No finer illustration than the statement concerning Gideon can be had of the relation between the power of the indwelling Spirit and the victorious life of the believer. The passage really states that the Lord clothed Himself with Gideon. The Lord clothes Himself with those who are yielded to Him and the result is a divinely wrought life to the glory of Christ.

October 2. "Preach the word" (2 Tim. iv:2).

We are given the message which we are to preach. The relief from the necessity of *providing* a message is beyond estimation. There is a plain word to give out. The responsibility is only to know it and faithfully to proclaim it. With this He is pleased. Upon this ministry the power of the Spirit is promised to rest.

October 3. "Another gospel" (Gal. i:6).

This the Apostle immediately explains—"which is not another." There is no substitute or choice. There are not two ways of salvation. The one way is by the Gospel of the grace made possible through the death of Christ for a lost world. No one can preach *the Gospel* and preach other than the power of God unto salvation through the blood of Christ.

October 4. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither

received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i:11, 12).

Here is the divine origin of the Gospel. It was born in the heart of God in heaven and would never have been dreamed of by man had it not been revealed. It is not from man or after man: it is from God.

October 5. "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i:9).

Few truths in the Word of God are so emphasized as is this. The exact statement made in verse 8 is restated in verse 9. It is a timely warning to many who dare to diminish or distort the Gospel of God's grace. How priceless is that blood of redemption in the estimation of God the Father!

October 6. "Then said David to the Philistine, * * * this day will the LORD deliver thee into mine hand" (1 Sam. xvii:45, 46).

These are the words of David when he faced Goliath of the Philistines. How natural to suppose that David slew the giant by some skill gained through years of practice with his sling! How often this incident has been used to illustrate the importance of training and practice in order to be effective in Christian work? Though David might have been skillful, he did not trust in this nor does he claim anything for himself. The Lord alone was his victory.

October 7. "Wherein in time past ye walked according to the course of this world" (Eph. ii:2).

Reference is made in this Scripture to a literal bondage in which the unsaved are held by the world-system. They are bond-slaves to the world. They can be delivered only as they are redeemed. Then it can be said of them, "ye are not of the world." A friend of the world is an enemy of God (Jas. iv. 4). Christ, by His death, delivers us from this present evil world (Gal. i:4).

October 8. "For when we were in the flesh" (Rom. vii:5).

This is a record of the fact that each unsaved person is now in bondage to the flesh. He is "in the flesh." The believer has the flesh in him which demands the constant victory of the Spirit; but to be "in the flesh" is to have never been redeemed from its bond-servitude. To be "in the flesh" is to be unsaved and lost. The fleshly mind is at enmity toward God (Rom. viii:7).

October 9. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. iv:29).

There is and can be no agreement between the flesh and the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." One "lusteth" against the other. Amalek, grandson of Esau, is a type of one born after the flesh. With Amalek, Israel was to have ceaseless warfare (Ex. xvii:16). The flesh and sin-nature are not said to be eradicated. There is victory complete when walking in the Spirit (Gal. v:16).

October 10. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. v:24).

The Bible presents only one crucifixion of the flesh and sin. And in every case this crucifixion, or death, is said to be *already* accomplished for *every* believer. There is no class of holy Christians who have this distinction above other Christians. "They that are Christ's" is a phrase that includes *all*. The crucifixion is of Christ as our Substitute. Thus the way is prepared for redemption from the flesh and from the power of sin by the blood of Christ and by the power of the Spirit.

October 11. "Ye were the servants (bond-servants) of sin" (Rom. vi:17).

Here again is an actual bond-servitude. "Captivity to the law of sin" and "sold under sin" are two phrases also found in Romans. "Our old man was crucified with him, that the body of sin (its power to give expression) might be destroyed (disannulled, Rom. vi:6. There is a deliverance through Christ from the bondage to sin.

October 12. "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Tim. ii:26).

There is a bondage to Satan. It is the present estate of all who are unsaved (2 Cor. iv:3, 4; Eph. ii:2). Christ hath "spoiled principalities and powers" for He came to "destroy the works of the devil." There is a deliverance from this bondage. "Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. vi:19, 11). We are redeemed from this bondage, first by blood, and then by power.

October 13. "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. ii:15).

Sin brought death universal; but the child of God may be delivered from its fear, and bondage through fear. The sting of death is sin, and through the cross of Christ death hath lost its sting, and the grave hath lost its victory. How great is this deliverance!

October 14. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii:10).

At Mount Sinai, Israel elected to stand under the law. Never did Gentiles choose the law and never has it been imposed upon them. Israel knew a bondage. It was a "yoke of bondage." Individual Gentiles too often ignorantly place themselves under this yoke. Christ hath purchased liberty from every law-bondage. He bore the curse. It cannot righteously be borne twice. Oh, rest in the Lord!

October 15. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii:36).

Such is the abiding estate of the unsaved. It cannot be changed by any human striving or merit. There is salvation only in Christ. He can deliver from the bondage of the wrath of God. That wrath, so terrible, cannot be withdrawn until every demand of the holiness of God has been paid. Christ hath redeemed us through His precious blood.

October 16. "In whom we have redemption through His blood" (Eph. i:7).

The ransom price is paid. His blood avails for us. How gracious God is to provide a sacrifice and to be willing to accept a substitute that we might be redeemed! We are ransomed and delivered from the bond-servitude to the world, the flesh, to sin, to Satan, to death, to the law, and to wrath—"we have redemption." It is accomplished apart from all obligations other than the receiving of it by faith. Christ hath been made unto us redemption.

October 17. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi:20).

To be "bought with a price" means to be redeemed. This phrase is a translation of the Greek word *agorazo*. The word means the pay-

ment of the purchase price. Two other words are also used to indicate the marvels of redemption,—*exagarazo*, meaning to be purchased and lifted out of the bondage, and *lutroo*, which means to loose and set free. All this has Christ provided in His death. How can the redeemed do other than sing His praise!

October 18. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Eph. v:25).

Here is redemption for the whole church. He loved the Church and gave Himself for it. He redeems the individual; but there is an aspect of redemption which took in the whole corporate body of believers. He gave Himself for *it*. Every phase of this redemption will be seen in glory. Among these will be a redeemed Church.

October 19. “But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (Heb. x:39).

He saves and thus redeems the soul. How many times in the Scriptures the soul is under particular consideration: “Why art thou cast down within me, Oh my soul! Hope thou in God.” The *hope* was given to the old Testament saints: the *assurance* is given unto us.

October 20. “And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body” (Rom. viii:23).

There is also a redemption for the body. This mortal must put on immortality, and this corruptible must put on incorruption. This great event is promised to take place when the Lord comes again (Phil. iii:29). As certainly as the disciples recognized Christ in His resurrection body, so will we be recognized in ours. We are to know and recognize our loved ones.

October 21. “Who gave himself for us, that he might redeem us from all iniquity” (Titus iii:14).

There is no excuse for sin in the child of God. He is redeemed from all iniquity. Through the death of Christ the power of sin is broken and the power of the Spirit is set free. Redemption is by blood and by power.

October 22. “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” (Rev. v:9).

One of the greatest objectives in redemption is that we might become the inheritance of our God. Purchased, indeed, for our own eternal benefit; but also redeemed unto God that His heart of love may be satisfied.

October 23. “Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom. viii:21).

The redeeming work of Christ extends to a helpless, subjected creation which fell under the curse of the sin of man. When that curse is lifted there will be blessing and glory in the earth—the blessing and glory that belongs to the sons of God. Even so, come quickly, Lord Jesus!

October 24. “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained redemption for us” (Heb. ix:12).

It should be remembered that to the end of eternity we will not be standing in our own merit, but in Him. His redemption will never

cease to be the basis of our position and presence in glory. It is an eternal redemption.

October 25. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. xvi:13).

This, like many New Testament injunctions, does not state the means by which the believer is to stand fast and be strong. The high ideal is placed before us, but we are expected to know and relate this to the teachings of the Epistles as to *how* the ideal is realized. When we turn to this body of truth we discover the wonderful provision of God for our lives in the presence of the Spirit in each believer.

October 26. "Now he which stablisheth us with you in Christ, and hath anointed us, is God" (2 Cor. i:21).

The work of God for His children does not cease with their salvation from the guilt and penalty of sin. He establishes them as He has anointed them. Well may we ask ourselves concerning the progress of this work of God in our lives. We should have evidence that He is establishing us day by day.

October 27. "Who hath also sealed us" (2 Cor. 1:22).

It is God who hath sealed us. What could be more final or unchangeable than a sealing by the eternal God? The sealing is the abiding presence of the Spirit of God in the heart of every believer. So long as He remains we are sealed. Since we are sealed "unto the day of redemption," He will never be removed. God hath sealed and God is free to do it through the cross of Christ.

October 28. "And given the earnest of the Spirit in our hearts" (2 Cor. i:22).

In two verses—21, 22—we are told of three operations of the Spirit in the believer. He anoints, seals, and becomes an earnest. These terms represent the riches which result from the presence of the Spirit in the heart. He is our anointing. He is our Sealing. And He is our Earnest. How much we need to meditate on these riches!

October 29. "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. i:13, 14).

All that the indwelling Spirit is, or is purposed to be, in the believer's life is but an earnest—a part payment—of the coming inheritance which has been purchased through redemption. An earnest is a small part-payment which seals a bargain. The full glory lies just before us.

October 30. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord" (Heb. ii:3).

The work of Christ, as much as His words, is a message to the human heart. This is especially recognized in this Epistle (see i:2; ii:3; and xii:25). When the cross of Christ is preached to the unsaved it is like a voice from God. It is this message of saving grace which the Spirit uses to bring men to God. How important that we *know* the Gospel!

October 31. "How shall we escape, if we neglect so great salvation which * * * was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Heb. ii:3, 4).

God gave signs and wonders as His testimony to the authority with which those men spoke who had heard the Lord and upon whom we depend for the faithful record of His words. There is no promise of abiding "signs and wonders" and "divers miracles." The most spiritual have not experienced these things. The only occasion for these signs has passed when the testimony of the first-hand witnesses has been confirmed. The need has passed. We have His written Word.

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His Departure. "And He led them out as far as Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried into heaven" (Luke xxiv:50, 51). Beautiful is this record of our Lord departing from His own to return to heaven! They had been with Him, had heard His wonderful words of eternal life, had seen His mighty works of love and power. He had blessed and kept them the years they had followed Him as Lord. Blessing upon blessing had come into their hearts and lives through Him. And now, after His suffering, His death and His resurrection He was to leave them. There He stood in all His matchless beauty. They were looking into His face once more. What a marvellous face it was! Have you ever longed to see that face? Could there be a child of God who never had this wish, to see that face? Some day we shall see Him as He is and behold His face, the face which was marred and smitten for us. And while they were face to face once more with Him and His loving eyes rested upon each of His own, He lifted up His hands and blessed them. And while He blessed them and stood before the disciples in that attitude, He was carried into heaven. The last vision they had of Him, were the outstretched hands covering them, so to speak, hands lifted up to bless His beloved.

"Jesus Christ the same yesterday, and today and forever." They had need of His blessing as He parted from them. But He also assumed that attitude and remained in it till He disappeared, that they and we might know He would continue to bless those who belong to Him. He has gone to heaven. God gave Him glory. He is crowned with glory and honor in God's presence. How little we know

of all the glory which rests upon the Man in glory! How little we can understand His power! How imperfect our comprehension of what it means, "the Heir of all things"! Yet one thing is plain and every heart can take it in and enjoy it in faith. He has gone into God's presence for our blessing. He, who bore our sins in His own body on the tree, He, who paid for our sins and died that we might live, can never cease to bless us with every blessing we need.

Lift up your eyes in faith and behold Him! Those outstretched hands bear the marks of His passion. They were pierced for us. And from those hands which procured our redemption flows the blessing. But those hands of love are also the hands of power. He is the upholder of all things. All power in heaven and on earth is His. He blesseth us, His dearly bought people, because He loveth us. He sustains with His power. His power and His love are on our side. Oh! Saint of God take courage! Darkness may prevail, days become more evil, the times more perilous, but He can never be affected by earthly circumstances; He will continue to lift His hand above His own and bless them. We ever need to be reminded to look away from ourselves and look to Him. He is the source of our blessing. From Him, not from our experience, our self-denial, our separation from the world, our suffering or anything else, but from Him only cometh our strength, our peace, our comfort, our joy, yea all we need down here.

"My only plea,
Thou lovest me."

Expect all from Him! Take in faith what He has for you. Receive out of His fulness grace upon grace. His delight is in us. In the sixteenth Psalm we hear Him speak, that His delight is in "the Saints" on earth. He looks upon us and is not ashamed to call us Brethren. But all this carries with it a great responsibility. We must manifest this relationship in this poor world. Our walk and our life must bear witness to the fact that we are "the Beloved of God, called Saints." Our life must show that there is an unseen One who fills our cup, who gives us victory, who satisfies and keeps. Alas! we fail in it so much. But the very failures and stumblings bring out the fact that He ever liveth and intercedes for us.

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The disciples after they had seen Him departing "while He blessed them," worshipped and rejoiced. May we worship and adore. It is the highest occupation on earth. May we rejoice.

"I have enough! for Christ is mine!
How tenderly He careth!
I bring Him every anxious thought,
Each joy and grief He shareth.
When storms arise, and foes ensnare,
And Satan would enslave me,
I know that nought shall bring me harm;
The Lord is strong to save me.

"I have enough! for Christ is mine,
A blessing without measure;
Nought can in earth or heaven compare
With Him, my greatest treasure.
When all around is dark and drear,
He is at hand to cheer me;
His everlasting arms embrace;
He whispers, 'I am near thee.'

"I have enough! yet not enough,
Until I pass on yonder,
And see my Lord, my glorious Lord!
And dwell with Him for ever.
But soon I'll reach the promised land,
Where nought from Christ can sever;
Then I shall see Him as He is—
'Twill be ENOUGH for ever "



Without Me "For without Me ye can do nothing"
—Nothing. (John xv:5). These blessed words were
spoken by our Lord in His parable of the
Vine and the Branches. "I am the Vine,
ye are the branches; He that abideth in Me, and I in Him,
the same bringeth forth much fruit, for without Me ye can
do nothing." The union between the vine and the branch
is the closest possible. One only needs to look at the branch
and see how it is grown in and woven into the parent stem;
in fact the branch is a part of the vine. The life which is in
the vine, the sap which circulates there, is also in the branch
and produces the fruit. If the branch is separated from

the vine it withereth away and dies. And this union is used by our Lord as an illustration of the intimate union of the true believer with Himself. Our union with Him is as close and just as real. When our Lord speaks of branches which bear no fruit, which are cast forth, wither and are burned, He does not mean true believers, but such who profess to be believers, who profess thereby to be identified with Him, but who in reality have never been joined to the Lord by His Spirit. A man may appear outwardly to be a branch, may profess to be one with Christ, when he is not in reality. A true branch in the vine witnesses to its vital union with Christ by fruitbearing. Well has it been said, "Two principles we must never let go. One principle is that no one can be a branch in Christ, and a living member of His body, who does not bear fruit. Vital union with Christ not evidenced by life is an impossibility, and a blasphemous idea. The other principle is that no living branch of the true vine, no believer in Christ, will ever finally perish. They that perish may have looked like believers, but they were not."

But oh! how we need to be constantly reminded of His Word, "Without Me ye can do nothing." He tells us, "You need Me every moment, every step of the way." And what is the answer of our heart, the heart which knows Him? I need Thee, Lord! I crave a greater dependence on Thee, a closer walk with Thee, a more real enjoyment of that union into which Thy grace has brought me! Such is our desire and prayer. It is the longing of the new nature. "Without Me ye can do nothing." It means that we must realize our dependence on Him. In all our spiritual life, in fruitbearing, in conflict, in everything we need Him. Apart from Him we have no strength, no power, no joy, no peace, no happiness. And therefore He exhorts us "Abide in Me." What does it mean? Remain in Him by a living faith, which casts itself upon Him as the living Lord. It has been transcribed in the following manner: "Cling to Me! Stick fast to Me! Live the life of close and intimate communion with Me! Get nearer and nearer to Me! Roll every burden on Me! Cast your whole weight on Me! Never let go your hold on Me for a moment! Be rooted in Me! Do this and

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I will never fail you." May His Grace help us daily to do this and we shall find more and more, that all "our springs" are indeed in Him, that without Him we can do nothing, and that with Him we can do all things.

"All that Thou hast, Thou hast for me,
All my fresh springs are hid in Thee;
In Thee I live; while I confess
I nothing am, yet all possess.

O Saviour, teach me to abide
Close sheltered at Thy wounded side,
Each hour receiving "grace on grace,"
Until I see Thee face to face."



On the transfiguration mountain the **Why Sleep Ye?** three disciples slept, while the Lord was praying. It was only when their eyes were opened that "they saw His glory" (Luke ix: 32). And when our Lord took them into the garden of Gethsemane they also slept. "And He said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation" (Luke xxii:46). Sorrow filled their hearts, and while the Lord passed through the deepest sorrow and agony they fell asleep. He had urged them to pray. He prayed in an agony more earnestly. Then it was that His sweat was as if it were great drops of blood falling down to the ground. And they slept. What agony was His! And no sympathy from even His dearest disciples. Well may we look upon that scene. To know what His holy soul passed through in the garden is impossible. The saintly Richard Baxter said: "This agony was not from the fear of death, but from the deep sense of God's wrath against sin which He as our sacrifice was to bear in greater pain than mere dying, which His servants often bear with peace." We bow in worship and adore Him, who took our load upon Himself who suffered thus in our stead and there on the Cross in His own body bore our sins. Such love which passeth

knowledge ought to be daily before our hearts. And to think that He, who passed through such suffering and agony, should be by men dishonored and rejected. Thus it is to-day. The dishonor done to Him is indescribable. What does it demand from us, who know and love Him?

Alas! As it was with the disciples so it is with many of His people in the great crisis which is now upon us. Instead of praying, they are indifferent and sleep in a spiritual way. Instead of bearing a bold witness for their dishonored Lord, who is betrayed anew by His enemies, their tongues are silent. Instead of bearing His reproach they are unmoved by what is said and done against Him. Why sleep ye? Rise and pray! May we hear these words spoken by Him. May they sound in our hearts and awaken us from indifference and lukewarmness. An awakening is needed among those who know the Lord to confess Him before men. An awakening to separation from those who are the outspoken enemies of our Lord and His Cross. An awakening to greater faithfulness.

We are face to face with a great crisis. The enemies are gathering together. They increase on all sides. They are getting ready to enact the second Psalm: "Let us break their bands asunder and cast away their cords from us" (Ps. ii:3). But the outcome is also assured. They cannot put Him to the cross again. He is coming in **power and glory**. His enemies will be made the footstool of His feet. He will appear to deal in mighty judgments with the world. He is coming! The apostasy in the camp of Christendom is a sign that He must be near. Therefore, "Rise and pray." Keep your minds and hearts on Him. Be faithful to Him. Keep near to Him. As the days get shorter and fewer pray more and seek more His presence, for He is coming. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Lest coming suddenly He and you sleeping. And what I say unto you I say unto all—**Watch.**"

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Lift Up Your Eyes It is a wonderful word we find in the fortieth chapter of Isaiah: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa. xl:26). Man is the only creature of God on earth which can lift up the eyes on high. The animal looks down; it cannot have the upward look. Even the monkeys, with whom so many so-called scientists are eager to establish a closer relationship, cannot look up. But the word which came through Isaiah is addressed to the people of God. They are to lift up their eyes. What a Lord we have! The things on high are the works of His fingers. Astronomy declares that actually the stars in the heavens are countless. And behind the visible heaven are depths which no human eye, even with the most powerful telescope, can reach. What wonders these are! Yet the Lord knows the mall by name. He calleth them by name. And this Lord, our Lord, He who loveth us, He who loveth us, He who died for us, He who liveth evermore, tells us to trust Him. He assures us, that His power to sustain, to lift up, to keep is on our side. "He giveth power to the faint, and to them that have no might He increaseth strength." "They that wait upon the Lord shall renew their strength." Lift up your eyes on high, oh ye who are Christ's! He is our Christ and Lord; we are His! He will keep and He will carry. Lift up your eyes on high! There the Father's house is with its many mansions. Some blessed day He will introduce us to the wonders of glory.



Resting in Him How we all love the beginning of the thirty-seventh psalm! Here are the exhortation to the godly. We are told not to fret, but to trust, to have our delight in the Lord, to commit our way unto the Lord. But the best of all is "Rest in the Lord, He is our place of rest. In Him and His finished work we have our rest, our peace and

our assurance. Outside of Him there is no rest for the human soul. To enjoy this rest at all times is our blessed privilege and we shall enjoy it if we abide in Him.

The highest is to rest in His will, in all He permits to come upon us as His people, to take all patiently as coming from His own loving hands. To say at all times, under all circumstances, all is well—that is true rest in the Lord. To go on quietly serving Him in humility, doing His biddings, obeying His Word, that means true rest and peace in Him. How we need to practise this in these days of unrest of our restless times!

The godly in Israel of a coming day will make use of this Psalm as we make use of it now. In the midst of the evil doers of the last days the pious remnant of Jews who will then suffer and be persecuted will trust and rest in Him, as we trust and rest in Him and as Saints before us trusted and rested, till finally the great rest of God will come for all His people in the eternal dwelling place of the Redeemed.



In this Psalm we read of an Inheritance. **The Inheritance** "The meek shall inherit the earth." Christians often claim this as a promise that they will inherit the earth. But the inheritance of the true church is not the earth, but it is the heavenly place as the greatest Epistle of the New Testament, Ephesians tells us. For this heavenly inheritance the Saints wait. The indwelling Spirit is the earnest of that inheritance until the redemption of the purchased possession. That heavenly inheritance was purchased for us by the Blood of the Son of God, our Lord. But it is yet to be redeemed for us, not by Blood, but by the power of God. When Christ comes again then this redemption by power will take place. Satan and his angels, now still the tenants of the air, will be dispossessed and the church will possess their inheritance.

But who are the meek to inherit the earth? The

Jewish people who will turn to the Lord in the days of coming trouble. The thirty-seventh psalm contains, therefore, the earthly promises for an earthly people.

With this agrees perfectly the one beatitude of our Lord in the sermon on the mount. "Blessed are the meek, for they shall inherit the earth." The meek are the godly Israelites of the last days. Our Lord proclaimed in the first part of His message the literal kingdom to Israel, and the sermon on the mount is in full keeping with that. The kingdom is not the present dispensation nor the church. To the church no promise is given to inherit the earth. How well it is to divide the World of Truth rightly.



**He Pleased
God**

"He pleased God." That is the Spirit's testimony concerning Enoch, who walked with God and then was translated by faith that he should not see death. And who would not please God and get this word of approval for himself—he pleased God. Who would not please the God of all mercies, whose kindness is so great, the God of Love who spared not His only Begotten Son but delivered Him up for us all, the God who has reached down to us and has lifted us so high. Who would not please the Lord Jesus Christ who loved us and gave Himself for us, who so graciously continues to minister unto us, watcheth over us, keepeth us and supplies all our needs. The natural man cannot please God nor has he a desire to please Him. If the natural, religious man does anything, he does it out of fear. But the instinct, the desire of the new nature is to please God, to be acceptable to Him, to please the Lord. Without faith it is impossible to please Him. If we walk in faith, the faith which obeys, seeks His fellowship, flees to Him whenever we have failed, the faith which practises self-judgment and produceth true humility and brokenness of spirit, then we please Him. It is a good thing to ask ourselves at the close of every day, Have I pleased God today?

A Dr. Marcus Dods, who passed away a number of years ago, was one of the leading higher critics. In his responsible position as President of the Free Church College of Edinburgh he had a free hand in sowing the seed of doubt in God's Holy Word. His son has published in a volume a number of this father's letters covering a period of time when he was at his best and had reached the zenith of his career. Among these letters are a number of expressions which reveal spiritual darkness bordering almost on despair. We quote one of these confessions:

"I am a backslider. I used to enjoy prayer, but for years I have found myself dumb. Of course one can always make a prayer, but prayer in the sense of asking for things has not been in my case a proved force. I pray now not because my own experience gives me any encouragement, but because of Christ's example and command. I wish I could live as a spectator through the next generation to see what they are going to make of things. There will be a grand turn-up in matters theological, and the churches won't know themselves fifty years hence. It is to be hoped some little rag of faith may be left when all is done. For my own part I am sometimes entirely **under** water and see no sky at all."

How sad—oh! how sad to leave such a testimony behind! It has the ring of the despair and the emptiness of infidelity in it. Indeed it differs but little from the confessions of noted infidels. All the comfort and inspiration his higher criticism could give to Dr. Dods was "to see no sky at all." Higher Criticism is the most soul-destroying infidelity and robs the man who believes it of all comfort and assurance.

And how significant is his statement, "there will be a grand turn-up, in matters theological, and the churches won't know themselves fifty years hence." Quite true; "there *is* a grand turn-up in matters theological," but who is responsible for it? This denial of the inspiration and divine authority of the Bible has led to all the turn-up and a short time from now it will be true, solemnly true, what our Lord predicted, "nevertheless when the Son of Man cometh shall He find the faith in the earth?" The Apostasy started with the destructive criticism of the Bible. May the above confession be a warning to some who are drifting.

**The Most
Dangerous
Infidelity.**

That the modern criticism of the Bible, so-called, and falsely called "higher criticism," is the most subtle and dangerous infidelity aiming at the foundation of our faith, has often been demonstrated. This wicked criticism is denying most of the facts of God's revelation in His own Word. Well has it been said, "Criticism, this child of the spirit, that always negates, takes everything from us, but gives us nothing. Revelation? No. Inspiration of the Bible? No. Miracles? No. Prophecy? No. Christ, God? No. Resurrection and judgment? No. What do all these negations profit me? What shall I do with them? It causes one to stand on the path of life like a freezing wanderer, totally bereft, clad only in a thin shirt of morality, and not knowing whither to direct his steps. Instead of the 'it is written' with which our Lord and Master conquered the mightiest opponent, we ask: Is it written? Where? Who wrote it? Is the passage genuine? Who will prove it? The foundations under us totter, and from bogs and swamps there rise up mists that hide from us the view of the eternal peaks, clad in radiant white. A malarial atmosphere of doubts and uncertainty envelops our spiritual life, forces its way into *our schools*, churches and poisons our Christian literature; we and our children breathe it wherever we are, and it makes us wavering and defenseless outwardly, and sick and languid inwardly."

Some of these critics may not have reached yet the complete denial of the faith; however any man, who rejects part of the Holy Scriptures has done the first step on a road which ultimately leads to the denial of the Lord who bought us and into the outer darkness. The denial of an infallible Bible produces a fallible, human Christ. Leaders among these critics, who do such evil work are Prof. *George Adam Smith*, of Glasgow and *Canon Driver*. Hastings' Bible Dictionary is one of the leading productions of this school of subtle infidelity.

To show what these men hold and teach in their books we make a few quotations. George A. Smith has made the following declaration:

“Whether the ultimate source of the materials employed in Genesis i-xi be Babylonian or not, there is agreement amongst scholars that they are drawn from early Semitic folk-lore—for the contents of which ‘*myth and legend*’ are in our language the most proper terms. In such *stories* early peoples expressed their intellectual conceptions of the creation of the world and of its divine government.”

Thus he tells us that what *is* revelation is nothing but a myth, a legend, a fairy tale. The statement made in the above quotation, “there is agreement amongst scholars,” is a *downright falsehood*. There are numerous scholars of greater ability than these critics, who declare the very opposite. About the flood Professor Smith says: “We are ignorant of the time at which the Hebrews received these *stories*.” About Abraham, “that he may not have existed.” About Moses and the decalogue Professor Smith declares, “We are uncertain whether any written law has reached us from Moses himself.” Poor man! The Lord Jesus Christ affirmed positively that *Moses wrote*. On the psalms he passes judgment thus: “Present criticism has tended to confirm the impossibility of proving any given psalm in our psalter to have been by David.” But our Lord, whose Spirit indited the psalms declares, “David in the psalms saith.” According to Smith, Isaiah did not write the second half of his book. “The story of Jonah is not true,” etc.

Canon Driver is just as bad and even worse, and Hastings’ Bible Dictionary and Encyclopedia Biblica are compilations of these statements. We make a few quotations:

“The four Gospels prove that in the person of Jesus we have to do with a complete human being, and that the Divine is to be sought in him only in the form in which it is capable of being found in a man.”

Awful! Christ, the eternal self-existing One a complete human Being. The Divine in Him *only* in the form in which it is capable of being found in a man.

Again we quote from this dictionary:

“Both Christ and the apostles or writers of the New Testament held the current Jewish notions respecting the Divine authority and revelation of the Old Testament.”

Well says Dr. Anderson on this: “I want the intelligent reader to realise what it means. When he opens the Gospels he is no longer to read the words which fell from the

lips of the Lord and Saviour Jesus Christ as being the authoritative declaration of Divine truth, but merely the expression of "current Jewish notions." If His teaching was unreliable as regards the past, it must be still more worthless as regards the future. And if His Words were false when He spoke of earthly things, how can we take them as true when he spoke of heavenly things? *The whole foundations of our faith are thus destroyed.*"

Prof. Kent, and others, have written and taught the same things. In fact the leading theological institutions like Boston, Union Theological Seminary in New York, Chicago University, and scores of others teach this infidelity. It is a dangerous thing to follow such men or to recommend their books which, must destroy the faith in an infallible Bible. We must warn against them and especially caution young believers to beware of such hidden poison.

How dangerous these books are is learned from a statement given out by Sir Robert Anderson, who a good many years ago had doubts about the Bible. In his "Pseudo-Criticism" he says: "It was Driver's Introduction to the Literature of the Old Testament which *first shook my faith in the Bible.*"



"And it came to pass that when Jehudi
Jehoiakim had read three or four leaves, he (the
Outdone. king) cut it with his penknife, and cast it
 into the fire that was on the hearth, until
 all the roll was consumed in the fire that was on the hearth"
 (Jere. xxxv:23). The wicked Jehoiakim thus treated the
 Word of God as given by Jeremiah. For this the curse
 of God rested upon the king, and the Lord said, "He shall be
 buried with the burial of an ass drawn and cast forth beyond
 the gates of Jerusalem" (Jere. xxii:19). But wicked
 Jehoiakim has been outdone in his satanic work by the
 persons who have produced and published "*The Shorter
 Bible*". It has been done under the leadership of Prof.
 Charles Foster Kent of Yale University. They have taken
 the penknife and cut out of the New Testament the most
 important passages concerning the Person and work of our
 blessed and adorable Lord. In doing this they have struck

at the very vitals of the Gospel and Christianity. The "church" of the apostasy is lauding this wicked work to the sky. The Y. M. C. A. Press is circulating it, recommending it in every way; the Association is doing all it can to put this abominable mutilated New Testament into circulation as the right thing to read. Publishers who claim to publish "evangelical literature" send out their circulars with high-sounding endorsements of this miserable production. For the sake of a few dollars they betray the Lord Jesus in a worse way than Judas did. It would take many pages to uncover the wickedness of this Shorter Bible. A year ago we gave the fullest evidence of the wilful, studied omissions of texts which relate to redemption by blood, the work of the cross and other fundamental doctrines. What an awful work! The work of Jehoiakim pales almost into insignificance in comparison with the work of Charles Foster Kent, his associates, and the publishers who sell and recommend this production. Jehoiakim has been outdone. God said he would be treated as an ass, for he was an ass, an unclean beast. The fate of these xx Century asses who deny the Cross and reject the Blood will be more severe than Jehoiakim's fate. It is written, "If any man destroyeth the temple of God him shall God destroy" (1 Cor. iii:17). The temple of God is the church, and the foundation of the church is the Truth of God, and the Truth of God is the doctrine of Christ, and the Doctrine of Christ is the Cross, and the enemies of Cross will have for their end—perdition (Phil. iii:19).



Strange Teachings We have before us the copy of a printed sermon by Dr. G. Campbell Morgan, of London, on "Saluting the Promises." The Scripture quoted is Hebrews xi:3-16, 33. The preacher speaks first of the so-called "heroes of faith" whose names and records are mentioned in this matchless chapter. Then the preacher makes the following statement:

"To that Sacramental host we add the names of those, who in devotion to a great cause, have made the supreme sacrifice. Their sacrifice was inspired by the same faith; they also died

not having received the promises; but they say those promises and greeted them from afar; and in so doing, confessed that they were pilgrims and strangers on the earth."

Then he proceeds to show that these men and women of Hebrews xi had not faith in the coming of the Christ and His sacrificial work, indeed the Cross and its wonderful work is not once mentioned, but they had faith in the triumph of righteousness. Abel's faith was in the triumph of righteousness; Enoch's faith was the same; the faith of Noah was confidence in the ultimate triumph of righteousness, and after a few more similar statements the preacher proceeds:

"I need not insult your intelligence by arguing what I will now state. These are the very things our boys and men believed in, as they went forth, the triumph of righteousness; the setting up in this world of a better order—the order that harmonizes with the will of God and God's faithfulness to His covenant. So they went. Such was their faith. They went as heroically as went Abram, as purely as went Enoch, as splendidly as marched Abel. They went out not knowing whither they went, not caring, save that they followed the gleam, marched to the light. That was their faith, the victory of righteousness, the setting up in the world of a better order; and the quiet, glad, merry certainty, that God cannot be defeated.

"And so they went, these boys of yours. They saw the better Britain, the finer world, and all the visions created by your training, fathers and mothers, and created by their relationship with the Christian church. Sometimes it may be you wondered whether they really had an idea of the greatness of these things, for they went on with their pay and work, without talking much of them. But when there arose in human history a monster from the pit of hell threatening these promises of God, they laid aside the weights, and I saw them march, and you saw them march. What matters it, that instead of singing 'Onward Christian Soldiers' they happened to sing 'It's a Long Way to Tipperary.' They were saluting the Flag! They were saluting the promises of God! They were handing in their allegiance to a Divine purpose!"

His language is unmistakably clear. He teacheth that all who join in the war and went forth to battle are just as righteous as Abel, Enoch, Noah and Abraham were. Hundreds of thousands had absolutely no faith in the Person of our Lord, knew Him not as their

Saviour, rejected the Gospel of His Grace, were not washed in that precious blood. But that is not mentioned by this preacher. They died in a righteous cause, to make the world better and that is enough!

And now let us listen again to this preacher and hear from his own lips that our conclusions are correct:

“Finally I pray you never forget that THEIR DEATH (Capitals ours) admitted them to perfect fellowship with God, through suffering and into joy, but into far more joy, into continued service.”

Here we have it! Not the death of Christ, not His Work on the cross, which so many thousands who died on the battlefield rejected, but THEIR DEATH—the death on the field—admitted them into perfect fellowship with God. Not the sufferings of the Just One who died for the unjust, but their own suffering! It is the old lie of the pit! It is the lie of Islam and other heathen religions.

We were astonished beyond measure when we read these words and found that the sermon is published and widely circulated by the association with which Dr. Morgan is connected. We do not believe that Mr. Morgan really holds this wicked doctrine; yet here are his words. We wrote him a letter asking for an explanation. He ignored our request completely and never replied to our queries. But from other sources we learn that the sermon was preached as a memorial of some 70 members of his church who died in the war. This does not alter the case. Being members of “his church” does not mean that they were true believers. The sermon does not mention the fact that they were true believers. The death of Christ is not mentioned once as being the only means of salvation, but instead Dr. Morgan says, “Their death admitted them to perfect fellowship with God, through suffering.”

What makes this case still more serious is the fact that Mr. Morgan has refused to qualify these statements.

Before us is a letter from a reliable business man in Great Britain from which we quote:

“I have drawn Mr. Morgan’s attention to what I, and a great many others, consider as dangerous and unscriptural doctrines,

but his excuse is that it refers only to certain members of his church.

I suggested to him that he might qualify the booklet by making a statement to this effect therein, but this he definitely refuseth to do, and still allows it to be sold for broadcast distribution. His attitude thereon, coupled with his proved unsoundness on eternal punishment, calls for a note of warning, in view of his projected visit to your country."

This is not the only letter we have received from Great Britain. Hundreds of Christians are deeply concerned about this matter and the utterances of this widely known preacher. We have had their appeals to say something in our pages. To this we might add that the printed sermon of Dr. Morgan was submitted by us to some 20 brethren, Bible teachers and professional men and others. They all condemned it and urged the Editor to call the attention of God's people to this matter.

Besides this the preacher makes another bold and wicked statement:

"They rest from labor, but not from service. Their works accompany them. What service can they render? I do not know, I cannot tell. Of one thing I am assured, that they are **servicing in intercession**; that as He, their great Commander and Leader, Jesus the Lord, maketh intercession, they also with Him are interceding."

A thousand times NO! There is but ONE Mediator and Intercessor in Glory and that is our Blessed Lord, whose finished work this preacher does not mention at all.

If it were true that the soldiers who have died on the battlefields are servicing in intercession, we believe that many people would prefer the Virgin Mary, the Saints and the martyrs to make intercession for them than the dead soldiers. This is very bad and unsound teaching, which every true believer condemns. Besides, it has in it the flavor of Spiritism as it is now advocated throughout the English speaking world by the demon-begotten books of Conan Doyle and others.

And here is still another quotation from the sermon:

"Finally let me say a few words about the transfiguration which this faith produces. I remark in the first place that this faith transfigures the apparent failure. Apparent failure? Yes, for that thought lurks in the phrase, I have so often re-

peated, 'not having received.' Now, let us keep ourselves to our own, these boys of ours. I suppose I am right in saying, I think I am right in saying, that the majority of them had gone before the armistice was signed. In that sense 'they died, not having received.'

This kind of an exposition is unworthy of a new graduate of a theological seminary. Hebrews xi says that the men of faith died not having received the promise. He leaves out the promise, which is Christ, and applies it to the signing of the armistice.

We sent the sermon to our friend, Dr. Mark A. Matthews, of Seattle, who had a legal training. We wanted to be sure that we had not misunderstood the sermon. Dr. Matthews after reading it makes three points:

1. He takes the text out of its true meaning. 2. He teaches that supreme sacrifice on the battlefield was sufficient to save, which is absolutely false. 3. He says that the dead soldiers are making intercession, which is false. There is only **one** person in heaven making intercession.

In our letter to Dr. Morgan we told him we did not believe that he denied the eternal and conscious punishment of the wicked, though the accusation that he does seems to be made in many quarters. We begged him to clear up this matter. But he has not done so.

We would rather not have touched this matter but inasmuch as Mr. Morgan intends to take up Bible teaching in this country and so many have urged us to speak of it, as well as after prayer, we felt compelled to lay it before God's people. We sincerely hope that Dr. Morgan will retract these statements, qualify what he says about soldiers dying on the battlefield, and above all will be kind enough and tell the Christian people if he believes what the Bible teaches, the eternal and conscious punishment of the unsaved, or does he believe in a second chance, in annihilation or some other unscriptural theory.



A Fire Our readers remember the editorial of a few months ago concerning the new community church in New York City which welcomes pagans and Mohammedans and rejects

every form of fundamental doctrine of true Christianity. This "church," where the Unitarian, Robert Collyer, used to preach, is only three blocks from our office. One morning as we passed, we found that it had been completely burned out; everything inside was wrecked, and only the walls standing.

It happened the previous afternoon in broad daylight. A service was in progress. A little flame was seen at the big organ. In less than no time the whole thing blazed up, and though the Fire Department, the best in the world, was on the spot at once, they could do nothing.

But there is another fire coming. The material for this fire is here all stored up for that day of fire and burning. The stubbles of Criticism, new theology cults, Christ and truth-denying systems, will all be swept away by that fire. The tares are being beautifully bundled together in these days, in federations, brotherhoods, all kinds of movements which ignore the Christ of the Cross, the coming King. They are thus together for the burning. The fire which will end the apostasy comes when He appears in glory. He comes with flaming fire, rendering vengeance to them that know not God and to them that obey not the Gospel of our Lord Jesus Christ (2 Thess. i:8).



**Trying It
Once More**

Undaunted by the tragic experience of five years ago, when the first International Congress of the Church Peace Union, which met in the city of Constance in Southern Germany in August, 1914, which was completely blasted by the outbreak of the war, eight prominent American preachers sailed for Europe this fall. They are going to have another conference and still hope that success will attend their deliberations so that universal peace may be established. But it is an idle dream. Peace cannot be secured in this way. Their efforts will fail just as much as they did five years ago when some of these delegates have to run for their lives

in order to escape. The world is full of war. Whoever speaks that peace is here does not know what he is talking about. And it will be a question of time only when another war is going to break out again.



Mr. Lloyd George, Premier of Great Britain, made recently a great public utterance concerning present world conditions. We quote it herewith.

What does the new world mean? What was the old world like? It was a world where toil for myriads of honest workers, men and women, purchased nothing better than squalor, penury, anxiety, wretchedness; a world scarred by slums, disgraced by sweating, where unemployment, through the vicissitudes of industry, brought despair to multitudes of humble homes; a world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness.

If we renew the lease of that world we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay, we shall store up retribution for ourselves and our children.

The old world must and will come to an end. No effort can shore it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin.

It should be the sublime duty of all, without thought of partisanship, to help in the building up of the new world, where labor shall have its just reward and indolence alone shall suffer want.

It is a great truth which Mr. George has spoken, "The old world must and will come to an end." Of course not the world, the physical world itself, but the age in which we are living. It must and will come to an end. The Word of God says so. And equally true it is, a new world is coming, another age will dawn. It will be an age in which penury, wretchedness, slums, wants, crimes, injustice, wars and all the other evils of the present age will be banished. Mr. George also is right when he says about the old world, "No effort can shore it up much longer." The old age is doomed. It is a dying age.

But he is wrong when he thinks that the new age of righteousness, peace and prosperity can be brought about and built up by the efforts of man. It cannot. It takes another

power than the power of man to make a new world. It takes the power of God to bring in the change and to establish righteousness upon this globe, so that righteousness will reign.

Oh, if Mr. Lloyd George, who is a Christian, as we are told, would only turn to the Book, what help and light he and the other good men who labor so zealously for the good of men would get. The Word of God tells us "the old world must and will come to an end," and that an age of righteousness will follow. It is from the Bible the world gets its hope of a better day for the race. But the Bible tells us more. It tells us how and when this present evil world-age will end. It tells us how the new world-age will be brought about. The new age, that promised age of righteousness and peace, will be brought about through the personal Return of our Lord Jesus Christ and His reign as King of kings over the nations of the earth. This is the only way it can come. All effort of men to make the age better, to change the present age into the promised new age will end in failure.

Oh, that men would be wise and listen to the Word of the Lord! The signs increase which tell us that the predicted age-ending is at hand. The sky is red and lowering; foul weather is coming. The storm of lawlessness, anarchy and apostasy is brewing. The final conflict looms up. And afterward He who will speak His majestic "Peace! Be still!" The new day will dawn with His Coming, the day when the shadows flee away.



We have in our possession a German volume entitled, "Doctor Martin Luther's intensely curious prophecies, collected thirty years after his death in the year 1576, by Johannes Lapaeus." It is very interesting indeed. One could not expect a deep knowledge of the Word of Prophecy from Luther. The recovery of truth through the energy of the Holy Spirit was in degrees and it was reserved to other mighty men of God, whose names are but little known, to show forth from the Scripture of Truth the blessed Hope and the coming of the Lord to establish His glorious kingdom on this earth. Luther shared the belief

of the other reformers that the Pope is the Antichrist and that when the Lord comes it means the end of the world, followed by a new earth and new heaven. However, he believed in the personal and visible second coming of Christ. He also believed that the return of the Lord will bring the blessed and glorious redemption for God's people. But what is most interesting is the fact that Dr. Martin Luther knew nothing of the prevailing present day optimism, that the age is improving and bound to end in righteousness. The quotations contained in the above-mentioned volume of 336 pages are all full of warning that apostasy, departure from God, rejection of truth, worldiness, crimes and immoralities will increase till the end comes. In these things he saw the signs of the approaching day.



**Three Times
a Day** "He kneeled upon his knees three times a day, and prayed, and gave thanks before His God" (Dan. vi:10). Beautiful sight! this white-haired old man, the great Prime Minister of the Empire of Darius—Daniel, the man greatly beloved, with windows open towards Jerusalem, bending his knees three times a day! How often do we kneel a day in His presence, looking not towards an earthly Jerusalem, but upward to the Father's house where He is? Though Daniel's visions were great, how much greater is the vision of grace and glory which is our blessed portion in Christ. Should we not be greater worshippers than Daniel and kneel often seeking His face? How much we neglect after all the greatest and most blessed privilege we have on earth. How easy it is to become slack in secret prayer! All about us in life today tends that way. Yet never was the need of prayer greater than today. And the possibilities!

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, Arise!
To dying captives, bound in chains of night;
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer.

The Printer's Strike and "Our Hope." A big strike was enacted in New York among compositors and pressmen which paralyzed the printing trade of New York completely. We were about ready to finish the November number of "Our Hope" when the strike began. It was therefore impossible for us to print the November issue.

This large number includes the November issue, and as our readers will notice, is dated December. This we had to do on account of the Postal law. The S. S. lessons for November and December and also the Scriptural Calendar; for both months are in this edition. The Scripture Calendar for December is one which 12 years ago Mrs. Needham furnished.

This double number is of great interest and as there will be no doubt a widespread demand for it we had an extra large edition printed. Single copies are 20 cents and two dollars per dozen, postage prepaid. All our readers received a circular explaining the situation and also an advance sheet containing the special offers which are printed in the current issue. We paid several hundred dollars in doing this. May we then urge our friends to help us as much as they can in these critical days.

We do not advance the subscription price of the magazine. But if our friends in renewing will send in some extra as so many did last winter we shall appreciate it greatly.

"Our Hope," we are grateful to say, is being used increasingly all over the English speaking world and we hope the day may soon come when we can send out at least 25,000 copies every month if not more. In helping us in this work and sending in subscriptions you will do definite work for the truth of God and He will not forget your labor of love.



The Work "His Riches" Does. The stirring Gospel message is constantly used in the salvation of souls and in the edification of believers. Nearly half a million copies have been put into circulation since it was first printed. Hundreds of letters have been

received by us telling of the blessing it has brought. It will soon be re-published in the Russian language in connection with definite Gospel work among the Russian people. We are deeply interested in the work of our friend, Mr. G. Petre-levitch Raud, of Russia, is planning to do. "His Riches" is widely circulated in Spanish. We have the French edition also. There is a marvellous field right in New England. All through Maine, Massachusetts, New Hampshire, etc., live many thousands of French speaking people. If you want to give them out send for some. We also promised Mr. Ralph Norton a special edition for Belgium. Then we have the Italian translation under way. The pamphlet has been published in Scandinavian in Copenhagen. It will also be published in the Bohemian language this winter. This booklet which exalts the Lord Jesus Christ, His finished work and the glorious Gospel, will be more and more honored by the Spirit of God we fully believe. In this way we can do real Gospel work among the foreigners and our friends can be partakers in it also. Pray for this good work and help in it.



It will be 20 years in January since we started our monthly meetings in Boston. **Prophetic Conference in Boston, Mass.** The first meetings were held in the form of a Bible Conference in 1900 and the speakers were Dr. C. I. Scofield and the Editor. The Conference was made possible through the fellowship of two New York brethren, Mr. Francis E. Fitch, now with the Lord, and Mr. Alwyn Ball, Jr. Since then we have carried on these meetings every month during the fall, winter and early Spring. They have been wonderfully blest by our Lord with a constantly increasing attendance.

We have now planned a Prophetic Bible Conference for Boston and New England to be held in the main auditorium of the Park Street Congregational Church, corner of Park and Tremont Streets, January 19, 20, 21 and 22. We shall have two sessions daily, beginning Monday afternoon, January 19th, at 2.30. The evening sessions will meet at 7.30. The Park Street Church auditorium can accom-

modate about 1,800 and we expect to have it filled in each session. The speakers will be: Prof. W. H. Griffith Thomas, Ford C. Ottman and A. C. Gaebelein. All our New England readers will receive complete programs. If other friends desire to attend and want programs they may address the office of "Our Hope." Pray for the Conference. There is no more needy place than Boston, so filled with Demon cults. But God is able and Prayer does things. So pray!

Special offers. We call attention to the special offers printed on the three cover pages of this issue. Please make use of them at once and send in your orders. Also send at once for the "Our Hope" Calendar for 1920. It is the same as the *Cheering Words Calendar*. Price, 50 cents.

In Scandivavian. Our Scandinavian readers will be pleased to know that His Riches has been published in that language. Several thousand have been ordered by us from Copenhagen. Write us if you are interested in this translation. It ought to be very widely circulated in this country.

Our Oral Ministry. Again we praise the Lord for all His kindness and blessing in sustaining us in the work into which He has called us. Each time we go forth in His worthy Name to exalt Him and His Word in ministering unto His people we are ourselves refreshed and helped. We love the work with all our being. In Pawtucket, R. I., we had splendid meetings in the Park Place Congregational Church. We shall probably continue to hold a monthly meeting there on each first Friday of the month. All our readers in Pawtucket, Providence and vicinity will be notified.

The Boston monthly meetings started with fine audiences in the Park Street Church. This is the 20th season in which we hold these services. In Rochester, N. H., First Methodist Church we also had a season of blessing. We cannot say anything about the Bible Study Campaign in Winnipeg which will last three weeks. The big Walker Theatre is being used on Lord's Day.

We also call the attention of our readers to the Albany, N. Y., Bible Conference, November 16-19.

It is impossible to publish our other dates definitely as they are subject to change. But we again request our readers to hold us up in prayer.

His Last Song.

A nurse in a Glasgow hospital is responsible for the following pathetic story. A man came into the institution for an operation upon his tongue. In reply to his inquiries concerning the future, the surgeon told him that he would probably be able to speak with sufficient plainness to make himself understood, but he would never sing again. Whereupon the sufferer said that if that were the case, he must have one more song before his tongue was touched. In the presence of doctors and nurses he burst forth with Cowper's well-known hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

The man concluded thus:

"Soon in a nobler, sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave."

The chloroform was administered, and the operation was performed, but the man never recovered from the ordeal. His song proved to be his last on earth.

Beloved reader, suffer us to earnestly plead with you. If you were placed in like critical circumstances, could you sing with equal delight of the Savior and of His precious blood? Would the possibility of death fill you with terror, or could you contemplate it with perfect peace?

"It is appointed unto men once to die, but after this the judgment." So Heb. ix:27 solemnly declares. This is the portion of man as the fruit of sin. The consciousness of guilt makes men afraid to die; the judgment which lies beyond death being too awful to face. But the passage just quoted continues thus: "So Christ was once offered to bear the sins of many." Those who claim an interest in Christ's great sacrifice, and who put themselves down in faith amongst the "many" are pardoned and saved for evermore.

Why should not *you* be pardoned and saved? Why

should you miss the blessing which so many others are enjoying? Why should you fear to meet God while we who thus appeal to you could sing with rapture at the thought of being called forthwith to meet Him? Make our Savior you Savior, we entreat you, and do it to-day.



Salvation.

(1) The grace of God—His free sovereign favor, is the source from whence salvation flows—salvation in all the length, breadth, height and depth of that most precious word—salvation which stretches, like a golden chain, from the bosom of God, down to the very deepest depths of the sinner's guilty and ruined condition, and back again to the throne of God—meets all the sinner's necessities, overlaps the whole of the saint's history, and glorifies God in the highest possible manner.

(2) Then, in the second place, the Person of Christ and His finished work are the **only** channel through which salvation can possibly flow to the lost and guilty sinner. It is not the church and her sacraments, religion and its rites and ceremonies, man or his doings in any shape or form. It is the death and resurrection of Christ. "He died for our sins, was buried, and rose again the third day." This was the gospel which Paul preached, by which the Corinthians were saved, and the apostle declares, with solemn emphasis, "If any man preach any other gospel, let him be accursed." Tremendous words for this our day!

(3) But, thirdly, the authority on which we receive the salvation is the testimony of the Holy Ghost in scripture. It is "according to the scriptures." This is a most solid and comforting truth. It is not a question of feelings or experiences or evidences; it is a simple question of faith in God's Word wrought in the heart by God's Spirit.

My soul, what a precious salvation,
Thy Saviour has purchased for thee!
O yield Him thy heart's adoration,
For none is so worthy as He.
He sought thee, when thou wast pursuing

1 Pet. i. 10.
Heb. ix. 12.
Ps. xlv. 11.
Rev. v. 1-14.
Luke xix. 10.

The road that leads downward to hell;
Arrested thee, saved thee from ruin,
That thou in His glory mightst dwell.

Matt. vii. 13.
Titus iii. 5.
Col. iii. 4.

O! tell through the breadth of creation,
That Jesus the Saviour has come,
To secure an eternal salvation,
A rest, and a heavenly home.
Tell him that is aged and wrinkled,
Whose locks have grown hoary in sin,
There's enough in the blood that was sprinkled,
To make **Full Atonement** for him.

Mark xvi. 15.
1 Tim. i. 15.
Heb. v. 9.
2 Cor. v. 1.
Job xxxii. 9.
Isa. lxxv. 20.
Heb. xii. 24.
1 John i. 7.

Tell him that's grown hard in rebellion,
That Jesus entreats him to come;
Tell also the thoughtless and gay one,
Tell all, that for all there is room.
Yea, tell them, without an exception,
"Whoever believeth shall live."
Though guilt may have stained every action,
"The blood of the Lamb" cries "forgive."

Prov. xxi. 29.
2 Cor. v. 20.
Ps. 1. 22.
Luke xiv. 22.
Rev. xxii. 17.
John iii. 16.
Isa. i. 18.
Eph. i. 7.

It speaks to the conscience that's troubled,
And tells of forgiveness of sin,
Yea, tells of a pardon that's doubled,
Of cleansing without and within.
It tells (my soul, hear it with wonder),
That He who could punish for sin,
That He who could crush with His thunder,
Laid down His own life to redeem.

Heb. ix. 13.
Acts xiii. 38.
Isa. xl. 2.
Heb. x. 22.
Isa. lii. 14.
Isa. xxvi. 21.
2 Thess. i. 7.
1 John iii. 16.

It tells that God's wrath and just vengeance,
(Man's only desert), fell on Him,
It tells of the sinner made righteous
That for him was the **Just One** made sin.
It speaks to the sinner forgiven,
And quells all his deadliest foes,
'Tis seen by his Father in heaven,
And mercy unceasingly flows.

Eph. v. 6.
Isa. liii. 5, 6.
Rom. v. 19.
2 Cor. v. 21.
Luke xxii. 20.
Rev. xii. 11.
Ex. xii. 13.
Ps. cxxxvi. 10.

Receive this free mercy, receive it,
No money, no price He demands;
The God of all grace loves to give it,
Accept then the gift at His hands:
And taste of that precious salvation
Which Jesus has bought with His blood,
Yield Him thy full heart's adoration,
Who only is Saviour and God.

Acts x. 43.
Isa. lv. 1.
Micah vii. 18.
Rom. vi. 2.
Ps. xxxiv. 8.
Rev. i. 5, 6.
Luke xxiv. 52.
Jude 24, 25.

The Gospel of John

CHAPTER II.

(The Pressroom lost our manuscript giving the last portion of Chapter I. We shall print it later.)

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (I-II)

It was probably the third day after Nathanael had believed on the Lord as the Son of God and the King of Israel, when the marriage in Cana of Galilee took place. But there is another meaning to this third day, which we point out in our exposition. From chapter XXI:2 we learn that Nathanael was of Cana, a small place not very far from Nazareth; possibly our Lord visited this place on the invitation of the new disciple. Whose marriage it was which took place in Cana we do not know for there is nothing said about it. Wicked Mormonism teaches that it was the marriage of our Lord! But the mother of Jesus was there and Jesus was called, and His disciples to the marriage. By accepting the

invitation to attend this marriage, a feast of joy and gladness, our Lord fully endorsed what He Himself as the Creator had instituted. For it was He who said, "It is not good that the man should be alone; I will make him an help meet for him" (Genesis II:18). And the first Adam and his bride are types of the second Man and the church, like Eve of the body of the man and his bride as well. And now the marriage relation on true Christian ground is a precious symbol of Christ and the church. (Ephesians V.) How contradictory are the miserable inventions of Romanism on this point. The Romish church on the one hand decries marriage, speaks of it as fleshly and imperfect, and then advocates celibacy. On the other hand Rome has made marriage a sacrament, because the Lord Jesus attended this wedding feast. That there should be such perversions as to the divinely instituted state of matrimony was foreseen by the Holy Spirit, for we read in I Timothy IV:3, "Forbidding to marry and commanding to abstain from meats which God has created to be received with thanksgiving of them which we believe and know the truth." This prophecy has found its fulfillment in the Romish church.

And when they wanted wine at the marriage, His mother, who seemed to have been at home in the place where the marriage took place, said to Him, "They have no wine." Why did she say this and appeal thus to Him? Different answers have been given. Luther's comment is as follows: "Mary thinks He is so good and gracious, that it needs no petition; I will only inform Him what is wanting, and He Himself will do more than we can ask." Others like Bengel suggest that it was a hint from her that He and His disciples might withdraw and not embarrass the host. But that seems unreasonable. Mary knew who He was. She knew that He is the incarnate Son of God whom, as to His human body, she conceived by the Holy Spirit, and though He had not yet worked miracles and manifested His power and His Glory, she believed that He could supply all the need at that feast. And He fully understood what was in her heart, what she meant, that she tried to induce Him to act. Would He then, the infallible Son of God, take his orders from His mother? He at once utters a word of reproof. "Woman

what have I to do with thee? Mine hour is not yet come!" Romanists have tried hard to explain away this word of correction but they have all failed in doing it. The rebuke shows her error, her mistake. He did not want her to interfere with His Work. Well saith Bishop Ryle, "She erred here, perhaps from an affectionate desire to bring honor to her Son, as she erred on other occasions. The words were meant to remind her that she must henceforth leave our Lord to choose His own times and modes of acting. The season of subjection to her and to Joseph was over. The season of His public ministry had at length begun. In carrying on that ministry, she must not presume to suggest to Him. The utter contrariety of this verse to the teaching of the Roman Catholic Church about the Virgin Mary is too palpable to be explained away. She was not without error and sin, as Roman writers have dared to assert, and was not meant to be prayed to and adored. If our Lord would not allow His mother even to suggest to Him the working of a miracle, we may well suppose that all Roman Catholic prayers to the Virgin Mary, and especially prayers entreating her to "command her Son" are most offensive and blasphemous in His eyes.

And Mary accepted the reproof and spoke a word which shows her submission, "Whatsoever He saith unto you She tried to command Him and now she urges the servants to do whatsoever *He* saith. It might be called the "commandment of Mary" and be pointed out to Romanists, in helping them to see the true Gospel.

Then He speaks. The six water-pots are filled at His command with water to the brim. He commands again to draw out and to bring it to the governor of the feast. He tasted what was offered unto him and found that the liquid which He tasted was not water, nor water and wine mixed, but pure and excellent wine. He then told the bridegroom that he had kept the good wine till the last, contrary to the usual custom of serving the best wine first and the worst wine last.

It was a miracle. While in the previous chapter our Lord manifested His Divine Omniscience, here He re-

veals Himself as the Omnipotent Creator. The Creator's power was needed to accomplish what was done in the twinkling of an eye. He needed no grapes, no mellowing process, nothing whatever. His power made the wine, and thus in the beginning of miracles He manifested forth His Glory. In the previous chapter we read that the Law was given by Moses, but Grace and Truth came by Jesus Christ. Moses' first miracle was the turning of water into blood, typical of the ministration of the law unto death; and our Lord's first miracle was turning water into wine, typical of the joy and the ministration of Grace. Wine is the symbol of joy and gladness; surely His Love is better than wine. It is the emblem of His own precious blood which He gave on the Cross, when He was poured out like water. And He keeps the good wine last. How different from the world! It gives that which man esteems good first, and then the bitterness and disappointment. His people have tribulation in the world, from which His grace saved them, but in it all the real joy and peace which comes in believing. And finally there comes a day, the day of His Coming, when we shall see Him as He is, and then we shall find out how true it is, "Thou hast kept the good wine until now!" What joy and glory, then, when we shall drink anew with Him in His own presence!

And what is the dispensational application of this first miracle? Let us remember that the marriage was on the third day. We believe this third day relates to the two days marked off in the first chapter of this Gospel. As we pointed out on that first day, the two disciples followed the Lord and dwelled with Him, a blessed type of the church and what is going on throughout this age—the preaching of the message, Behold the Lamb of God and the gathering of His Church around Himself. Then the second day, on which Nathanael believed, the type of the Jewish remnant. The third day brings us to the consummation when Israel is restored to her former relationship with the Lord, when they will be received back. It is the day of which Hosea so beautifully writes when he records Israel's future confession, "After two days will He revive us, in the third day He will raise us up and we shall live

in His sight." (Hosea vi:1-3.) The mother of Jesus, who is at the feast, typifies Israel; the disciples who come with the Lord represent the church-saints, with whom He comes when Israel's time of blessing and glory has come. The marriage here must not be identified with the marriage of the Lamb in Revelation xix. Some apply that marriage scene also to Israel, and make the Lamb's wife the reinstated Israel. But the marriage in Revelation xix takes place *in heaven* and not on earth; it is the Church which, symbolically speaking, becomes the Lamb's wife. The marriage of Israel takes place on earth and is an earthly scene of glory.

And up to now His hour is not yet come. But all is waiting for that third day. When it comes the sad, deplorable history of Israel and mankind will be reversed. The best wine will then be given, and it will not fail when *He is upon the Throne*. And let us note it will be the beginning of miracles, the manifestation of His Glory. What glory will then follow! Yet the whole earth will be filled with His Glory.

(To be continued, God willing.)

Studies in Isaiah.

By F. C. JENNINGS.

Chapter XIV. ..

"Lucifer": the King of Babylon.

This brings us to a chapter of deep interest, even though we cannot claim for ourselves the name of "Jacob", as the prophet here uses it. But we shall find it increasingly impossible to look upon these prophecies as fully satisfied in the historical persons or events of the past: these may, and do give us that "pattern" of unseen things with which we are more personally concerned; and in this doubtless consists principally their practical value for us. Of what worth, comparatively, would the 22nd, 45th and 72nd Psalm be if we did not see, through

David, the sorrows, dignities and triumphs of David's greater Son? So in our chapter, we may indeed see the literal historical king of Babylon; but petty Belshazzar, or even Nebuchadnezzar, must quickly fade from our sight, and, **through** him, we shall discern another, and a far more portentous figure, even him who to this very day is Prince of this world, the great adversary of mankind, the highest Intelligence that God created. Here, under these human shadows, we may learn his name by creation, his sin, his fall, and his doom; but even as we may become intelligent in these wonderful truths, may we ever bear in mind that the intelligence that does not lead us to the feet of our Lord in adoration is of comparatively little worth and may be indeed very dangerous (1 Cor. viii:1).

Israel expects no rapture. No deliverance shall there be for her save by the revelation of the righteous judgment of God in the destruction, from the earth, of her oppressors. What wonder, then, that her prayer ever is for the execution of that sentence, whilst ours, who expect to leave the world to our oppressors, is for mercy upon them. It is with Israel we have here to do, and I paraphrase keeping as close to the literal as I can to give the sense:

- 1: The Lord shall have mercy on Jacob,
And again shall make choice of Israël—
Shall settle them in their own land;
Where the stranger shall join himself to them,
And cleave to the people of Jacob.
- 2: Back to their own place (and homeland)
Shall they be brought by the Gentiles,
Who then become servants of Israel
And held as bondmen and handmaids
 In the land of Jehovah.
Thus shall they take them captive
Whose captives they themselves had been;
Thus shall rule over their rulers.

A little remnant of a few thousand Jews *did* return from Babylon in the day of Ezra and Nehemiah, but it is absolutely impossible to be satisfied with that as a final fulfilment of this promise, for, far from leading their captors in captivity, they confessed themselves to be servants still: "*For we are*

bondmen,” says Ezra (chap. ix: 9 R. V.), and “*Behold we are servants this day,*” says Nehemiah (chap. ix:36); who then can possibly claim that the promise that they should **not** be bondmen was fulfilled when they *were*. Nor can any time be found, between that and this, that has seen any fulfilment at all—it **must** await this then in the future—surely it must, for neither Jew nor Christian can be finally blessed save by the very Presence of the Lord Jesus.

- 3: And in the day when Jehovah shall rest thee—
Give thee ease from thy sorrow, thy fear and thy toil,
In the which thine oppressors have made thee to serve.
- 4: This is the song thou shalt raise over Babel—
Chanting in triumph* over her king:
“How hath the oppressor ceased!
The place of torture ceased!
- 5: Jehovah hath broken the rod of the wicked—
(Jehovah hath broken) the sceptre of rulers:
- 6: He that smote people with strokes without ceasing—
He that ruled over the nations in anger,
With persecution that none did restrain, ‡
(Jehovah hath broken).
- 7: The whole earth now is at rest and is quiet—
Breaks forth into jubilant singing.
- 8: Even the cypresses joy at thy fall,
Lebanon’s cedars (are saying)
“Since thou art laid low we are safe;
No woodman his axe lifts against us.”

Thus is Israel’s joy at the fall of her enemy celebrated. Their oppressor has come to a sudden end: the place in which they had been tortured has ceased to exist, and now the whole earth is flooded with—not an armed truce—but genuine peace. But the poet follows the fallen one into the Underworld.

- 9: “Sh’ohl beneath shakes with excitement—
Springs at they coming to meet thee—

*Heb.: *mashal*, i. e., “figurative language, hence poetry generally and any artistic composition that is piquant in character, so that the idea of satire or defiance may easily be associated with it as in this passage.”
—Del.

‡A doubtful line: I have followed the R. V. and Del.

OUR HOPE

Thrown into tumult the Shades, † are.
Who when on earth were its leaders. †

10: From their throne-seats now do they spring—
All of them answer and cry to thee:
“Art *thou* become feeble as we!
Art *thou* become like unto us!”

We must most surely not assume with some, that we have here a simple prosaic revelation of the world of the dead, any more than that in the previous verse we are told, with prosaic literalness, that the trees talk. In both cases the language is intensely poetical, and yet nothing could more graphically bring before our minds the height from which this King of Babylon had fallen, and the depth to which that fall had taken him. The poet-prophet pictures his entry into the unseen world of disembodied spirits, called “Sh’ohl.”* As he enters, the whole concourse of those who have preceded him are pictured as thrilled with excitement, the royal Shades (for they are assumed to retain the same dignity as they enjoyed on earth) spring from their thrones with a cry of astonishment—“What! Is it possible that **thou** art become as weak and powerless as we? It is incredible!”

Then the original chorus resumes the taunting chant:

11: “Brought low to Sh’ohl thy pomp!
Low now the sound of thy harp-strings!
Maggots beneath thee thy couch!
The worms alone are thy covering!

†Lit.: “He-goats” that go before the flock.

†Shades, from a word meaning “to be weak,” “since the life of the Shades is only the **shadow** of a life.”—Del.

*Usually taken to be from **shahal** “to ask,” either because that place is constantly demanding fresh victims, being one of the four things that never say “Enough!” (Prov. xxx:15-16); or because it takes from those who still live all knowledge of their deceased friends, and it is they who ask, and ask—and ever ask in vain as to *where* those who have thus gone are—as Job xiv:10. “Man dies and wastes away, he giveth up the ghost and *where is he?*” To these never ceasing questions there is absolutely no answer till the Lord Jesus Christ, the Son of the living God, brings life and immortality to light. The Greek equivalent is **Hades**—meaning “The unseen.” “The analogy between Hades and Sh’ohl is thus perfect. In the former it is the **eye** peering into the dark; in the latter it is the **ear** intently listening to the silence. Both give rise to the same question: “Where is he? Whither has he gone?”—From note of Dr. Taylor Lewis in Lange’s Genesis.

- 12: How art thou fallen from heaven,
O Day-Star, son of the dawning!
How art thou hurled to the earth,
Thou who didst throw down the nations!
- 13: For thou hast said in thine heart—
‘I will mount up to the heavens,
I will exalt my throne
Above the stars of God—
Sit down on the gathering-mount—
On the highest height* of the north.
- 14: Above the cloud-heights I’ll rise
Will make myself like the Most-High.
- 15: Nay, to Sh’ohl thou shalt go:
To the deepest depth* of the pit.”

No one could surely suppose that the entry of weak, dissolute Belshazzar † could be pictured as causing any such commotion as this. Let one be as literal as one will, one is at least compelled to lose sight of the **person**, and see only *the King*—the ruler of the world. But if Belshazzar must thus disappear in person, and be seen only as the world-ruler, may not that world-ruler himself be only the representative of another “ruler of this world,” upon whose person and dignity our N. T. Scriptures throw their clearer light. As in the mysterious **tziim** and **ochim** of the previous chapter we discerned those unclean demons that shall be inhabitants of fallen Babylon, why, in the fallen King of that fallen Babylon may we not discern the prince of those demons, whom we know as the devil, the king of all the children of pride, who shall be brought low?

But so important is this—so closely linked even by the most striking contrasts with the path of our divine Lord, that we cannot pass it over without considering the very words used, patiently and carefully; and while I am well aware of the

*The word rendered in our A. V. in both these verses “sides” carries with it the idea of “extremity” in whatever direction it may be. Its first occurrence evidences this Gen. xlix:13, “His border (that is, the limit of his lot) shall be unto Zidon.” Here, this proud one aimed at the extreme of self-exaltation; his doom is to be cast down to the extreme of humiliation. Cont.: Phil. ii:5-10.

†Commentators, apparently recognizing this, substitute Nebuchadnezzar, but the Jews were not delivered at all in *his* reign.

need of the utmost caution, lest the working of the mind take the place of the teaching of the Spirit, yet caution may go too far, and become a refusal to be led of that Spirit.

V. 11. I have felt compelled to leave the word **Sh'ohl** untranslated, for I know of no exact English equivalent. Its etymology I have given at foot, and this tells us that it is a word that recognizes both the intuitive knowledge in man that there is a continuance of being after death, and at the same time his ignorance of the place and condition of that continuance—an ignorance that cries with agony for light. One thing is sure, death is, for him, *not* the end. The grave takes the body; but the body is not the whole of man. There is something that the grave does not take. His reason, apart from any divine revelation, rebels against the thought of there being no radical distinction between himself and his dog. But where then does that immaterial—that responsible—part of himself that survives the dissolution of his body, go? Where? To the place that, on the one hand, gives no answer to this agonized question of human affections—to the place that, on the other, is ever demanding fresh victims. It is the place on which no clear light of revelation had dawned in the O. T., and thus even to the most righteous of men it was “the land of darkness and shadow of death, a land of darkness as of darkness itself and where the light is as darkness” (Job x). This is **Sh'ohl**, the “underworld,” the region of the unclothed spirits of the departed, irrespective altogether of their character, relation to God, or final destiny. God be praised that the resurrection of Jesus has thrown so clear a beam of light on that darkness, that for the believer in Him it has been dispelled, and **Sho'hl** or **Hades** is no longer the “undiscovered country from whose bourne no traveller returns,” for One Traveller has returned, filled its once dark chambers with the warmth of the love that took Him there; with the light of a sure hope, for it could not retain Him, and in that light we see death to be the introduction to Paradise, to be “with Christ”—“at home”—“far better”.

The everlasting question, “Man dies, and where is he?” of Job. xiv is thus answered now for the penitent believer in the Lord Jesus.

In verse 12 this “King of *Babylon*”: King over “Confusion”

and so "Prince of this world" has a distinct name given him which is very literally rendered: "Bright-shining one, son of the dawn," and the last is simply a poetical term for the morning star, and thus the whole is a very close parallel to "Bright Morning Star."

Here then is a name at least worthy of being given as expressing the person of him who "sealed up the sum" of creature-perfection, "full of wisdom, perfect in beauty" (Ezek. xxviii). When bearing this name he does not "*transform* himself into an angel of light"—for he is that by creation.

As surely then as students of Scripture have seen him now called Satan behind the King of Tyre in Ezek. xxviii:11, etc., there would appear equal reason for discerning the same personage behind this King of Babylon. Tyre was the representative exponent of **Commerce**, as Babylon was of the **Religion** of this world. Tyre represents the *material* side of this fallen one's activity, ever desiring to possess the earth; Babylon the *spiritual*, that would aim at heaven, and as in those primal days when rebellious man would build both "a city and a tower," Tyre would correspond with "the city" that was to cover the earth, and Babylon with "the tower" that was to reach heaven. Both the king of Tyre and Babylon evidence the same sin of pride; and whilst this is not, alas, distinguishing, being the common heritage of all fallen from God, yet the superhuman character of this that would ascend "above the stars" can but suggest an idea far beyond poetical rhetoric in the mouth of any mere man, and that these two are one, and that one he who is now called Satan.

What questions have ever been asked as to the source of the evil: the sin, suffering and sorrow, so universal in this poor earth. Whence did all this moral and physical disorder and confusion (which is only another word for Babylon, we must remember) come, if the one Creator of all is only **good**? Can God be the Author of Confusion? Can good produce evil? It would be an equally intelligent question to ask—"Can the sun give out darkness?" If we take, then, simply as a working hypothesis, that as God is the Source of all that is good, so the Devil is the source of all evil, we have narrowed the question down to "Whence then that devil?"

Is he also eternal? Must we fall back on the dualism of Zoroaster—on two principles: Ahriman and Ormuzd dividing all the universe between them? Surely not, for while we do well to confess our human limitations, and how little we may be able to solve this deep problem, yet we have a divine revelation in our hands that the heathen philosopher had not, and Scripture, God be thanked, is at least clear that as “God created man upright, but he sought out many inventions” (Eccl. vii:29), so God created one, long before man, “perfect in his ways” and the very top-stone of His spirit-creation, and that being the case necessarily having absolute liberty in his perfect equipoise, to go in any direction—not compelled, (since a creature, and not divine: innocent, but not holy,) even to keep right, but with power of free choice of and to walk in any direction—moral as well as physical. Thus launched from His Creator’s Hand, what name could be given him? It must at least express what he **then** was, not what he afterwards made himself to be. No “devil” was he then—no “Satan” could or did God make; but a “Brilliantly shining one,” the very “Star of the Morning” amid the hosts of heaven, To so name Belshazzar—to so name any poor mortal man. Every one of whom is a child “of wrath even as others,” would appear little less than hyperbole carried to an absurdity.

(To be Continued.)

Gleanings in Genesis

ARTHUR W. PINK

(Continued.)

4. “And Abraham took the wood of the burnt offering, and laid upon it Isaac his Son” (xxii:6). This was no half grown boy (as pictures so often represent Isaac), but a full-grown man who is here brought before us, one who could, had he so wished, have easily resisted the aged **patriarch**. But instead of resisting, Isaac quietly follows his father. There is no voice of protest raised to mar the scene, but he acquiesces fully by carrying the wood on his *own* shoulder. How this brings before us the Peerless One, gladly performing the Father’s pleasure. There was no alienated will in Him that needed to be brought into subjection: “Lo, *I come to do Thy will, O God,*” was His gladsome cry. “*I delight to do Thy will*” revealed the perfections of

His heart. Christ and the Father were of one accord. Note how beautifully this is brought out in the type—"And they went both of them *together*:" twice repeated. We need hardly say that Isaac carrying "the *wood*" foreshadowed Christ bearing His cross.

5. "And he took the fire in his hand and a knife; and they went both of them together" (xxii:6). And he (Abraham) took *the fire* in his hand. Here, as everywhere in Scripture, "fire" emblemizes *Divine judgment*. It expresses the energy of Divine Holiness which ever burns against sin. It is the perfection of the Divine nature which cannot tolerate that which is evil. This was first manifested by the *flaming sword* which turned every way, to keep the way of the tree of life (Gen. iii:24). And it will be finally and eternally exhibited in *the Lake which burneth* with fire and brimstone. But here in our type it pointed forward to that awful storm of Divine judgment which burst upon the head of the Sin-Bearer as He hung upon the Cross, for there it was that sin, *our sin*, Christian reader, was being dealt with. Just as Isaac's father took in his hand the fire and the knife, so the beloved Son was "smitten of God, and afflicted" (Is. liii:4).

6. And Isaac spake unto Abraham his father and said, My father: and he said, Here am I, my Son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My Son, God will provide Himself a lamb for a burnt offering: So they went both of them together" (xxii:7, 8). These words of Abraham have a *double* meaning. They tell us that God was the One who should "provide" the "lamb", and they also make known the fact that the lamb was *for Himself*. God alone could supply that which would satisfy Himself. Nothing of man could meet the Divine requirements. If sacrifice for sin was ever to be found God Himself must supply it. And mark, the "lamb" was not only provided *by* God but it was also *for* God. Before blessing could flow forth to men the claims of Divine holiness and justice must be met. It is true, blessedly true, that Christ died for sinners, but He first died (and this is what we are in danger of forgetting) *for God*, i. e., as the Holy Spirit expresses it thro the apostle, "to declare *His* righteousness . . . that He might be just, *and* (what follows is secondary) the justifier of him which believeth in Jesus" (Rom. iii:26). Note how this comes out in our passage: it is not "God Himself will provide a lamb," but "God will *provide Himself* a lamb"—put this way, abstractly, so as to take in *both* of these truths.

7. "And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his Son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his Son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, and he said, Here am I. And he said, Lay **not** Thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine **only** Son, from me. And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham

went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-Jireh: as it is said to this day. In the mount of the Lord it shall be seen" (xxii:9-14). Here the type passes from Isaac to the ram offered up—"offered up in his stead"—a beautiful foreshadowment of Christ dying in the stead of sinners who are, as Isaac was, *already in the place of Death*, "bound", unable to help themselves, with the knife of Divine justice suspended over them. Here it was that the *Gospel* was "preached unto Abraham" (Gal. iii:8). Similarly in other scriptures we find this *double* type (both Isaac and the ram) as in the sweet savor and the sin offerings, the two goats on the Day of Atonement, the two birds at the cleansing of the leper.

8. "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, 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*" (Heb. xi:17-19). From this scripture we learn that Gen. xxii presents to us in type not only Christ offered upon the altar, but Christ raised again from the dead, *and that on the third day, too*, for it was on "the third day" Abraham received Isaac back again, for during the three days that elapsed from the time Abraham received command from God to offer him up as a burnt offering, his Son was as good as dead to him. And now to complete this wonderful picture, observe how Gen. xxii anticipated, in type, *the Ascension of Christ!* It is very striking to note that after we read of Isaac being laid upon the altar (from which Abraham received him back) *nothing further is said of him in Gen. xxii*. Mark carefully the wording of verse 19—"So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba." Our type leaves Isaac *up in the moun!*

This article would not be complete did we say nothing about the remarkable trial of Abraham's faith and of the Divine grace which sustained him, yet, a very brief word is all we now have space for.

The spiritual history of Abraham was marked by four great crises, each of which involved the surrender of something which was *naturally* dear to him. First, he was called on to separate himself, from his native land and kindred (Gen. xii:1); Second, he was called on to give up Lot (Gen. xiii:1-18): Third, He had to abandon His cherished plan about Ishmael (Gen. xvii:17, 18); Fourth, God bid him offer up Isaac as a burnt offering. The life of the believer is a series of tests, for only by discipline can Christian character be developed. Frequently there is one supreme test, in view of which all others are preparatory. So it was with Abraham. He had been tested again and again, but never as here. God's demand is, "Son, give Me thine heart (Pro. xxiii:26). It is not our intellect, our talents, our money, but our *heart*, God asks for first. When we have responded to God's requirement, He lays His hand on something especially near and dear to us, to prove the *genuineness* of our response, for God requireth truth in the in-

ward parts and not merely on the lips. Thus He dealt with Abraham. Let us consider now, *The Time of Abraham's Trial*.

It was "after these things" that God did try Abraham; that is, it was after the twenty-five years of waiting, after the promise of a seed had been frequently repeated, after hope had been raised to the highest point, yea, after it had been turned to enjoyment and Isaac had reached man's estate. Probably Abraham thought that when Isaac was born his trials were at an end; if so, he was greatly mistaken. Let us look now at, *The Nature of Abraham's Trial*.

Abraham was bidden to take his son—and what? Deliver him to some other hand to sacrifice? No: be thou thyself the priest; go, offer him up for a burnt offering. This was a staggering request! When Ishmael was thirteen years old, Abraham could have been well contented to have gone without another son, but when Isaac was born and had entwined himself around the father's heart, to part with him thus must have been a fearful wrench. Add to this, the three days' journey. Isaac having to carry the wood and Abraham the knife and fire up the mountainside, and above all, the cutting question of the son asked in the simplicity of his heart, without knowing he himself was to be the victim—"Behold the fire and the wood: *but where* is the lamb for a burnt offering?" (xxii:8)—this would seem to be more than the human heart could bear. Yet, this shock to Abraham's natural affection was not the severest part of the trial. What must it have been to his *faith*. It was not only that Isaac was his son, but *the promised seed*, the one in whom all the great things spoken of the seed were to be fulfilled. When he was called to give up his other son God condescended to give him a reason for it, but here no reason was given. In the former case, tho' Ishmael must go, it was because he was not the child of promise ("in Isaac shall thy seed be called"), but if Isaac goes *who* shall be substitute for him? To offer up Isaac was to sacrifice the *very* object of faith! Turn now and consider, *Abraham's Response*.

Mark his *promptitude*. There was no doubt or delay, and no reluctance or hesitation; instead, he "rose up *early* in the morning." There was no opposition either from natural affection or unbelief, rather did he bow in absolute submission to the will of God. Faith triumphed over natural affection, over reason, and over self-will. Here was a most striking demonstration of the efficacy of Divine grace which can subdue every passion of the human heart and every imagination of the carnal mind, bringing all into unrepining acquiescence to God. And what was the effect of this trial upon Abraham? He was amply rewarded, for he discovered something in God he never knew before, or at most knew imperfectly, namely, that God was Jehovah-Jireh—the Lord who would provide. It is only by passing thro' trials that we learn what God is—His grace, His faithfulness, His sufficiency. May the Lord grant both writer and reader more of that power of faith which, with open hand, takes every blessing which God gives us, and with open hand gives back to Him, in the Spirit of worship, whatever He may ask of us.

(To be continued)

OUR HOPE

REBEKAH.

*“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. * * * And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted after his mother’s death” (Genesis xxiv:58, 67).*

Thine the beauty and the glory,
Heir of all things, Son of God;
Shining o’er me, and before me—
Lighting all the desert road.

Thine the grace that made me ready,
Saved me, ne’er from Thee to roam;
All my heart is where Thou dwellest:
Thou my hope; Thyself my home.

Roll afar, ye many waters;
Nought can hold me from my bourne—
Where my mighty Guardian came from,
There, with me, He must return.

Buried in the world’s dark city,
I had perish’d with my race;
But the Steward, sent to save me
Met me in his Master’s grace.

Ask’d me for a little water,
Let me quench his camel’s thirst
Saw in me—Bethuel’s daughter—
Her he pray’d for at the first.

On the “Errand” that He told me,
Of the living one who died;
Of the Father’s love and counsel.
Taking unto Him a bride.

Nothing I remember—nothing
But that sacrifice and choice;
Never music fill’d my spirit
Like that penetrating voice.

Could I hear this Eldest Servant
And for Isaac not be won?
Oh, the *Father* loved and sought me,
Sent and claim’d me for His Son.

Let the token on my forehead,
Let the bracelets on my hands—

Prove me chosen—now the daughter
Of the Lord of all the lands.

I will go—how should I tarry?
He—His Father's own delight—
He was unto death obedient:
Let me walk with Him in white.

Jewels, raiment, gifts, the Servant
Brought for me from Isaac's hand,
Precious things that else had never
Shone in any foreign land.

I shall see Him in His beauty,
He Himself His bride will meet;
I shall dwell with Him forever,
In companionship complete.

Thoughts of Him are strength and gladness,
Ah! who comes? who walks this way?
"Tis my master" see—the Bridegroom.
So she hid herself that day.

And the Servant told to Isaac
All things, all that He had done.
Comfort flows, o'erfilling Hebron—
For the Father loves the Son.

The Dispensational Place of the Synoptic Gospels.

BY C. I. SCOFIELD.

It might be required at the outset to explain that the word "dispensational" refers to the fact that the Scriptures divide time into distinct periods, called ages, or dispensations, each of which has its own peculiar character in respect of God's dealing and man's responsibility; and that the synoptic gospels are Matthew, Mark and Luke. It will be at once understood that my theme deals with the way in which distinct and diverse dispensations have their places in, and give color to, the three synoptic gospels.

Possibly the importance of the subject may not be so evident. There is, I know, a wide-spread impression that,

while the Epistles and the Apocalypse are difficult, and while the Old Testament presents difficulties, we have between these in our Bibles in the books of Matthew, Mark and Luke, a section of the Word exceedingly easy of comprehension. Perhaps the average pastor would suggest Matthew to a young convert as the best book in Bible study. Let me, as indicating at least my own sense of the importance of my own theme, say at once that the gospel according to Matthew is, taking into account the pre-conceptions and the misconceptions which are in the minds of people, precisely the most difficult book in the Bible for a beginner.

It *ought* to be delightfully simple. If we came to the study of Matthew with our minds saturated with the Law, the Prophets and the Psalms, the book would present no difficulty. When we found it called "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" when we found wise men asking, "Where is He that is born King of the Jews?" when we found John the Baptist, and after him Christ, and after Him the twelve, preaching, "the kingdom of heaven is at hand," we should find precisely what we had been taught to expect. The difficulty is that we have been taught that Christ is king of the church, not of the Jews, and that the kingdom of heaven *is* the church; and law and grace have been so jumbled together in our minds that we are mere Galatians, and so when we read Matthew and the other synoptists we do not read them really, but with these miserable glosses upon them. Now my hope is to help earnest Bible students to discriminate things that differ in these previous books.

Let me say, then:

I. The synoptic gospels are intermediate between the dispensations of law and of grace, and partake of the character of each, but with the legal influence vastly predominant.

I must be permitted to speak of the pleasure which I have in speaking to those who know the meaning of these terms, and who understand the distinctions, radical and fundamental, between the dispensations of law and of grace. Here at least it is understood that, "the law was given by Moses, but grace and truth came by Jesus Christ;" that law

said, do and live—grace, live and do; that under law God required sacrifice *from* man—under grace, provides a sacrifice *for* man; that, in short, law curses, condemns and slays the best man, while grace blesses, justifies, and gives life to the worst.

Now the student of the synoptic gospels should never forget that the dispensation of grace begins at the cross, not at the nativity. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers" (Rom. xv:8). He was "born king of the Jews" (Matt. ii:2); "Made of the seed of David according to the flesh" (Rom. i:3). His ministry, accordingly, begins, and almost to the end proceeds, within Jewish and legal limits. "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv:24). "Think not that I come to destroy the law or the prophets: I am not come to destroy but to fulfill" (Matt. v:17). The twelve are commanded: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. x:5).

The message is, "The kingdom of heaven is at hand;" not, "For I delivered unto you first of all that which I also received, how that Christ died for our sins" (1 Cor. xv:3).

The sermon on the mount is law, and that raised to its highest, most deathful and destructive potency. Every blessing is conditional upon works, not faith, and the point of criminality is taken from the outward act, and lodged in the inner motive. If any man fancies himself able to stand before the awful "ten words" from Sinai, let him measure himself against the sermon on the mount. We may expect to find, then, and we do find, up to the very cross, the law vindicated, expounded, insisted on. Christ Himself "made under the law" (Gal. iv:4), was to become "the end of the law for righteousness" only upon the cross.

So far all is simple, and if there were nothing else in the synoptic gospels they would present no dispensational difficulties. But "grace and truth came by Jesus Christ" (John i:17), and so, because His presence fills the scene, there is the irrepressible outburst of many gleams of wonderful grace. Christ will neither condemn the woman taken in

adultery, nor permit others to condemn her. To the sinner who came into the Pharisee's house, He says: "Thy faith hath saved thee; go in peace." If the cross has not yet been set up, it is in preparation and near, and its glory was already lighting the scene. The distinction lies just here: the *dispensation* is still legal, and all positional and ethical truth in the synoptists up the cross is in accord with the principle of merit by works, but Jesus "full of grace" is there, and grace governs all His actions. The *principles* are legal—His *conduct* gracious.

II. The kingdom in three forms appears in the synoptic gospels, viz.:

1. As "at hand."

It is noteworthy that neither John the Baptist, our Lord, nor the twelve when they preach "the kingdom of heaven is at hand," give the smallest explanation of what they mean by "the kingdom." There was no need. From the covenant with David (2 Sam. vii:14-16), to the end of Malachi, there was the promise growing ever more ample and specific of a coming kingdom which was to be Theocratic (Davidic, Israelitish, universal, everlasting. Its king was to be David's righteousness branch, and also Immanuel. He was to have David's throne (Luke i:32), but to bear rule over all nations. All this was amply in the prophets and in the Psalms, and every Jew knew it (2 Sam. vii:14-17; xxiii:5; Ps. lxxxix:3, 4, 20-27, 34-36; cxxii:11; Isa. vii:13, 14; ix:6, 7; xi:1, 10; Ezek. xxxvii:21-25; Hosea iii:4, 5; Matt. ii:1-6; Luke i:31-33; Matt. iii:2; iv:17; x:5-7; Luke x:1-9).

2. In its mysteries.

It soon became evident that the Jews would not receive their king "meek and lowly" (Zech. ix:9; Matt. xxi:1-5), and the careful reader of the synoptic gospels perceives that, foreseeing the final and official rejection, our Lord began to prepare His disciples for the postponement of the kingdom in its glorious form as predicted by the prophets, and then to instruct them as to certain "mysteries"—phases of the kingdom not previously revealed (Matt. xiii:17)—which should fill the interval between the rejection of the kingdom when preached as "at hand," and its final setting up accord-

ing to the predictions of the prophets (Matt. xi:16-24; xii:14, 38-45; Luke xix:11-13; Matt. xiii:1-50, and parallel passages in Mark and Luke).

These "mysteries of the kingdom" reveal the fact that the interval between the sowing of Matt. xiii:37, and the harvest of xiii:39 (read "the harvest is the end of the *age*"—not "world"), is filled with the kind of kingdom of which the prophets give no hint—a mingled mass of men, some of whom are true children of the kingdom, but others, though nominally such, in reality children of the wicked one. "Christendom," in other words, made up of many millions of adherents of the Greek church, many more millions of adherents of the Roman church, other millions in other state churches, and a few millions of nominal, and still fewer of real, evangelical Christians—among all these, the real children of the kingdom. This, be it remembered, is not at all a picture of the *church*, but of the kingdom in mystery form.

3. In (prophetically) its future glory.

Toward the close of the synoptic gospels our Lord utters many prophecies concerning His own second advent in power and glory, and the setting up of "the throne of His glory" when the kingdom of the prophets will have its fulfillment. These predictions are accompanied by exhortations to diligence during the interval between the two advents, and to constant watchfulness for His return.

It should be noted that, since He has already (Matt. xiii and parallels) foretold the mixed condition which is the mystery form of the kingdom, these exhortations and predictions concerning the second advent in glory have constantly in mind not only the real children of the kingdom, but also the hypocrites and deceived professors who *assume* the place of "servants;" e. g., the foolish virgins, and the wicked and slothful servant of Matt. xxv.

Matt. xvii:1-8; xx:1-16; xxii:1-14; xxiii:37-39; xiv:1-51; xxv:1-46; Luke xix:11-27, etc.

III. The church appears in Matthew, one of the synoptists, as a prophecy (Matt. xvi:13-18; xviii:15-17).

It will be observed that our Lord here speaks clearly of the church as yet future, "I will build." The *place* of this

prophecy and its *etreme brevity* are also most significant. Our Lord has already announced the mysteries of the kingdom, and now, in Mat. xvi:13-18, He utters this supplementary prophecy. But this is all. *What* the church is to be, *when* He will begin to build it, of *whom* it will be composed, and what its *relationships*—to Himself, to the kingdom, whether in mystery or glory, none of these things are told out. To *Paul* was given the revelation of the mystery of the church (Eph. iii:1-10; i:19-23; v:25-32; Col. i:18, 24; 1 Cor. xii:12, 13).

It is therefore simple folly to look at the gospels for *church truth*. Just as the dispensation of law was introduced and followed by the revelation of a great body of truth suited to define the position of a people under law, and to instruct them in duty, so the introduction of the dispensation of grace was accompanied by an unprecedented effusion of the Holy Spirit who began the formation of the church by baptizing into one body the personal disciples of Jesus, and the converts of Pentecost, and immediately gave in the Acts and epistles a body of truth defining the position of a people under grace.

The *gospels*, then, are filled with *kingdom* truth, the epistles with *church* truth. This is written so large that one would think the wayfaring man, though a professor of systematic theology, need not err therein. Matthew, for example, begins: "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" 1 Cor. is addressed: "Unto the church of God which is at Corinth."

IV. The period called "the great tribulation" is seen in the synoptic gospels as preceding the kingdom in glory (Matt. xxiv:15-18, and parallels).

V. The later teachings of the synoptic gospels have in view neither the Jews then living, *nor the believers of the church age, but the remnant of Jews who will turn to Jesus as their Messiah in the tribulation in which this age ends* (Matt. xxiv:5-26; Mark xiii:5-33, etc.). These are the "brethren" of Matt. xxv:40.

Permit me to suggest four cautions to be observed in the study of the synoptists:

- I. Do not confuse the kingdom and the church.

2. Do not confuse the Jew with the Christian, nor the professor with the believer.

3. Do not expect to find the church, her position, relationship or destiny in the synoptic gospels. Hence, find the conditions of your salvation, your blessings and your privileges in the epistles.

4. Remember, however, that these previous books give you the history of the earth-life, death, resurrection and ascension of your blessed Lord, Master and Bridegroom; and that passages which, in strictness of interpretation, belong to the kingdom, whether as "at hand," in "mystery," or "in glory," or the Jew, the law, the tribulation or the remnant may have a full *moral* application to the believer.

You and I by matchless and adorable grace, will never stand in the judgment of Matt. xxv:31-46, but it always remains true that a service rendered to one of Christ's is a service to Himself—as a neglect of one of Christ's is a neglect of Himself. The conditions of the *present* blessedness in *daily experience* of the Christian are in the Beatitudes, though the conditions of his salvation and eternal blessedness are not.

Two Short Prophetic Periods.

Of the various prophetic periods spoken of in Holy Scripture two of the shortest are among the most important. We have in mind, first, the interval between the coming of the Lord Jesus to gather up His saints and His public manifestation to inaugurate His day; and, second, the brief span of Satanic activity intervening between the kingdom of the Son of man and the eternal state.

The first of these periods is clearly indicated in 2 Thess. ii: "We beseech you, brethren, of the coming of our Lord Jesus Christ and our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand," or, "that the day of the Lord is present" (R. V.). The structure of these verses (noting carefully the important correction made in the last sentence

by the Revisers) shows the distinctness of the two events named in them. The Thessalonians had been beguiled into the belief that the day of the Lord with all its darkness and terror, was upon them; the apostle entreats them by the Christian's true hope to believe no such thing. "The coming of our Lord Jesus Christ and our gathering together unto Him" is our proper expectation through grace, and nothing could be more blessed; "the day of the Lord" involves judgment on all His living foes, than which nothing could be more terrible. The interval between the two events is of the greatest possible importance in the ways of god, for it will witness the full development of human evil when divine restraint is removed. If it be asked "How long will this interval be?" nothing can be said in reply save that the last of Daniel's seventy weeks must be fulfilled in the course of it (Dan. ix:27). Thus seven years at least will elapse between the Lord's removal of His heavenly elect and His public appearing in glory with them. His period will be marked by two things: (1) the withdrawal of the personal presence of the Holy Ghost during the whole of it; and (2) the personal presence of Satan upon the earth during the last three and a half years of it. These things seem clearly taught in 2 Thess. ii:7 and Rev. xii:7-17 respectively. From the Day of Pentecost downwards God has been rendering His brightest testimony to men. The Holy Spirit is here, come from the glory into which Christ has gone, and is witnessing to God's supreme delight in the perfect work of His beloved Son, and calling souls by means of the Gospel "to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii:14). Never in any age have such privileges been vouchsafed as now; never till this period was the whole revelation of God placed in the hands of men. Surely God is entitled to fruit in abundance.

When the true saints are removed at Christ's coming men at large will be left for a season to themselves, and will have the fullest opportunity of demonstrating how far their hearts have valued nearly two thousand years of Gospel light and truth. Two immense steps will then be taken in evil: (1) Babylon the Great will be developed out of the remaining profession of Christianity; and (2) there will be

general apostasy from the faith, and acceptance of the man of sin, the son of perdition. These solemn things are shown in Rev. xvii and 2 Thess. ii respectively, not to mention other passages. Protestant expositors have always been ready to identify the Papal Church with the mystical Babylon of the Apocalypse. This we believe to be true in part only. Certainly no other women figure in the picture wherein Babylon is portrayed; what then has become of the other professedly Christian systems? Our conviction is that ere Rev. xvii is accomplished, Rome will have absorbed them all. If this be so, Babylon represents "the Church of the future," when "the reunion of Christendom" has really been brought about. Readers will recognize in the phrases in inverted commas language that is becoming increasingly familiar in the present day. The presence of godly men in the various religious bodies, who feel that there is still some truth worth contending for, hinders the realization of the "reunion" project for the moment. After they are translated into the Lord's presence a huge, pretentious and hopelessly corrupt organization will be seen, divinely labelled "mystery, Babylon the Great, the mother of the harlots and the abominations of the earth" (Rev. xvii:5). This will soon bring down upon itself the long pent-up vengeance of heaven, the beast and his subordinate kings being the instruments of it.

The apostasy is an even greater evil than Babylon. It is the open repudiation of the very profession of Christianity. Well did the prophet thus describe the moral and spiritual condition of men at the epoch of Christ's appearing: "behold, darkness shall cover the earth, and gross darkness the peoples" (Isa. lx:2). This is very different from the universal conversion for which some Christians look so vainly. General apostasy, not universal conversion, will mark the closing days of Christian profession. Out of this naturally arises the anti-Christ. God's Christ being disowned, Satan's Christ is adopted. The Lamb of God being refused, he who has two horns like a lamb, but who speaks as a dragon, is accepted instead (Rev. xiii:11). The brief career of this greatest of human transgressors is brought to an abrupt close by the manifestation of the Lord Jesus Christ. *God* deals with the corrupt woman (Babylon); *Christ* destroys

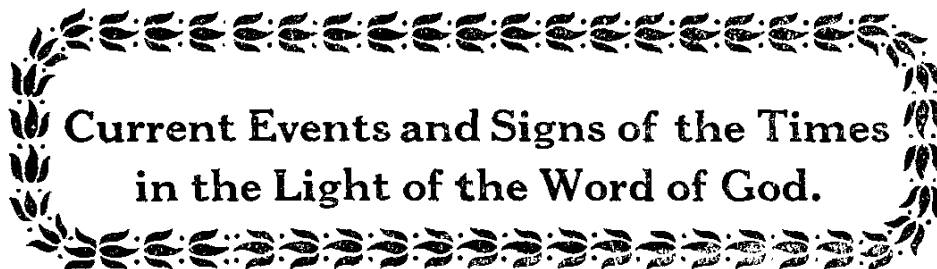
the violent man (anti-Christ). These characters are in a way foreshadowed in the Book of Proverbs. The judgments of Rev. iv—xix—seals, trumpets, vials, etc.—we believe are all poured out during the short prophetic period with which we have been occupied. Those years will be fraught with the most tremendous issues.

We turn over to the other brief period mentioned at the beginning of this paper. It is described in Rev. xx:7-10, and there only, so far as we are aware, in all Scripture. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever." It is necessary that Satan should be permitted to return to earth for a space after his long confinement in the abyss, that men may be tested as to how far they have appreciated the dispensation of millennial glory. The interval that follows our Lord's removal of His saints will reveal how far men have valued nearly two thousand years of divine grace; the post-millennial interval will show how far they have valued a thousand years of divine glory. Christ's reign is a dispensation; opportunity must, therefore, be given for the testing of man in regard to it. Alas, for the result! Satan, finding himself at liberty once more, rouses himself for a last grand effort to regain the mastery of the earth, the heavens being barred against him forever; man, as readily as ever, listens to his seducing voice, to his confusion and ruin. Some may wonder how so mighty a host of foes can be found after a long period of divine rule in blessing. We have no doubt that the ranks are filled by those born during the Saviour's reign. They will not have witnessed the mighty events with which that reign will be opened; and their hearts have not been won by the testimony of God during its course. Such is

man's natural condition that nothing avails but a new nature. "Ye must be born again." This is a moral necessity for man in every age, and under all possible conditions.

In the issue God will be triumphant over all His foes. All His ways of grace and glory will be vindicated before the whole universe of His creation. Every opposing tongue will be silenced, every rebellious knee will be constrained to bow, and for ever and for ever God will be all in all (1 Cor. xv:28).

W. W. FEREDAY.



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

Boston's Relapse into Savagery. Boston, "The Hub," headquarters of Unitarianism, Christian Science, Spiritism and Destructive Criticism, always boasting of great intellectuality and superior culture, has had its lesson of what is underneath their supposed civilization. The *New York Times* gives an excellent editorial comment of what happened there over night:

Boston, a town nearly three hundred years old, has been thrown back into a state of primitive savagery by the strike of her policemen. The public force which has kept down disorder and crime has ceased to act. Of the police only the officers are left. The army that should continue operations against breakers of the law and disturbers of the public peace has revolted and deserted. The property and lives of men are protected by their owners or by volunteers. The mischievous and evil part of the community, freed from restraint, finds full play for its activities. The underworld rises to the top; and an ancient and orderly community learns how eager for action and how busy are the enemies of law when the force that has the sanction of its authority is withdrawn.

Within an hour or two after the Boston unionized policemen began their experiment in "direct action," an experiment in which they hope or hoped to be joined by other unions, riots broke out. Gangs of row-

dies, gangs of thieves, were at work. Women were insulted or attacked. Stores were broken into and looted. False fire alarms were rung. Malicious mischief, theft, burglary were safely practiced. Boys broke windows with that curious primal instinct for wanton destruction which was noticeable in German savagery, even in the Franco-Prussian war, and which De Maupassant describes in "Mlle. Fifi." Children are said to represent, in some respects, the savage mind. In most cases, however, the breaking of windows, like the apparently random street fights, seems to have been a cover and a preparation for theft. People were afraid to venture on the streets. Some restaurants and places of amusement had to be closed. Boston has had a night and a day far less dangerous and destructive, indeed, than the crapulous performances of the hooligans and ruffians of Liverpool, when the police force of that city set the shameful and sinister example to their Boston brethren.

This Boston relapse into savagery, private war, and individual self-defense is a grave lesson and warning not only to all cities but to all Americans. It gives not merely a glimpse but a long look at the fires of anarchy and crime that smolder always under civilization. It shows us naked the savage state existing side by side with the civilized, and held back from satisfying its instinct of disturbance and prey only by public force.

These sudden outbreaks of complete lawlessness and the casting off of all restraints are indeed "a warning not only to all cities but to all Americans." It shows that the age has not changed a bit. Yet the false prophets continued with their lullaby—peace—the world is getting better. Surely the newspaper writers have more insight into the real conditions than the average man in the pulpit. And the astonishing thing is that the Word of God, which tells us so plainly that the present age ends in violence, disorder, anarchy and in a great tribulation, is set aside, for the dreams of religious leaders. The world and the "world-church" may well tremble in view of what is yet to come.

The Threatening Revolution. The voices which are heard in warning what is coming for this land of ours are increasing. Statesmen even, business men and others declare the outlook is the worst and the country faces now the greatest crisis in its history. Here is a Senator who knows what he is talking about:

Unless Congress acts to put a stop to the growing unrest throughout the country, Senator Myers (Democrat), of Montana, declared in

the Senate recently, the nation will see a Soviet Government set up within two years' time.

Senator Myers deplored the move for unionization of the police forces. If the District of Columbia police are permitted to join the union, as they now are demanding, he said, the move will spread throughout the country, so that within sixty days all the police forces in the land will become unionized. He urged that Congress pass a law forbidding it within the District of Columbia.

The Montana Senator spoke of the police strike riots in Boston, the impending steel strike, and other upheavals in the country as leading toward Sovietism.

The Holy Spirit.

BY F. C. JENNINGS.

Being the substance of an Address

We know that the Holy Spirit cannot possibly be spoken of, with any truth, as merely an Influence. Of none but a Person could it be predicated that He was "grieved," "vexed," "searched," "knew," "commanded," "sent," etc., all involving personality in the strictest sense.

Then we may trace the varying activities of this divine Person in creation, in new-birth, etc.

We also know His present dwelling in the Church, and by that indwelling, forming it into a unit, and that unit the Body of Christ.

We now come to what the Scriptures tell us as to His relationship with the individual believer.

The first and basal truth is that He—the third Person of the Holy Trinity—is now dwelling, not only in the church at large as Eph. ii:21-22, but in each individual who is in Christ.

For thus clearly speaks 1 Cor. vi:19. "What!" says the Apostle as if indignant at the ignorance of these self-complacent Corinthians, "*What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.*" Tremendous truth! May He Himself enable us to apprehend its infinitely weighty significance.

We also know that 3 is peculiarly the number of the Spirit, as He is the *third* Person of the Trinity, we shall

see this still stronger impressed on our present subject. Bear in mind too that the force of the number three in Scripture is in itself threefold: 1st Realization, 2nd Separation or Sanctification, and 3rd Resurrection or return to God.

“Realization,” for it is the *third* dimension that alone gives solidity or substance to anything. What are length and breadth without thickness? “A pencil line drawn on paper is really more than that;” for it must have the third dimension to make it even existent.

“Separation,” for, as two straight lines cannot enclose a space—cannot effectually set apart, or sanctify, but need a third—so “3” speaks of sanctification, and the Holy Spirit is the only Sanctifier.

“Resurrection,” for, continuing the figure of the two lines, such can never return to the starting point: a third is necessary. So only by the Third Person of the Trinity, leading us along the path of our Lord in death and *resurrection*, and our own participation therein, do our poor fallen spirits return to their starting point in God.

Thus, too He is in the believer in a three-fold character: as Seal, Unction, Earnest. Each of these has exactly *three* references in Scripture, neither **m**ore nor less; and each has *three* clear significances.

First *Seal*. You will find the Holy Spirit so spoken of in 2 Cor. i:22, Eph. i-13, and Eph. iv:30; and in each of these is there a slightly different significance to the word. It speaks first of what is strictly personal: *Security*. Thus the seal on the Lord’s tomb made it as secure as man could make it, so God’s seal makes one as safe and secure as God can make him! If one is sealed, it is *for the day of redemption*.

Next, closely connected with this, and yet with a distinct shade of difference, a seal is a *distinguishing mark*—separating, and thus *sanctifying*, the one sealed from the world as in Rev. vii.

Thirdly, it speaks of ownership: in this case, *divine* ownership. The one sealed is so marked as *belonging to God*.

Note the three spheres, first *personal*, second in relation to the *scene around*, thirdly in *relation to God*: correspond-

ing to the three parts of man's being—body, soul, and spirit, but all clearly true of every penitent believer in the Lord Jesus without exception.

Here, however, we are at once in the midst of controversy. Some confidently tell us that only by the reception of the Spirit (as at Pentecost) do men become children of God at all. That is, according to this, there is really no distinction between the regenerating work of the Holy Spirit and that peculiar and unique indwelling of the Spirit that is characteristic of Christianity. It is a plain and serious error. The Holy Spirit was not till Jesus was glorified (John vii: 39); yet it is as sure as anything in Scripture that O. T. saints were born again, or flesh and blood would inherit the kingdom. The Lord distinctly tells His own that they are "clean every whit," and have no need of bathing again (John xiii); but have eternal life (cf. John xvii:3 with v. 8), and this before the Holy Spirit had come to dwell in them. The operations are clearly *distinct*, for the Holy Spirit no more seals a man in th flesh than the oil that figured Him was to be put upon man's flesh (Ex. xxx, v. 32).

But many go quite to the other extreme; and not only insist on the sealing being a distinct action of the Spirit; but that really very few Christians, even granting them to be *true* and really born of God, are sealed at all. So that it becomes of intense importance for us to inquire how is the sealing of the Spirit obtained, or what are the prerequisites to that sealing?

In a little book entitled "Baptism with the Holy Spirit," the author gives us these seven "steps," 1st Repent, 2nd Put away sin, 3rd Be baptised, 4th Be obedient, 5th Have intense desire, 6th Ask, 7th Believe that ye have received it, i. e., as a consequence of 6.

Well, dear friends, that is confusing, not to say discouraging enough. It sets the conscientious sensitive soul on a road of constant introspection. Have I repented enough? Have I indeed put away *all* sin? Baptism is of course easily settled, but am I obedient? Is my "desire" sufficiently "intense"—must I *ask*, when not one of the 3,000 at Pentecost, nor any one else after His coming, did anything of the

kind? Then, finally, must I believe that I, by all this wonderful obedience, etc., have what very few of my fellow Christians have at all? I am in quite another class to the mass of the Lord's people. Is that a safe place? Is it where God's Word puts any?

It is radically, seriously, utterly unscriptural, and thankful we may well be that it is. Oh, sweeter than music, and like the calm of evening on the troubled spirit, comes the one single prerequisite to Sealing, known in God's Holy Word: *Faith in the Lord Jesus Christ*. "*Having believed,* ye were sealed*" (Eph. i:13).

But have we not clear cases in Scripture of true Christian believers being unsealed? Look at Acts viii. The Samaritans believed, yet the Holy Spirit fell on none, till Peter and John came from Jerusalem and laid their hand on them.

Quite true, but there was a clear and simple reason for this in that separation between Jews and Samaritans of which John iv:9 tells us. Was this schism to be carried on into the Church of Christ? No indeed, and *unity* was preserved by the Spirit being given to Samaritans, only through the gracious medium of the Apostles from Jerusalem.

But there is another case in Acts xix. Paul finds certain disciples at Ephesus of whom he asks, *Have ye received the Holy Ghost since ye believed?* †They reply: "We have not so much as heard whether the Holy Ghost is." Here are disciples, who have believed, and yet confess that they are unsealed—is this not clear evidence that people may believe today, and yet not have the Holy Spirit?

If this were all that were written it surely would; but continue the narrative, and you will see that they had only got as far as John's baptism—were disciples *of John*, and needed yet to be told that they should "*believe on him which should come after him.*" In a word, they had not yet separated from John and put their heart's confidence in the Lord Jesus. This they do now; and, with the laying on

*Greek: *Pistensantes*—Aorist participle; "having believed." There is no word for "after" as in A. V.

†Or strictly as before: "having believed did ye receive the Holy spirit."

of the apostle's hands, the Holy Spirit comes upon them. If any today have similarly not believed on the Lord Jesus, then similarly are they not sealed; but this is the only prerequisite.

Beautifully and convincingly does the O. T. confirm this. See Ex. xxix: Aaron, apart from his sons, is a figure of Christ the High Priest in His own personal perfections, and as such he is anointed without the shedding of blood. So that Holy *Dove* who, all through the weary centuries, could find no resting place for His foot amid the sin and misery of a ruined race, at length finds One whose holy personal perfection affords this (Matt. iii:16), and Jesus is sealed without any shedding of blood—the only man who ever was or ever will be.

But as soon as Aaron is looked at simply as a man, he, with his sons, is anointed only in connection with *blood*. See Ex. xxix:21: The Blood is the one prerequisite for the oil.

So turn to the cleansing of the leper; note the how right ear, the thumb of the right hand, the toe of the right foot are each touched with the blood of the trespass offering, and then the oil: perfect type of the Holy Spirit, is put—where? *Exactly on the blood*, and nowhere else.

Oh, beloved, how clear, how simple, how precious the lesson. It is the Blood, the Blood of Christ alone, that justifies, or permits any of us being sealed by the Spirit. He comes, not as testifying to any superior holiness, or any wonderful experience, in *us*; but as witnessing to the infinite value and holiness of that precious Blood—is it not clear? Does it not commend itself to your conscience as of God?

Has but a child little put his heart's confidence as a lost sinner in the Lord Jesus and His precious Blood, even but one minute ago; then, without a prayer, without a tear, without a thing to rival the glory of His Person or Work, the Holy Spirit may come upon the Blood, and such an one is sealed once and forever.

I have dwelt at some length upon this, for we believe that this error is the basis of most, if not all, the self-exalting extravagancies that are now permeating the professing church.

As to the "gift of tongues" so often claimed in these days of delusion, let me just say for the help of any plain simple soul here who may be perplexed as to it, that there are a few points quite clear in Scripture. First, even granting it to be genuine, which I do not believe, this gift is the lowest and poorest of any, and we are distinctly told to desire earnestly the *best* (1 Cor. xii:28-31). Therefore one does not *want* the gift of tongues. No, no, dear friends, we must be more ambitious, and be content with nothing less than the very best gifts; for when God so commands us is it not poor obedience to seek the poorest? The "best" are those that call no attention to ourselves, but edify others. Next the exercise of tongues was absolutely forbidden where no interpreter was present (1 Cor. xiv:28). In our modern delusion this is entirely ignored. Strange utterances are given out without any possible interpretation. But note what follows from this: Suppose I speak to you in Chinese, and then some one interprets into English, of what use, as far as edification goes, is the Chinese at all? Why not speak in English at once? Let those covet that gift who will, you and I will thank God for ministry of Christ in words easily to be understood.

Second, the Holy Spirit is spoken of in just *three* scriptures as an *Unction*: 1 Cor. ii:21, and 1 John ii:27 twice.

And there are *three* clear significancies of this:

1st, for *intelligence*. *Oil* is the light-giver in nature, and thus admirably figures Him who *enlightens*, in the Spiritual world. Oil, too, "makes man's face to shine" (Ps. civ:15). So does the blessed Comforter give joy by enlightening us as to the precious things of Christ. Let us get a fresh view of the Lord Jesus: there is nothing like that to make **our** face to shine. The Holy Spirit is thus the One absolutely needful for any true teaching; the most unlearned and simple are not dependent on the learned or wise, for He can give the deepest insight into the truths of Scripture to the babes—aye, it is still hidden from the wise and prudent and revealed to babes.

2d. The Unction is for *power in ministry*. But here people greatly err. They desire to be conscious of power with-

in them—they want to *feel* the power. We are told not to do anything till we are “clothed with power from on high,” as if we were still living before Pentecost; as if the Lord Jesus were still on earth and the Spirit still in heaven, or that the Presence and Dwelling of the Holy Spirit upon earth were of no importance. Oh, my beloved brethren, I know of one who *gloried*, actually gloried, not in conscious *power*, but the very reverse—and personally I am well content to be with Paul—may the Lord grant that ever, day by day, you and I may be more and more conscious of the weakness that is our own, and that all the Power is in, and the glory belongs to, the Lord Jesus Christ alone. Samson’s long hair ever witnesses that true power is in the felt weakness, and the blessed Spirit of God is an *Unction* in ever revealing to us our own weakness, and the *power* there is in Christ to meet it.

3rd. *As a sweet fragrance to God*, and most blessed and precious it is that God sees and is refreshed by the sweet savour ointment on His people. Whether in sorrow or in joy; in sunshine or storm; in posterity or adversity; in success or failure; in gain or loss—the poorest, feeblest believer in the Lord Jesus may be a *sweet-smelling savour to God*. Oh the wonder of it, that we, poor outcasts of the Gentiles may and must be, by this a sweet savour. But are *we* to be conscious of it? No indeed; no more than the violet is of its own fragrance—only as abiding in Christ, and occupied alone with Him, is this possible.

Note again the three spheres: Intelligence is *personal*; *ministry* is for the present scene and *towards others*; fragrance is *Godward*.

The last character of the Holy Spirit is as “*Earnest*,” and as there are again just three references, so are there three significancies of this.

In 2 Cor. v:5 it gives the assurance of a spiritual body: In 2 Cor. i:22 the present sanctifying power that wins the soul, in Eph. i:14 the assurance of sharing the inheritance with Christ.

Look at 2 Cor. v:5: “*Now, He that hath wrought us for this self-same thing is God, who also hath given to us the earnest of the Spirit.*”

What is the "self-same thing?" Why, getting a *body* of an entirely different character to the poor thing we now have, and which is not at all adapted to the use of the spirit. It is, as 1 Cor. xv tells us, a *natural* body, or one adapted for the *soul*; but our weariness after spiritual exercises on Sunday evening witnesses that we need another for the spirit; and as sure as the Spirit dwells within us, and has given a new life to our spirits, so sure is it that we must have a body to correspond. This is the argument of 1 Cor. xv: 44-49.

Then *the Earnest* speaks of the moral change into that Image of Christ, which, begun here, and becoming the more real as we are occupied with Him, is perfected only when we see Him face to face. But we must be no more conscious of it than Moses was of his face shining. The Spirit never witnesses to us of our progress in holiness, but of the Lord Jesus. Occupation with Him *is* holiness. Lastly, He is to us an Earnest of our place in that joyous holy scene where all is as God would have it, and Christ is exalted over all. He shares in a love that is not found in any beneath Him, all He has as man with those who are now led by His Spirit in His path of rejection through this world.

Now we come to that which is of more direct interest to *all*. Ministry in many of the more public features of it is for *men*; but fruit-bearing knows no distinction of sex, for fruit is not the result of toil or endeavor whether in sinner or saint; but is a natural inevitable consequence of *abiding*, both in nature and grace.

Note in Gal. v:22, to which please turn, it is not fruits, but fruit. Many forms, but all from one Source, and so blended together and interwoven so that one can no more exist without the other than can the colors of the rainbow.

The division of our Bible into verses tends to hide a beauty here. You will note that there are just nine expressions or characters of this Fruit; but if you look a little closer you will see that this nine is divided into *three threes*, and each one of these having to do with one of the three-fold relationships in which man, by his very tripartite being, is: Thus Love, Joy, Peace are those internal subjective,

basal graces that have *God* in view. And oh, most carefully must we note that Love is the first of all. In the last days of any dispensation, this is the one sad evidence of its degeneracy; love waxes cold. Intelligence may be bright; indeed one may be bold to say that, during all the long dark ages since the apostles fell asleep, none have been so clear on divine truth as many Christians of today. They know, as their forefathers never knew, as to the varying dealings of God with mankind during the passing dispensations, as to the Lord's Coming, and many another truth; but does love shine equally brightly amongst them? Let the shameful condition of those to whom most intelligence has been granted answer. It is in love, my brethren, in love that consists the great, the awful, lack of our day. Love that will joyfully forego even its own liberty rather than stumble or perplex a lamb of the flock; as said the dear apostle in Romans xiv:21. Have you noted in that prophetic view of the church's path in Rev. ii and iii how light decreases, and love remains in the first *four* churches; whilst the reverse is the case in the last three: light increases and love is gone—and in that state of the church *our* lot is cast. Woe to us, my beloved brethren, if we do not on the one hand let love, rather than our own cold intelligence govern us in our bearing towards the least of Christ's people; or if, on the other, we do not maintain the liberty of those same simple ones when the chains of legality would be fastened upon them.

The second three: Long suffering, gentleness, goodness clearly have to do with the believer's relations, and the character that the Holy Spirit will produce, in this present scene. First, patient endurance of those varying forms of tribulation or tyranny that are inseparable from it. Then the kindly benign disposition, not necessarily active; and finally that "goodness" which *is* active in seeking the good of others as seen in Phil. ii.

The last three are strictly *personal*; and again refer to each part of man's being. *Faith*, not the divine justifying grace, but that spirit of trustfulness: guileless, simple—that knows *God*. *Meekness* in view of my *brethren*; conscious of my own many failings, mistakes, ignorance, the Holy Spirit

leads rather to *giving away* than to self-assertion. *Temperance* is the self-control or sobriety that keeps the *body* under.

I must pass much that is of deep interest and value, to look, before closing, on the word in Eph. v: "*Be not drunk with wine wherein is excess, but be filled with the Spirit.*" What controversies, what dogmatic teaching, what perplexities are connected with this precious and simple word! Who of God's children would not long to be "filled with the Spirit"? Who of us have not cried to God again and again, "*Oh fill me with Thy Spirit?*" We have listened to the testimonies of those who claim to have passed through some glorious experience, after which they were Spirit-filled and we have prayed that that blessed experience might be ours too; but, if one may speak for others, we have never thus attained what we sought; why? Let us look at it together once more. Note the Scripture does not read "Long intently, cry mightily to God for a mighty outpouring of His Spirit which, like a rush of waves, shall sweep away all sin and worldliness forever." It says simply "*Be filled.*" But we say, perplexed, "That is just what I desire—oh fill me, Lord." The word does not change, still it remains "*Be filled.*" At length we pause and think perhaps God has done all He can, nothing remains on His part. He has made full provision for our obedience to this plain, simple command.

An illustration from the O. T. has helped me more than anything I have ever read or heard. You will remember that Abraham digged wells, and the springing well is a divinely intended figure of the Holy Spirit, John iv and vii as Abraham is the personification and figure of Faith, and we may see him digging wells in Galatians iii when the apostle asked, "Received ye the Spirit by the works of the law or the *hearing of Faith?*" Well, look with me at those wells of Abraham; morning and evening; in the darkness of night and in the brightness of noonday; in the drought of summer and the flood of winter, the spring bubbles up perennially. It is evidently in direct connection with a never-failing source, and so the well is always filled with the water.

But certain gentlemen come along who never dug a well in their lives, but are great hands at filling them up. They care called Philistines, and they throw into the well all kinds of rubbish: earth, mud, stones, till the living water, which is still there, and would willingly spring up if it could, and indeed has filled, and does still fill, every little interstice that the Philistines may have left, is choked from its flow entirely, and the spring is stopped. Would you see faith mourning over stopped wells in the N. T., listen again to the word in Galatians: "*Where is the blessedness ye spake of?*" The wells in Galatia had been stopped by the Philistine, the religion for realism and legality into which they had fallen.

But Isaac comes, the heir of faith, and I see him looking at the stopped up wells, and what does he do? Cry mightily to Jehovah that they may be filled with water? Not at all. At infinite toil, does he labor to fill them with buckets of water? No indeed. He simply takes out the earth, mud, and stones that are in there; and, as each foreign substance is removed, the water that has never been lacking—that has always been connected with the well—rushes in to take once more its own place.

Is it difficult to interpret or apply? The young believer when first Jesus is seen by true faith is filled with joy: Christ is all His song, His boast: He cares for none other, is occupied *with* none other, and the well is full. He would pluck out his own eyes to supply the need, even of the messenger of the glad-tidings. But the Philistine comes. He is not a low, debased, irreligious wretch; he would stand a poor chance with the young Christian if he were; but rather a very correct, formal, religious, legal spirit; and *he* fills up the wells with religious works, church-membership, confirmation vows, ordinances, self-occupation, worldly love, carnal ease and a hundred forms of earthly mud and stones take the place of confessed need, with dependence on, and absolute satisfaction with the Lord Jesus Christ. The present world becomes once more the real one, and the unseen is little realized. *Blessedness!* Ah, where is it? The well is stopped.

Oh, how shall we again be filled with the Spirit, but by simply putting away every confidence but *Christ*? Take out that heavy lump of worldly prosperity and ease, that hard stone of self-confidence, that mud of religious trust outside of Christ, the hundred little earthly things which like gravel fill the well; and at once the Spirit will take their place for the feeblest believer is in a never broken connection with a Spring that is infinite and perennial, and Christ shall once more be formed in us, all unconscious of anything in ourselves as we shall be, but ever more conscious of Christ.

Whenever I hear *claims* to being filled with the Spirit, I am quite sure that the claimant does not know what he, or she, is talking about. But if I listen to one who speaks little of self, and that little only depreciatory, and ever speaks of Christ and the beauty and fulness there is in Him, I may point to such and say (not *to* him for that might injure him much), "See one *filled with the Spirit.*"

Ecclesiastical Differences.

ARE THEY WORTH CONTENDING FOR?

The faith of God's elect was not delivered to the Church, nor to a body of ecclesiastical men; nor even to the college of doctors at Jerusalem or elsewhere. The faith was delivered to The Saints (Jude 3), hence no party of professing Christians, however gifted, numerous, devoted or influential, dare claim exclusive possession of *the truth*. Truth is found in every section of the church. The faith once delivered to the saints—saved men and women—is the common heritage of the redeemed. *Our* measure of the truth is not The Truth; nor are those of *our* party necessarily The Orthodox. Many have been trained in a school of presumption, and hence it is so hard to give up what one has been taught, or formerly held, or to suppose that there is much real good outside our circle. The self-satisfied smile, and "You know we are right," betrays where one is. Of course there is the Divine and the human, the right and the wrong; but don't hold the right in a spirit of pride and of lordly

assumption towards others who in their measure are maintaining what they believe to be of God.

If the following lines have had a personal application to writer or reader let it be a thing of the past. Let the warmth and breadth of Scripture set our hearts on the wings of the morning *out* towards every saint and servant on earth, in an all-embracing love and interest, and which no denominational difference shall quench:—

“Herein I recognize the high-learned man!
 What *you* have never handled, no man can;
 What *you* can't grasp, is sheer nonentity;
 What *you* cannot account for, cannot *be*;
 What *your* scales have not proved, can have no weight;
 What *you've* not stamped, can never circulate.”

We are getting older, and nearing “The Judgment-seat of Christ.” This solemn consideration ought to lead to calm and dispassionate judgment. Principles and things once stoutly maintained as of paramount importance, may on more mature consideration—as the faith in its parts and as a whole is calmly weighed in the sanctuary—be relegated to a secondary place in our theological creed, and the hand and heart be opened to receive saints shut out from both, by the exercise of a rigid ecclesiastical procedure. Be ready to give up or receive on clear decided Scripture testimony. Hush to silence in your conscience the voice of antiquity and the authority of past or present leaders. Listen to the latter with attention and follow them *only* in their appeals to the Word of God. Don't let the weight or influence of great names turn you from the voice of the Shepherd. Let the words of the Living God alone be heard. The conscience is His domain. *Never* trifle, nor compromise, nor sacrifice one iota of the truth of God, but *ever* remember that you know and possess only a part of it. We long to see the ecclesiastical walls of separation falling down. There were none set up in Apostolic days. We would be right glad to witness the theological battle-field cleared of its combatants, and the common enemy. O for a season of quiet from the din and

strife of contending parties, like that enjoyed of old: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied" (Acts ix. 31).

If we obstinately refuse to cease mere party warfare and shut ourselves up within the four walls of a cold ecclesiasticism, remaining callous and indifferent to the cruel, heart-breaking divisions everywhere going on, we may be *soon* taught a sharp lesson. We have all parties and all believers before our mind in these remarks, for we all have sinned ecclesiastically, and the general state of things is to our common sin and shame. Do we feel it? Are we low enough to humble ourselves? The restoration of the church to its original and primitive integrity is a moral impossibility. But a godly reunion of the Lord's people scattered through the 1,300 sects and parties in Christendom is a very different thing. It would be a real joy to us, and we would welcome the proposal as the answer to many prayers and tears, were believers as such coming together to humble themselves before God, and to confess common sin. We would be glad to be allowed to be present at such a solemn gathering. What then? What would not God do for a broken people confessing their sins in His presence? Why may we not count upon the grace of God and the power of the Spirit to lead believers in the desire for union, on, of course, a godly basis? Union would be too dear bought at the expense of truth; nor could we sanction for a moment the false principle of agreeing to differ on fundamental truths of Scripture. But is there no hitch somewhere? Is it really fundamental truth—*that* which touches the glory of the person or overthrows the work of the Saviour—which separates us from so many beloved saints of God? Let us each search and see. We do not write in the interests of any part of the Church of God, but in that of all.

The alarming and rapid increase of popery in these lands is an ominous sign. We are within measurable distance of a storm of popish persecution bursting in upon us, and we are not prepared for it. Popery is advancing with gigantic strides, and *perhaps* her jails, and tortures, and fires will

accomplish the desired end, i. e., the reunion of God's saints on the simple basis of Christ's name. The desolations of Zion only excite the sneer and contempt of the uncircumcised, while alas! the faithful are torn by strife and division. May the Lord stir us all up to deep searchings of heart and conscience!

The scriptural disqualifications to the reception of every child of God to eat with us the Lord's Supper and to the enjoyment of every other Christian privilege are these:

1. A Grave Breach of Morals (1 Cor. v).
2. The Adoption of Fundamental Error (2 John x).
3. Direct Complicity with Either (2 John ii; Rev. iii:7).

We know of no other barriers to fellowship than the foregoing.

Now there are five things which ever remain amidst the corruptions in Christendom—the ample resources of failed and ever failing people:

1. The Lord's Supper (1 Cor. xi).

We have the blessed privilege with, of course, its corresponding responsibilities of breaking bread "till He comes" (verse 26).

2. A Competent and Effective Ministry (Eph. iv; 1 Cor. xii:6).

We can count upon the continuance of a spiritual and Christ-given ministry—apart from human authorization or authority—till the church is perfected in glory (Eph. ix: 8-13).

3. The Ever Abiding Presence and Action of the Holy Spirit in the Church (John xiv:16; 1 Cor. xii).

The presence of and varied services of the Holy Spirit in the church forms a wealth of spiritual power to the person or assembly distracted by the many divisions on every hand—herein is power and resource.

4. Gathering the Lord's Name (Matt. xviii:20).

The Lord's promised presence in the midst of even two or three persons truly gathering to His Name is a blessing secured throughout the age (Matt. xxviii:6).

5. The Holy Scriptures: Their Authority and Sufficiency (2 Tim. iii:16, 17; 1 Pet. 1:23).

The supreme authority of the Old and New Testament Scriptures ever remains, and their sufficiency to perfect the man of God is unquestionable. It is the guide-book for the church and the individual for direction in life, conduct, worship, ministry. Our only and sole authority at all times, for all things and under all circumstances.

Parties of saints, *circles* of assemblies have no warrant in scripture. The church of God is *one*, the family of God is *one*, the flock of God is *one*. The Lord died to effect the unity of His people (John xi:52). It formed the burden of His prayer to His Father (John xvii:21-23). Are we beloved in the Lord contributing to *this great and glorious end*, or are we in the maintenance of our narrow and ecclesiastical fellowships practically denying it, and ignoring *this* purpose of God?

WALTER SCOTT.

Magnify the Word.

It is a truth we do well to ponder when David said in his prayer, "Thou hast magnified Thy word above all Thy name," Ps. cxxxviii:2. The name of God is the manifestation of God, however made. "The heavens declare the glory of God, and the firmament showeth His handiwork." But "there is no speech nor language; their voice is not heard," Ps. xix:1, 3. In vain we ask of nature the questions it most concerns us to have answered. When we beg creation to speak, silence reigns; He has magnified His word above all His name, because in that word He addresses the conscience, the heart and the reason in most articulate language.

First, through the living Word. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and tabernacled among us," Jno. i:1, 14. It is He who could say, "I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak," Jno. xii: 49; and "I have given unto them the words which Thou gavest me," Jno. xvii:8. He, therefore, who hears the word of Christ hears the word of God; and the Son so perfectly glorified the Father, so thoroughly finished the work that was given Him to do, by His obedience unto

death, even the death of the cross, that "God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth; and every tongue should confess that Jesus Christ is Lord to the glory of God the Father," Phil.ii:9-11.

Second, through the written word. "Moses wrote all the words of the Lord," Ex. xxiv:4; but observe, they were the words of the Lord. "The tables were the work of God, and the writing was the writing of God, graven upon the tables," Ex. xxxii:16. What was said to Jeremiah is equally true of all the prophets: "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book," Jer. xxx:2. It is equally true of the New Testament apostles, for as Paul wrote to the Corinthians, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord," 1 Cor. xiv:37. The Lord Himself fell back upon "It is written," as His only defence against the assaults of Satan, Matt. iv:1-10; and eighteen times in the epistle to the Romans "It is written" is found as an end of all controversy. It is obvious that the Scriptures, that is, the writings, are given by inspiration of God.

Third, it is a saving word. "Receive with meekness the engrafted word, which is able to save your souls," Jas. 1:21. "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. . . . So, then, faith cometh by hearing, and hearing by the word of God," Rom. x:8, 9, 17. It is often said that the centurion Cornelius furnishes an example of a man, who was saved without the word; but nothing can be further from the truth. The angel said to him, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved," Acts xi:13, 14. Not only are we born again by the word of God, 1 Pet. 1:23, but we grow thereby, 1 Pet. ii, 2, and are sanctified thereby, Jno, xvii, 17.

Fourth, it is the cleansing word. "Ye are already clean, because of the word which I have spoken unto you," Jno.xv:3. "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," Acts xx 32. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word. . . Thy word have I hid in my heart, that I might not sin against thee," Ps. cxix, 9, 11. The Church is sanctified and cleansed with the washing of water by the word, Eph. v:26; and it is owing to the written promises of the word we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii:1.

Fifth, it is the comforting word. "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for Thy word hath quickened me. . . . Let, I pray thee, thy merciful kindness be for my comfort, according to Thy word unto Thy servant. . . Mine eyes fail for Thy word, saying, When wilt Thou comfort me?" Ps. cxix:49, 50, 76, 82. As the prophet's vision swept onward to the dark future of Israel, "the Lord answered the angel that talked with me with good words, and comfortable words," Zech. i:13. Whatsoever things were written aforetime for our learning that we through patience and comfort of the Scriptures might have hope," Rom. xv:4; and our sobs are hushed by the graves of our dead, as we are bidden to look forward to the coming of the Lord Himself, and to our meeting with them in the air, and to "comfort one another with these words," 1 Thess. iv:13-18.

Sixth, is it the keeping word. "By the word of thy lips, I have kept me from the paths of the destroyer," Ps. xvii:4. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee," Prov. v:22. If we are kept by the power of God through faith unto salvation, ready to be revealed in the last time, we are not to forget that it is faith in the written word of God, 1 Pet. i:5.

Seventh, it is the victorious word. "All the kings of the

earth shall praise Thee, O Lord, when they hear the words of Thy mouth. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord," Ps. cxxxviii:4, 5. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xxiii:29. "Heaven and earth shall pass away, but my words shall not pass away," Matt. xxiv:35. In a day which seems to be now, when Satan is cast out into the earth, and his angels are cast out with him, the saints "overcome him by the blood of the Lamb, and by the word of their testimony," Rev. xii:11. The blood answered every charge of the accuser and adversary, and the word secured every title to the promised inheritance. The blood makes us safe, and the word makes us sure; and in the light of all that the living and written Word does for us, well may we exclaim, "Thou hast magnified Thy word above all Thy name."

—J. H. BROOKES.

Christ Preaching Unto the Spirits.

1 Peter iii. 18-21.

In the first place, the text does not say that our Lord went in person, but by or in the Spirit. He still preaches by or in the Spirit, and has so done from the beginning, for all the manifestations of the Godhead in the Old Testament were the revelations of Jesus Christ; and it was He who said of the wicked generation before the flood, "My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. vi. 3).

In the second place, even if He went in person during the interval between the crucifixion and the resurrection, it is not said that He preached the Gospel. The word here used is not the one employed to express the thought of announcing the glad tidings, but it literally means "to proclaim, or publish as a herald." So far, then, as this Scripture teaches, admitting that He preached in person, there is not a hint that He set forth the good news of God's salva-

tion, but He may have gone to proclaim their everlasting doom.

In the third place, it would be a dangerous principle of interpretation to make a portion of Scripture, confessedly obscure and difficult of exposition, the basis of a most important doctrine, when that doctrine has no support from any other part of the Bible, but is plainly opposed to the entire current of divine revelation. False teachers may try to build up the fancy of future probation for the unsaved upon this passage, but the word of God everywhere else strongly condemns them.

Perhaps a paraphrase may make the general meaning of the original sufficiently clear. Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the energy of His undying Spirit into new resurrection life: in which Spirit He went and preached unto the spirits still in prison in Peter's day, that were formerly disobedient in the days of Noah, when the long-suffering of God waited, while the ark was preparing, wherein few, that is, eight souls, were saved through water: the antitype of which, baptism, doth now save us, not however the outward application of water, but a conscience that can bear interrogation in relation to God, and can answer, it is good or cleansed, and the proof of it is the resurrection of Jesus Christ. He is the ark in whom we believers have passed safely through the waters of judgment, and are landed for ever with Him on the heavenly hills.

Baptism is nothing except as it is a sign and seal of our oneness with Christ in death and resurrection. It signifies that through grace we have been taken out of our former place of condemnation and ruin, and identified with Him "who was delivered for our offences, and was raised again for our justification" (Rom. iv:25). Now, He is freely offered to all men, as the ark that can outride the judgments of the last days; but if rejected, there is no escape from the doom that overwhelmed the despisers of the Spirit's tender calls before the deluge.

—JAMES H. BROOKES

John's Tests of True Spirituality.

BY C. I. SCOFIELD.

Two epistles are notable for the severity of their tests of Christian profession, James and First John. James is concerned with the reality of the professor's faith, John with the reality of any pretensions which he may set up to spirituality of life. The key phrase of James is "yea, a man may say," the key phrase of this aspect of First John is, "if we say," or, "he that saith." Profession is easy, but false profession is supremely dangerous. The man who is living in sin and unbelief and knows it is fairly open to the Gospel appeal by saying, "But I am a Christian," is in the most dangerous place conceivable.

So, if one be indeed a Christian, there is always the grave danger of living in mere positional truth on the one hand, or of assuming a false spirituality on the other. In the first case one would resemble a noble who should exalt his mere patent of nobility while living most ignobly. In the second case one falls into the snare of spiritual pride based on some supposed experience or attainment.

James exposes a false or mistaken profession of faith; John a spurious spirituality. This exposure John effects by seven tests, applied to profession. We are now to look at these.

The first of these tests applies to the profession of fellowship with God: "If we say that we have fellowship with Him." And the test is severe but simple. To such a profession he says, in effect, "Where do you walk?" The "walk" is the daily life. Now, says John, there are two places and but two, where a believer may walk—darkness and light. Light is *what* God is, and *where* God is: "in him is no darkness at all." Observe, it is not now *how* we walk, but *where* we walk. David, in the fifty-first Psalm, all broken and crushed with the sense of his sin, is in the very whitest of the light, for he is saying: "Have mercy upon me, O God." He is saying: "Wash me thoroughly from mine iniquity, and cleanse me from my sin." He is saying,

“Against thee, thee only have I sinned, and done evil in Thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.” In the light, though, his whole talk is of his sins.

Now see a man in darkness—a good, moral man, too; and a believer in God: “The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men.” That man, in the very act of prayer, is in thick darkness.

1. To walk in the light is not to walk sinlessly, but it is to bring the sin instantly to God. It is not to serve perfectly, but it is to bring the imperfection to Him. It is to live the daily life in His presence. Now if we say that we have fellowship with Him and have two lives, a religious life for Him, and a secular life for ourselves we walk in darkness, and our profession of fellowship is a lie, John says.

2. John’s second test strikes down at one blow the most subtle of the errors into which men have fallen concerning this most vital subject of holiness—the notion that by regeneration, or by “the baptism with the Spirit,” or by the “baptism with fire,” or some other experience, the old Adamic nature has been eradicated, so that such an one no longer has sin as an indwelling fact.

As to this John’s word is clear: “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”

Note carefully, John does not say that those who make that profession are not *saved*; what he says is that they are deceived, because they are not judging the matter by revealed truth, but by some supposed experience or feeling. The underlying rule here is one which if duly heeded will save the child of God from every excess of fanaticism. It is: Judge experience by the Word, not the Word by experience. “For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”

No, beloved, the old nature, unchanged and unchangeable, is within; all victory lies in the recognition of that fact, and then in self-distrustful resort to the provision of grace

for that fact—the indwelling Spirit. So long as we walk in the Spirit we do not “fulfil the lusts of the flesh.” “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 may not do the things that ye would” (Gal. v:17). How subversive of this constant watchfulness, how sure to end (as all experience shows) in humiliating defeat, is the notion that the flesh has been eradicated!

3. And as closely connected with that error is the one to which John opposes his third test—the error of sinless perfection in the flesh.

“If we say that we have not sinned.” Mark well, this message is to the little children of the Father: we have not here a word to the self-righteous sinner, but to the presumptuous child of God. And it is not, “If we say that we have not sinned in the past;” it is a present word; a word for us every moment of our lives; “If we say”—right in the midst of our best prayer, of our purest aspiration, “that we have not sinned”—what? “we make him a liar!” Are we ready for that? Do we want to do that?

But how can a little child of the Father possibly find himself in such a case? For the old reason—inattention to the Word: “His word is not in us” when we say such things.

For His word is uncompromising about sins. His grace has made a way of forgiveness and cleansing for confessing children who sin, but that Word will never permit us to lower the standard as to what sin is. Have we forgotten that an offering was provided for “the iniquity of the children of Israel in their holy things?” Have we forgotten that the very heavens are not clean in His eyes? No, we need this humbling word, this searching test.

4. The fourth test applies to profession of a different kind—the claim to intimate acquaintanceship with God. “He that saith, I know Him.”

Bear with a cautionary word. Knowing about God is one thing; knowing God is quite another. Job’s confession illustrates this: “I have heard of Thee by the hearing of the ears” and upon that hearing there had come to Job a true faith; a faith which had withstood tremendous shocks.

Well, we all begin there. Our saving faith is based on testimony. But Job goes on: "but now mine eye seeth thee." A very different matter. Are we, then, to remain content with a hearsay knowledge of God? By no means. Our Lord tells us in the xviith of John that the ultimate end of the gift of eternal life is that we may know him. He is our Father, and how can our hearts rest satisfied with anything short of that personal knowledge of Him of which John is speaking? John's test of spirituality at this point is not to discourage a true knowledge of God, but to expose a false assumption of such knowledge. What is that test? "He that saith, I know him, and keepeth not his commandments, is a liar."

Does John mean to put us back under law? Not at all; he speaks in his characteristic way, meaning, He who is living outside the known will of God, and says, "I know God," is a liar. It is not sinless obedience, but it surely is a heart set to live in the known will of God. Such an one will have many a failure, but he keeps on, though often stumbling. The needle in the compass is often deflected by the influences about it, but it trembles and is unquiet till it resumes its steady alignment with the object of its devotion. Now a life so aligned to the will of God is in the way to know God. It is not an arbitrary requirement: in no other way, to no other man can God reveal himself. Paul's prayer for the Colossians runs along that road: "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding," is the first petition, and that leads on to "increasing in the knowledge of God."

5. John's fifth test of the profession of spirituality of life also applies the walk: "He that saith he abideth in him, ought himself also to walk, even as he walked."

Now this seems most discouraging—at least upon a superficial view. But what is it to "abide" in Him? Many earnest souls have had much distress of soul just here. They have been told that to abide in Him means to be always occupied with Him. Now I make bold to say that this is an unattainable counsel of perfection. We are in the world, and however sedulous we may be to keep the world out of

us, we are charged with engrossing duties calling for the utmost concentration of mind, heart and hand. We cannot be in constant conscious occupation with Him. I do not so understand that great word.

Think for a moment of that other phrase "in Him." What does that mean? As you know, Ephesians explains that. "In Christ Jesus" is the sphere of the Christian's life. That is where grace has put him. We have not to concern ourselves about getting that place, we are there. Now what is abiding in Him? Why just having nothing apart from Him. It is to live in the sphere of the things which interest Christ, and to bring Him into the sphere of all our necessary occupations, joys, innocent pleasures down here. It is to have no business in which He is not senior partner, no wedding feast, or other feast in which He is not chief guest, no failures which are not brought to Him for forgiveness and *cleansing*.

What then is John's test of such a life? It will be, in degree though not so perfectly, a walk even as He walked. It will lead along the same road; it will encounter the same trials, enlist the same sympathies, be after the model of His walk.

Apply the test. It is easy, if humbling.

6. How we all fall down before this sixth test! "He that saith he is in the light and hateth his brother, is in darkness even until now." God is love, just as surely as God is light. The light and the love are one. How impossible, then, to walk with God—for that is the walk in the light—and to have hatred for one of the other little children? Remember John speaks in an absolute way of these things. It is not what we may call our feeling for our brothers—"dislike," or "instinctive aversion" or "annoyance"—John has one name for these insincere evasions, "hate." That is John's word.

Think of this. Is there some brother against whom we have taken up a breath of accusation which we have whispered about to his detriment? Is there a brother whose ways annoy us so that we avoid him? Is there a brother whose habits, though within his liberty in Christ Jesus, do not happen to be the habits in which we have been

more narrowly reared, and against which we whisper? Oh, brethren, till we are cleansed in the laver, till our feet have been in His blessed hand, let us not prate of walking in the light. And surely there is a word here for us preachers. The world, our own brethren, may not know that there is the black drop in our hearts as we preach our "deeper" or "higher" life doctrine, but God the Spirit knows it, and our testimony sears the consciences we would fain reach, and we are in His eys empty frauds.

7. And so we come to John's final test: "If a man say I love God and hateth his brother, he is a liar."

"Love" with John is more than a sentiment, more than a feeling; it is a principle which moves the hand and opens the purse. If I am not my brother's keeper; if I am not, in the measure of my power, my brother's providence—wisdom for his folly; a hiding place for his shame; open-handed for his need; wet eyed for his sorrow; glad in his joy—oh, then, let me at least spare him the insincerity of my profession: "I love God."

Victory Over Sin; Or, The Secret of a Holy Life.

It is a remarkable fact, which no one can deny, that when a person is converted to God, no matter what his previous life has been, he straightway longs to be holy. Why is this?

The only just answer to such a question is that the individual has been born again—born of God. In this Divine operation a new life is communicated, the nature of which is holy, and as a sure consequence holy desires spring up in the soul that were never known before.

There are many things relating to natural life that baffle the investigation of the wisest, so we need not marvel if in the sphere of spiritual life we find that which refuses to be defined. But nothing is more certain than this—that in the moral being of a converted person there has been implanted a life altogether new and distinct from the life and nature of one who is only a child of Adam—not con-

verted, not born again. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Each life partakes of the nature of its source (John iii. 6).

The communication of this new life in no way improves the old, much less does it do away with it. That remains as it ever was, having the same desires and propensities as it had before the individual was born again. So that in one and the same person there are two natures—the one evil, the other good. These may be likened to two streams running side by side, never mingling, ever remaining separate, the one black and polluted, the other pure and undefiled. Now the former ends with the ending of our earthly days, while the latter flows into the vast ocean of Eternity.

CONSCIENCE NOT CLEARED.

It by no means follows that because a person has been born again, therefore his mind will be at rest about his sins. The new birth does not clear sin from the conscience. Indeed, it is no uncommon thing for the newborn soul to be more unhappy than before. The very fact of his having a new and holy nature makes him increasingly sensible of his sins and the hatefulness of them. He groans under their burden, and being ignorant of grace and of his own helplessness, thinks to rid himself of it by trying to live without sinning more.

But it is impossible that any should reach the goal of rest by that road. In what way, let me ask, could our living without sin, even were such a state to be attained, meet God's righteous requirements in respect of the sins with which we are justly chargeable? Suppose some one owed you a sum of money, and was extremely sorry to have incurred the debt, and promised never to add to it to the extent of a single penny. The promise might be faithfully kept, but you could not be expected to regard that as a settlement of the debt already owing to you.

If you say, "But ought I not be holy?" I answer, "Yes, of course, you ought." Still, the putting away of our sins from God's sight is not effected thus. It is true the number of them might not be added to, but the solemn fact remains that we have already sinned enough to merit everlasting

punishment, and no effort of ours can deliver us from this state of guilt.

GOD IS SATISFIED.

Nothing brings lasting relief to the conscience thus burdened and troubled but the certain knowledge that in respect of these sins God Himself is already satisfied. Oh, what joy to know that He is! All that our wretched sins deserved has been shown at the cross, in that He forsook His own Son, whom He there made sin for us. There, too, we see displayed the tender, pitying, compassionate love of God to sinful men—love so true, so measureless, but which alas! we are so slow to believe. And He has raised up that Saviour from the dead and given Him glory, that our faith and hope might find a sure resting-place in God Himself. Do I believe in Jesus? Do I trust Him? If so, though sins beyond number be mine, yet God freely justifies me from them all, *and is just in doing so*, because of the value of the blood shed at Calvary. If I believe this sure testimony of God, borne to me in a thousand passages of Scripture, then is my conscience purged, for who can condemn, or lay aught to the charge of those whom God justifies? (Rom. viii. 33, 34).

And if my conscience is thus purged by the blood of Christ, no holiness on my part can purge it more. How can you purge that which is already purged, or extinguish a light that is already extinguished, or cast into the sea that which has been cast there already? The work is done. Moreover, were all the holiness of the redeemed mine, and I threw it into the scale with the blood of Jesus, I should only dishonor the blood by so doing, and cast a slight upon my Saviour. It is the blood that maketh an atonement for the soul,—nothing else.

HOLINESS SOUGHT AFTER.

But if we are as clear as a sunbeam about all that, if not a cloud remains as to acceptance with God, still the question of holiness presses itself, and clamors to be set at rest. At first the forgiven one is so absorbed with forgiveness that for a few days or weeks all goes smoothly—sunshine and song everywhere. But after a while the exuberance of joy subsides, and he becomes alarmed at his

coldness and at the presence of indwelling sin, together with the awakening of old desires, which he thought had been silenced forever. This is a grievous disappointment, and his heart is greatly troubled. Fain would he lay his head, like favored John, upon the Saviour's bosom, and sit at His feet and hear His word as Mary did. To live to God is his one desire; but he finds himself confronted at every turn by an opposing power called "*sin in the flesh*," which he is unable to overcome, and which holds him in hard bondage. "The good that I would, I do not: but the evil which I would not, that I do," is now his mournful confession (Rom. vii. 19). Intense distress results from this, with bitterness and anguish of spirit. He groans and sighs, and longs for freedom from this hateful yoke and, like a captured bird, beats himself against the bars of his cage in his attempts to gain it. But the prison is too strong for him.

Often, if I may be allowed to speak of myself for a moment, in the earlier stages of my spiritual career, have I been brought to that point. Desiring to do good, I did it not, and yielded to the evil which I hated after the inward man. Then would I ask myself whether there was no deliverance from such a state as that? I felt there surely was, for I could not bring myself to believe that the soldiers of Christ were always to be vanquished, always to be driven ignominiously from the field. Victory there must be, victory over sin and self, of that I was assured, but how to achieve it I could not tell.

BITTER THINGS.

And when the soul is in that state it utters bitter things against itself. It bemoans its want of love to the Saviour, and the absence of a heart entirely consecrated to Him. Its deadness causes great trouble, and many a time it is ready to believe that it has been playing a hypocrite's part. Once in a while a gleam of light breaks through the oppressive gloom—the soul gets a fresh glimpse of the love of God, and is preserved from sheer despair. Alas! driven by some unpropitious wind, the parted clouds soon blend again, and the comfortable vision of God's love is once more shut out. Oh, the agony of such hours—agony all the more intense as the soul is sincere and earnest!

Conscience is keenly alive, urging to greater effort so that lost ground might be regained. The spur, and the whip with ten thongs, are freely used. Then the voice of the ancient lawgiver is heard saying, "You ought to love God with all the strength of heart and mind, but you do not. You ought to turn away from all evil and from the vanities of earth, but you too often follow them. How can you expect God to bless you?" Then, in the distorted vision of the soul, Christ, too, becomes a law. "The Son of God has loved you and given Himself for you, why do you not give yourself to Him? You must try harder." These, or similar words ring in the ear, and the soul thinks, "Ah! if I could only do this, God would love me more. He would view me with greater favor, and my acceptance with Him would be more assured." Again it tries, and again it fails, and becomes cowed, disheartened, and despairing.

SATAN'S OPPORTUNITY.

Satan's opportunity has now come, and he is not slow to seize it. Says he, "Ah! you will never be able to live a Christian life. You ought to have thought of all this long ago, and never to have made any confession of Christ at all. Better give the whole thing up. You have miserably broken down, again and again, and what hope is there of your doing better in the future? The battle is too strong for you. Don't wear a mask, nor act the hypocrite. Cease your endeavours, and enjoy the pleasures of the world while you may. If you are to be saved you will be, and there you had better leave it." And most assuredly you would believe his words and follow his counsel did not an unseen power hold you back.

Naturally you now suppose that your repeated breakdowns have produced some change in God's feelings toward you. You are conscious that He ought to regard you with less favour; it is only what you deserve. But all such thoughts are mistaken. His heart is not changed. He loves you as much as ever. These humbling discoveries of what you are in relation to sin and weakness are no surprises to Him. He knew it all perfectly well before He called you out of the unbelieving crowd. You find it

hard to realize that He loves you just the same, and views you with the tenderest compassion. But He does. You are learning lessons of life-long value. The schooling process may not be pleasant, but you will find it to have been profitable before long.

NO GOOD, NO STRENGTH.

For there are certain truths to which we are ready enough to subscribe in the first blush of our conversion, which have to be made good in us afterwards in an experimental way. This is what has been happening with you. Every converted person, for example, is ready enough to acknowledge his own inherent badness, but it is only after long and fruitless struggles to be better that he is forced to the conviction that in him good does not dwell. "For I know that in me (that is, in my flesh) dwelleth no good thing" (Romans vii. 18). When this is learnt the soul ceases to look for good where not a shred of it exists. Then it learns not only to hate its sins, but to abhor itself. It is not merely that I have sinned, but that I am in myself nothing but sin; in me good is not. Along with this goes the kindred truth that we are "*without strength,*" and this perhaps is harder still to learn. No strength for salvation we freely confess to have, but we think at first that we have, or ought to have, strength to perform that which is good, and to overcome the sin that dwells in us and is constantly rising up. To have the growing consciousness of our utter badness is bad enough, but to find out that every successive effort to overcome it only makes it more evident that we have no strength, is painful in the extreme. Under such circumstances we should soon yield to despair were it not for the grace of God.

IT IS NO MORE I.

Have you ever noticed how the man in Rom. vii. 20 distinguishes between himself and sin that dwells in him—the evil principle within, which everybody has, whether converted or not? Its movements had caused him untold anguish, for he could not control it, much less place the heel of victory upon its neck. But he hated it with all its deeds, and would fain have flung it from him, exclaiming, "*It is*

no more I." He owns it no longer as himself, and cries for someone to deliver him from its hateful bondage. There is a new I, for the man has been born again, and he identifies himself instinctively with the new nature which he had as being thus newborn. *Have you learned to distinguish between yourself, as born of God, and sin that dwells within you?* And are you looking for deliverance from your present state through the grace and power of Another, even Jesus Christ our Lord, and not my your own effort? It is most important that you should. Stop, and think of that.

Let me ask another question. Has there been any action on God's part in relation to this evil principle, called in Rom. vii. 3, "Sin in the flesh"? There has. The same verse tells us that God has condemned it, and this He did in the cross of His own Son, when that blessed One not only bore our sins, but was made sin for us (2 Cor. v. 21). There is a depth of meaning in those words, "made sin," which I cannot explain. But I see at least that this hateful thing, which is "no more I," *God has condemned once for all.* This being so, it is evident that if fruit to God is brought forth in our life, it must be in connection with the new nature and with the Spirit of God now given unto us.

IN CHRIST.

Follow me closely while we briefly consider the new position into which the Christian is brought, and may God give you eyes to see that this position is yours. It is defined by the terms "*in Christ*" and "*in the Spirit.*" To many minds these terms are very vague, but they lie at the centre of our subject, so we must try to understand them. Now it is not difficult to see that in our unconverted days all our connections were with Adam fallen—our moral links were with him. We inherited his nature, and being head of the race he involved by his disobedience all his posterity in one universal ruin and condemnation. Every child of Adam is born into the world in that sinful, ruined state. This is the argument of Rom. v. 12-21, which you may read with profit. But the Lord Jesus Christ is not only Saviour, but Head of a new race altogether. Therefore

He is called "*The Last Adam*" and "*The Second Man*," whose obedience even unto death extends in untold blessing to that race of which He is the Head. There is, there can be, no condemnation to those who are *in Him* (Rom. viii. 1).

It is a remarkable title that of "*The Second Man*." In the course of nature Cain was the second man, but the Holy Ghost passes over all the generations from Adam downwards, and reserves this striking name for the Lord Jesus Christ. *He* is the Second Man. But though in His own person He was this from the moment of incarnation, yet He only took this place actually and definitely when He was raised from the dead. How should He stand forth as the Second Man, until the history of "the first man" had terminated in death for all who believe? For we have died with Christ (Rom. vi. 6, 8). Our old man has been crucified with Him. But stay! Perhaps I am going faster than you can follow. Let us pause for a moment and take breath.

DIED WITH CHRIST.

I was saying that we have died with Christ—or rather Scripture says so. Now we must be simple and childlike as to this, believing it because God says it. God views us as having died with Christ, and faith on our part will ever lead us to speak as God speaks. If I then as a child of Adam have died with Christ, death has ended my history as of "the first man," and the story of my life as one of Adam's race has been told both for God and for me even to the last syllable of it. If your neighbor died yesterday there is nothing more to be written down in his diary, he is gone, and the place that knew him once knows him no more forever. So with us. We have died with Christ, and in His grave we have been buried.

Oh, the blessedness of knowing that we are thus clean out of our old associations, and out of the ruin and condemnation under which we lay! They are all behind, and the cross, death, and grave of Christ stand between me and them. Every moral link with "the first man Adam" has been dissolved by death, never to be renewed; and now

a new life is mine, in Jesus Christ our Lord. I belong to the new race of which He is the risen, living, victorious Head!

I can easily imagine your saying, "Would that I realized all this; but, alas! I do not." Stop! Before we discuss how much or how little you realize, let me inquire whether you believe it. You will find there is power in your taking, in faith, this glorious position, which belongs in truth to every saint on earth. Let a man who toils from morning till night for the barest necessities of life be told on indisputable authority that he is born of noble blood, and that estate and fortune wait to be claimed and taken possession of by him. Will such news, if believed, have no power over that man?

THE HOLY SPIRIT.

And that all these things might not lie as mere doctrines on the leaves of our Bible, the Holy Spirit is given to the believer, so that, with faith and energy of soul on his side, they might be woven into the warp and woof of his everyday life. This gift of the Holy Spirit is a great thing. Freedom from the law of sin and death is connected with it, and life and peace (Rom. viii. 2-6). How different this from the frantic, agonizing struggles described in Rom. vii., which end when we understand by divine teaching what is meant by being "*In Christ*," and "*In the Spirit*." "*In Christ*" the Christian surely is, for, having died with Christ, he has passed through death's door from under the headship of "the first man," and shares in the life of the Second, and he is no longer "in the flesh, but in the Spirit." Moreover, the believer learns that is not only "*in Christ*," but that he is also a child of God. To this blessed fact the Scriptures bear abundant witness, and the Holy Spirit, too, witnesseth with his spirit that he is a child, never leading him to doubt his relationship, but ever to cry "Abba, Father."

Conflict, of course, there will always be; for the flesh lusteth against the Spirit, and the Spirit against the flesh. But we are not debtors to "the flesh" to live after it. It has no claim upon us, and we are under no obligation to yield to any of its demands.

UNDER GRACE.

“Sin shall not have dominion over you: for ye are not under the law, but under grace” (Rom. vi. 14). The principle of law is that what we are for God will determine what God will be for us. But on that ground we are wholly lost. If, on the other hand, I believe that God has loved me when there was nothing in me to love—that no good in me, either in respect of my past, present, or future life, is a motive for God’s love—that He loves me simply because it is His gracious and sovereign will to do so, and that every motive for His love is therefore found in Himself—if I see that every demand of His righteousness finds its satisfaction in the precious blood of God’s own Son, given in infinite love for me, then am I, as regards my conscience, under grace and not under law. It is in this hily liberty of grace that we find freedom from the dominion of sin.

And when thus free we should never forget the constant need of prayer, private prayer, and meditation on God’s word. Although we have a new life and the indwelling Spirit, and are “in Christ,” and are owned as God’s sons, all these things are never intended to weaken in our souls the sense of our absolute dependnce upon God for strngth for every moment. Prayer is the expression of dependence, and in the rich pastures of divine truth we shall find food in abundance. If personal intercourse with God be not diligently maintained, if His word be neglected and His Spirit grieved, if the things of the world be loved and followed, though we may know our standing in Christ, our life will be like the parched places of the wilderness. There may not be the bondage of Rom. vii., but thre will not be the life, righteousness, and peace of Rom. viii.

We have done. Whether the secret of victory is now known by you we cannot say, but it surely lies in our mixing these great truths with present faith. I say *present* faith, for the faith of yesterday will not serve for to-day.

WILLIAM BARKER.



Shalom.*

“Jerusalem, the Holy City, would again be in the midst of her ancient owners, though open on free and equal terms to each of the two other great religions that have for centuries contended for it.”

The New York *Times*, December 29, 1912.

The fields are vile with crimson,
The crash of war is loud
With greed and hate the learned great
Before their Lord are proud
Jerusalem is mourning,
Her patient stones are dumb;
Her watchers wait on wall and gate
Until her sons shall come.

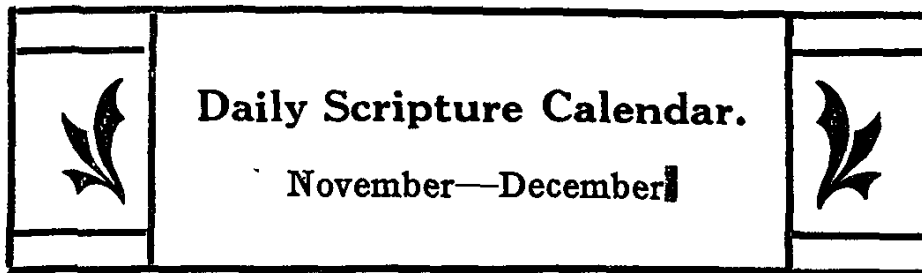
Throw wide her courts to freedom,
Make clean her streets for peace,
That East and West within her breast
Their wrangling lusts may cease.
On foot and steed and camel
As Turk and Christian roam,
The prophet's ass they meet, and pass
The greeting word “Shalome.”

Acquainted long with sorrows,
He comes from every land,
A man akin to tears and sin,
Whose heart can understand.
He comes to keep his Sabbaths
Where nations buy and sell,
And East and West shall find their rest
Beside his bounteous well.

J. E. S. in *Maccabean*.

*Hebrew word for “Peace.”

December 31 in this year again devoted by many hundreds of our readers in prayer fellowship. Join with us on that evening.—Editor



Nov. 1. "He that believeth on him is not condemned" (*John iii:18*).

"Not condemned!" There is no qualifying word here to the effect that this is true at such times as the believing one is living a holy life. It is clearly unrelated to daily life. In Christ, he is **never** condemned. Such a condemnation could never arise. However, though all this be true, God is concerned with the daily life of the one who cannot be condemned.

Nov. 2. "But he that believeth not is condemned already" (*John iii:18*).

A misleading and utterly untrue message has too often been given to the effect that man is under probation before God. When will human reason give way to Revelation? Man's probation day ended in Eden. Since that time it can be said of him, "He is condemned already."

Nov. 3. "Because he hath not believed in the name of the only begotten Son of God" (*John iii:18*).

"He hath not believed." Do we really consider the strange character of this statement? Man does not so reason. In his own mind he stands or falls, according to a direct dealing with God about the good or bad qualities which he possesses. But the Cross has been set up. Things are changed. Condemnation for every sin has already satisfied itself in a heaven-given sacrifice. Therefore man's obligation is changed. He looks back on the Cross and either believes unto life or disbelieves unto eternal judgment.

Nov. 4. "I am come that they might have life" (*John x:10*).

Here is a central motive. He knows the boundless fact and force of eternal life. He knows what it will be to our souls throughout eternity. Nothing can never be possessed that compares with this gift of God. We try to imagine its glory and zest: He knows its last degree of blessing. It is love's gift. It brought Him from heaven to earth, from its glory to this shame. For this He came.

Nov. 5. "Ye will not come to me, that ye might have life" (*John v:40*).

Some are ignorant; some have never heard; but this verse describes the heart of those who were looking into His eyes, and who beheld His mighty works. O what a privilege to fall at His feet and drink of that water which quenches thirst forever!

Nov. 6. "I am with thee" (Isa. xli:10).

This is a promise of measureless blessing. Having all the past blotted out in that atoning blood, how precious is the present—"I am with thee!" Here is the mystery of that identification into which God has placed Himself with man. He is *with* them. The glory of His presence exhausts every aspect of meaning in these words.

Nov. 7. "I will strengthen thee" (Isa. xli:10).

Confronting superhuman conditions and enemies and being wholly unable to command our own weak flesh to His glory, such words as these are refreshing and heartening. His strength will be imparted for ever and ever. Never again can we be suffered to descend to our own helplessness. "Be strong in the Lord and in the power of his might."

Nov. 8. "I will help thee" (Isa. xli:10; see also, 13, 14).

There is little said of the Lord's "help" to the Christian, while it is one of the great words of the Old Testament. The Lord **helped** Israel. He works mightily in the believer both to will and to do His good pleasure. The difference is vital. He helped Israel to do. He energizes Christians both to will and to do. Thus He helps, and far more—He imparts the power of an endless life.

Nov. 9. "Yea, I will uphold thee with the right hand of my righteousness" (Isa. xli:10).

He has abundant strength. His are the everlasting arms. But He cannot uphold one who is a condemned criminal before His holy and righteous throne. When that sin has been atoned for, then He can uphold, and it is then by the mighty arm of His righteousness. His arm was strangely revealed in the Cross (Isa. liii:1).

Nov. 10. "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii:16).

While this is spoken of Israel in the times of her restoration, it is truth of His loving grace toward us all. "Now we see in part and know in part." He tenderly leads us and patiently bears with our stumbling feet. We have never trod the path before, but by His faithfulness it will lead us home to Himself.

Nov. 11. "That thy beloved may be delivered: save with thy right hand, and answer me" (Ps. cviii:6).

The right hand is the symbol of superlative effort. It is stronger than the left hand. What Jehovah does in salvation is always pictured as the full exercise of His strength. Truly He could do no more than to give His only begotten Son for us. God hath wrought with His right arm.

Nov. 12. "Thou hast given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great" (Ps. xviii:35).

The effect of His superlative effort does not cease with the exercise of His saving grace. He holds up the one He has saved. We need ever to remember that only through the finished work of His Son can He righteously keep the one He

has saved. That which in the Cross made Him free to save a meritless sinner is also equally effective to make Him free to keep the one He saves. Thus, and ony thus, does any believer stand.

Nov. 13. "Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee" (Ps. xxi:8).

The same mighty hand of God is not only all-powerful, but it discovers the **hidden** foe and delivers where others could discern no enemy. His warfare for His own is with all the infinite resources of His wisdom as well as with the infinite resources of His power. He discerns every strategy of Satan. God is never surprised. He is never unaware of anything whatsoever. What peace and rest we have in Him!

Nov. 14. "And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself" (Ps. lxxx:15).

The planting by Jehovah is the symbol of His power to place His people where He will, and there to cause them to stand. How hard is the position of many of His redeemed as related to the cares and sufferings of this world! There is sweet comfort to such in the unfailing wisdom and grace of God as it is exercised in the very place we stand. He plants His own with His own right hand.

Nov. 15. "O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory" (Ps. xcvi:1).

The final victory of restoration and authority in the earth is here mentioned. God will then have gained the victory by His own right hand. Delay is not due to His weakness; it is due to the fact that He has determined His times and seasons. He could accomplish this universe-wide triumph at any moment He might choose. It is determined that it shall be when the King returns. All is certainly with God.

Nov. 16. "The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly" (Ps. cxviii:15, 16).

Here is the feeble praise and appreciation of the right hand of God advising from the heart of man. God doeth valiantly. Truly none can sing this song like those for whom He has wrought in saving grace. No angel can sing as we can sing of the valor and efficiency of His own right hand. Praise ye the Lord, for His mercy endureth forever!

Nov. 17. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John xvi:24).

Until this time, the prayer of the disciples had been in the forms and conditions of the Old Testament. The Lord had taught them that form of prayer known as "The Lord's Prayer," and we may believe that they had prayed it; but that was of the Kingdom and its manifestations in the earth. Of

this and every Old Testament prayer He could say "Hitherto have ye asked nothing in my name." There is a new plane of prevailing prayer since Christ has risen and ascended.

Nov. 18. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. ii:11).

This verse of Scripture records the worship of the wise men from the East. They were in some particular way led and moved by the Spirit of God. We behold them before Mary and the infant child Jesus. How natural to have worshipped the mother; but not so: they worship Him and to Him they give gifts. The Spirit directs every thought and praise to Christ alone.

Nov. 19. "Blessed are those servants, whom the Lord when he cometh shall find watching" (Lk. xii:37).

There is a particular blessedness promised to the one whom the Lord finds watching. Salvation, eternal life, and heaven do not depend upon watching; but there is something that does. It speaks of His priceless blessing above all the marvels of His saving grace. We cannot well forego one of His blessings.

Nov. 20. "For whosoever exalteth himself shall be abased" (Lk. xiv:11).

There can be no self-exaltation that will stand before God. Has He not faithfully testified of the utter helplessness and corruption of man? Fallen man does not rise by self-exaltation. By it he only adds sin upon sin. He must be abased. Such is the doom of every one who seeks to exalt himself. The flesh is worthy of no confidence.

Nov. 21. "And he that humbleth himself shall be exalted" (Lk. xiv:11).

No reference is made here to an assumed humility which is not vital and real. It is a description of that abandonment of self which is born of complete distrust in any human virtue. It is humility which confesses helplessness before the One who is mighty to save. How sweet to trust in a Savior!

Nov. 22. "Through faith we understand" (Heb. xi:3).

Faith makes possible almost every element of our knowledge. The conclusions in every branch of human learning are received without question on the testimony of others. The whole fabric of business, government and society itself depends absolutely on the element of faith. Why should it be considered unique that relations between God and man are based upon the principle of faith? It would be unexplainable were it otherwise.

Nov. 23. "Now faith is the substance of things hoped for" (Heb. xi:1).

The word which is here translated "substance" is used five times in the New Testament and three of the five times it is translated "confidence." It is literally something which is placed under as a foundation for thought or for action. It is

the sufficient grounds of confidence. It turns the unseen into a substance so real that we dare to build upon it. Our own conception of the universe is immeasurably enlarged by faith. By faith we enter the eternal and infinite realms. Precious indeed is the gift of faith.

Nov. 24. "Now faith is the * * * evidence of things not seen" (Heb. xi:1).

Evidence is simply convincing proof of things which otherwise might be subject to doubt. We know that the natural man receiveth not the things of God, they are foolishness unto him. Just here the gift of faith becomes effective. Every word God hath spoken becomes satisfying evidence and the hitherto unknown becomes as real as the physical world we touch. Every word of God becomes full of message and meaning through the gift of faith.

Nov. 25. "For ye are all the children of God by faith in Christ Jesus" (Gal. iii:26).

We become children of God through faith. Faith is not the regenerating power, but is that normal relation between God and man which makes it possible for man to trust his God with the needs of his soul. Apart from this God could not act in salvation. Since man cannot create faith for himself faith is made to be a gift from God. Satan blinds the mind (2 Cor. iv:3, 4): The Spirit unveils the mind (John xvi:7-11). And in answer to prayer (John xiv:14).

Nov. 26. "Therefore being justified by faith" (Rom. v:1).

God has wrought and finished a work in behalf of man. He has dealt with every hindering problem of sin and now stands with outstretched hands offering the marvels of His grace to those who believe what He says. Justification is one of the marvels of God's grace. It is the realization of the greatest effort that God could ever make. It is priceless in His eyes. He waits to bestow His gift upon any and all who will believe (Rom. iii:22).

Nov. 27. "Them which are sanctified by faith that is in me" (Acts xxvi:18).

This is the message of the hour for all who are saved. There are aspects of our sanctification which are already perfected through Christ. But there are aspects as well which await adjustment to the mind and will of God. The results are the fruit of God's power in the life. Since He must do it, we can sustain no other relation to it than faith. The just shall live by faith.

Nov. 28. "For by faith ye stand" (2 Cor. i:24).

Again faith is not the cause. It is not because of the merit of faith that we stand. It is simply that all which enters into our eternal keeping by the power of God has been received through faith in Him. Though faith does not itself keep the saved one, how jealously Christ guarded Peter's faith! "I have prayed for thee that thy faith fail not." So He prays for every child of God, and his prayer is always answered.

Nov. 29. "By whom also we have access by faith into

this grace wherein we stand" (Rom. v:2, cf. Eph. iii:19-22).

Our access into His grace, or through His grace, is into the "holiest by the blood of Jesus." Faith, of itself, could have no merit to give access. Apart from this confidence we will not enter the door, even though He in His marvelous grace opened it wide. It is a real factor in a Christian's reckoning when he believes he has access to God through the blood of Jesus. This represents an operation of faith.

Nov. 30. "Be not afraid, only believe" (Mark v:36).

This is faith tested by the trials and tribulations of our lives. "All things"—He has said it—"work together for good to them that loves God who are the called according to his purpose." Faith claims the assurance of the unchanging faithfulness of God. He does not save His own from trials: He chooses only that which is best and for which we will praise Him through all eternity.

December 1. "The beginning of his KINGDOM was Babel" (Gen. x:10).

This is the first mention of a civic kingdom. Four cities were its capitals, indicating *universality*. Nimrod the founder was a "mighty hunter before the Lord." This singles him out as boldly defiant of the Lord. In rebellion, as his name meant, he hunted even men, and made no secret of his violence. Thus, under such a leader, and in such a spirit, began man's first attempt at consolidated government.

December 2. "For the KINGDOM is the Lord's, and He is governor among the nations" (Psa. xxii:28).

What a comfort to be told this when to the natural vision all earth's affairs look so confused. Misrule may now distress the godly; but let us never doubt but God is holding the course of human affairs. Gentile times shall end; and when the best of men in authority have proved their inability to govern one another, then Jehovah will openly interpose, and "the Kingdom shall be the Lord's." (Obadiah 21.)

December 3. "The KINGDOM of heaven is at hand" (Matt. x:7).

The phrases, "Kingdom of heaven" and "Kingdom of God" are essentially *one*. Matthew uses both expressions with the same intention (vi:33). "The mysteries of the Kingdom of heaven" in Matthew, are in Mark called "the mystery of the Kingdom of God." One describes the heavenly *origin*, and the other the divine *character* of this kingdom. Though long promised before, it was never "at hand" till John's time, when Messiah, the king, stood among men.

December 4. "Fellow workers unto the KINGDOM of God" (Col. iv:11).

While everything done by the Church today, through preaching, is "unto the Kingdom of God," yet the Kingdom itself, which will be the rule of God on earth through Jesus Christ, cannot begin until the Father sends His Son a second time into the world to judge and reign. But as "fellow-workers" with Christ, we may

hasten the ingdom by helping to complete the *fullness of the Gentiles*, which must precede the Kingdom.

December 5. "An entrance shall be ministered unto you abundantly into the everlasting KINGDOM" (2 Pet. i:11).

Even if these were Jews addressed, they were saved Jews, then in the Church (i:1). So we find the Kingdom is *larger* than the Church. The Church will be *in* the Kingdom, but is not, as some teach now *the* Kingdom. The Church is only one of the *mysteries* of the Kingdom. Peter tells of two kinds of entrance into the Kingdom. Some shall enter with glory and rewards; others will be barely saved, as by fire, like Lot.

December 6. "Translated us into the KINGDOM of His dear Son" (Col. i:13).

This is the only place where believers are said to be *now* in the kingdom. It answers to another Scripture which affirms that we are now in "heavenly places." Both of which mean that what is now *present* to faith, is *prospective* to hope. But as regards *experience* the believer *has* been translated out of the tyranny of the old sinful citizenship, and his life transfused with the blessedness of the new Kingdom of love and holiness.

December 7. "Thy KINGDOM come. Thy will be done on earth" (Lu. xi:2).

God's will is nowhere now *completely* done on earth. This alone proves the prayer yet unanswered. The *kingdom* bears ten distinct titles. When *one* is fulfilled, they all must be likewise. Two names are, "The Kingdom of Israel," and "The Kingdom of Jerusalem." In neither of these phases does the Kingdom now exist. Let us then continue to pray for that time to soon come when God's laws shall be perfectly and unceasingly obeyed by men on earth, as they are now by angels in heaven.

December 8. "At His appearing and His KINGDOM" (2 Tim. iv:1).

These words are most conclusive. They link the *Kingdom* and the *Advent*. When one comes, the other will be present. When He reigns we shall reign with Him. While the King is absent, the Church should mourn like Mephibosheth. An Absalom, a usurper "is yet to plot for the Kingdom; but the oath to David is sure." Let us speak to one another about "bringing the King back," and anoint ourselves "to go to meet him."

December 9. "God . . . hath in these last days spoken unto us in a Son" (Heb. i:1, 2).

"Last days" do not mean end of the ages. Other days are yet to follow. The phrase designates the end of the *seasons* and *forms* by which God had formerly communicated His will. The Rabbins always understood the words to refer to Messiah's times. These days are the last dispensation of mercy to the world. There can be no new scheme for man's recovery. God formerly spoke *through* prophets. Now He speaks *in the person* of a Son. (Heb. ii:1-3).

December 10. "I may tell you that which shall befall you in the last days" (Gen. xlix:1).

This phrase "last days" is large enough to include God's utmost intention down to the end of Millennial times. While in a partial sense the twelve tribes have all along conformed to these moulds of prophecy, yet much remains to be realized. Though these words do not particularly concern us, yet they ought to *comfort* us to-day, for they show how wonderful is our Bible in which we believe. No other writing has, or can sketch men's lives in advance. "He knoweth the way that I take."

December 11. "In the last days the mountain of the Lord's house shall be established in the top of the mountains" (Isa. ii:2).

This must be a time yet to come, for the conditions accompanying it have never been on the earth. *War* shall cease, and whole *nations* by one consent shall gravitate to one sacred place of worship. How foolish to try to figurize it. How much more foolish for the church to monopolize and spiritualize the promise, when literal Israel, and literal Jerusalem are the very core of the prediction (Mic. iv).

December 12. "The word that I have spoken the same shall judge him in the last day" (Jno. xii:48).

Awful is the peril of that man who lightly regards the dignity of the Lord Jesus. There is a *last day* coming. People will not always be buying and selling and rushing as they are now. As banks have their reckoning days, so shall God. He who now sneers at the Bible, shall then find that his eternal destiny rests not upon science or character, but upon that very *Word* which the learned had decided *was not inspired and infallible*.

December 13. "There shall come in the last days scoffers walking after their own lusts" (2 Pet. iii:3).

There is a *double* here, like Rev. xiv:2. Read, "scoffers, scoffing." There have always been *mockers* and *lustful* people. These features alone do not prove it is the "last timers." The point is they sneer about the *Second coming of Christ*. That the mockers of former ages could not do. Brethren, if you meet a man who derides the second coming, be comforted. First it proves *you* are in line with the Bible. Second, it proves that blessed event to be very *close at hand*.

December 14. "Ye have heaped treasure together for the last days" (Jas. v:3).

More accurately read, "*In the last days*." A few years ago this prophecy seemed to have little meaning. Now it is demonstrating itself alarmingly. The words go hand in hand with verses 4, 5, 6. *Riches, Fraud, Pleasure*, are the three marks of this latter time. But behold! how God is *scattering* men's ill-gotten wealth. An earthquake, a flood, or a famine devour millions in a moment. Verify our prosperity is an *advance*, but an advance towards *judgment*.

December 15. "In the last days perilous times shall come" (2 Tim. iii:1).

The word "last" not only means *final*, but it indicates *degeneracy* and *descent*—days getting *worse*, and not better. So it is rendered in Lu. xvi:9. The term "perilous" is used but twice. In Matt. viii:28, it describes a *demoniac*. In secular language it is applied

to hurtful dogs. Men who deny Scripture tell us the times are *improving*. Scripture says that fierce, furious, intolerable times are imminent. *Which* are we believing?

December 16. "Enoch walked with God" (Gen. v:24).

These words sound *slow* in these days when everybody wants to *ride* as fast as they can. Not by swift moving motor car, but at nature's jobbing pace, did Enoch and his Lord journey on. The thought is very comforting to the poor and obscure who cannot afford artificial, high speeding locomotion. Here is *quiet* and *leisure*, and *calmness*. No special *clothes* are needed; there are no *risks*; we all may walk this walk to glory (Neh. ix:21).

December 17. "As ye have therefore received Christ Jesus the Lord, walk ye in Him" (Col. ii:6).

Ten distinct words are used to express walking. Some only mean to *go and return*; others to *walk over* a place, as Zacharias and Elizabeth *externally* kept the law (Lu. i:6). This word means to walk around as *in an enclosure*. Christ Jesus is to be the sole sphere of the believer's activity. As Paul elsewhere states it, "To live in Christ." *In Him*, and only in Him we are to "live and move, and have our being."

December 18. "Walk worthy of the vocation wherewith ye are called" (Ep. vi:1).

"Worthy" is the emphatic word. It means *suitably*. Christian life may here be compared to a *business*. What should we think of a man going to the theatre or ball in a coal heaver's smutty clothes? But such clothes are all right in the coal-pit. So we being called to the highest and purest of vocations, are to put off all the filthy habits of the old life. As a tidy business requires tidy clothes, so the servant of God must wear the livery of heaven.

December 19. "I see four men walking loose in the midst of the fire" (Dan. iii:25).

The miracle was the walking *loose*. The men were bound fast enough when bundled into the furnace. It is the Devil's prerogative to *bind* (Lu. xiii:16). It is the Lord's exclusive right to *loose* (Jno. xi:44). There is consuming fire for the sinful (v:22). There is liberating fire for the righteous (Num. xxx:23). So in all our afflictions, the whitest heat will seem cool as the snow of Hermon, if the Son of God walk with us in the furnace.

December 20. "Walk before me, and be thou perfect" (Gen. xvii:1).

Be under my countenance continually. This is an Old Testament direction. As stern fathers make their children walk *in front* of them to observe their conduct, so God commanded His servants of old. The New Testament gives us something better. The Lord Jesus goes *before* His sheep. Our failures are not set in the light of His countenance, but behind His back; and we are not *driven* by a commandment, but *led* by a Person.

December 21. "Also walk in the steps of that faith of our father Abraham" (Rom. iv:12).

This expressive word sets forth the *unity* of destination, and *harmony* of advance in all believers, no matter under what dis-

OUR HOPE

pensation they lived. The word means *keeping step* as in a martial procession. Abraham is the *leader* and *parent* of all the faithful; but like in the army, *individual distinction* is lost sight of. All wear one uniform; all keep step to the same rhythm; all obey the same orders; and all are controlled by one Spirit.

December 22. "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psa. xxiii:4).

Four blessed words are here linked together. The believer's earthly experience is a *walk*, implying calmness or tranquility (Isa. xxviii:16). It is a walk *through*, meaning there is an end to his sorrowful pilgrimage. It is a *valley* indicating humility, but also greenness and shelter, like earth's beautiful fertile valleys. It is the valley of a *shadow*. All the terrible realities of a broken law are vanquished, and only shadows of them remain.

December 23. "Except a man be born again he cannot see the Kingdom of God" (Jno. iii:3).

A mineral cannot grow and smell like a rose; a rose cannot move and think like a man; because each belongs to separate kingdoms. No more can a natural, unregenerated man apprehend things spiritual, except he be *born from above*. Ezekiel calls it "taking away the stony heart." Paul calls it "becoming a new creature." Peter calls it "being made partaker of the divine nature." John calls it "passing from death unto life." Our Lord sums it all up as a *new birth*.

December 24. "Declare His righteousness unto a people that shall be born" (Psa. xxii:31).

These are singular words. They declare something which has never yet taken place. All other nations are formed by the slow accretions of territory, laws, and commerce. Elsewhere it is said this "nation shall be born at once," "in one day" (Isa. lxvi:8). As the Church was born "suddenly" at Pentecost, so Israel of the Millennial future shall come to maturity. We then who love Israel are to be looking, not for human colonization, but praying for the touch of Divine miracle.

December 25. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Lu. ii:11).

This wonderful being was Saviour by *covenant*, Christ by *commission*, and Lord by *right*. Was ever so much authority compressed into so small human limits! Here lay the "Seed" for whom Eve and Abraham looked; the "Royal Priest" Melchizedek typified; the "Prophet" of Moses; the "Lamb" of Aaron; the "Prince" of David; the "Son" of Isaiah; the "Star" of Baalam; the "Consolation" of Israel; the "Shepherd" of Jacob; the "Desire" of all nations; the "King" of the Jews.

December 26. "Where is He is born King of the Jews" (Matt. ii:2).

In our rejoicing as Gentiles, that unto us a Saviour has been born, let us not forget that our participation in the great salvation is after all only *incidental*. The first primary purpose of the blessed nativity is in reference to *Israel*. When questioned by

Pilate, "Art thou the King of the Jews?" the answer of our Lord was, "To this end was I born." Never yet has He been *King of the Jews*. Thus the chief intention of Christmas remains to be realized.

December 27. "He was seen of me also, as of one born out of due time" (1 Cor. xv:8).

Paul humbly speaks of himself as an "abortive," which is puny and feeble (v:9). The word also describes an *advance birth*. In relation to his nation Paul was an advance sample of how Israel shall be reborn in the end of this age. He was converted by a blaze of glory. When Messiah comes in power and great glory, "every eye shall see Him." Israel shall look on Him who they pierced, and the dazzling sight shall break their hearts.

December 28. "The children being not yet born, neither having done any good or evil" (Rom. ix:11).

The mysterious doctrine of Divine election is here elaborated by four statements—the children were not born—consequently had done neither good nor evil—but were chosen of God's will alone—to show that election is never of merit or good works. If we believers know that we have been "chosen of God and precious" and "*quicken by His promise; let us wonder, and adore that love whose mercy passed by the noble, to alight upon us.*"

December 29. "Whosoever is born of God sinneth not" (1 Jno. v:18).

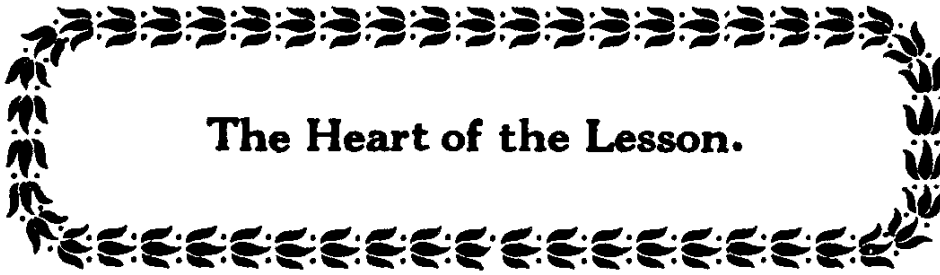
Why? Because "He having been begotten of God, it—the divine generation—keepeth him." "His seed remaineth in him; and he cannot sin." Practically we may say the regenerated man does not any more sin *habitually*. In proportion as he realizes his new life, the Devil cannot fasten upon him. As regards the flesh, like Paul, he hates the things he does; he *wills* for holiness; and *seeks* that keeping power of the Spirit which is able to preserve him (2 Tim. iv:18. Jude 24).

December 30. "Jesus Christ, the same; yesterday, today and forever" (Heb. xiii:8).

The full name given shows He is the *same* both in *Person* and *Office*. His *glories* may increase. His *character* never varies. He who as Author and Finisher of faith supported the old worthies, will sustain you and me. As ships at anchor sway with the tide but never truly move, so we, anchored to Jesus Christ, may fluctuate through circumstances, but can never drift away from His *faithfulness*, which is eternal security.

December 31. "Thou art the same, and thy years shall not fail" (Heb. i:12).

Our glorious and eternal Lord is contrasted with all created things. It were possible that even the life of angels might fail; but He, the *uncreated*, knows "neither beginning of days nor end of life." As our mortal years pass, and decay comes upon us, it is strong consolation to have it affirmed to us, that as He is eternal, so hath He given to us everlasting life. "This is the record, that God hath given to us eternal life, and this life is in His Son."



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
DECEMBER AND JANUARY

AT THE EMPTY TOMB AND WITH THE RISEN LORD

(Dec. 21, Jno. xx:1-10, xxi:15-19.)

Golden Text, Matt. xxviii:6.

Monday 15, Matt. xxviii:1-20; Tuesday 16, Mark xvi:1-20; Wednesday 17, Luke xxiv:1-12; Thursday 18, Luke xxiv:13-35; Friday 19, Luke xxiv:36-53; Saturday 20, Jno. xx:1-31; Sunday 21, Jno. xxi:1-25.

I. LESSON OUTLINE.

1. An Empty Tomb, xx:1-20.
2. An Anxious Inquirer, xx:3-10.
3. A Divine Commission, xxi:15-19.

II. LESSON OUTLINE.

Blessed thrice blessed fact, "He is risen as He said." Remember all that is involved in this resurrection of Christ from among the dead. (Matt. xxviii:18-20., I Cor. xv:10-34, Rom. iv:24-v:1, Heb. x:19-25 etc.) Remember the proof of the fact (I. Cor. xv:1-11.) and forget not that every one born again is a living precious competent witness of the fact of the resurrection of the Lord Jesus Christ.

The much forgiven one is first at the tomb upon the first day of the week. Even Mary Magdalene had not fully entered into the blessed truth that He must rise again from the dead. Only Mary of Bethany seems to have apprehended it. Mary Magdalene sees but an empty tomb and is sore distressed because of the absence of her Lord's body. It was surely dark for her, as for many a believer since that day because, through unbelief they do not see the full meaning of what is before us. An empty tomb would and does tell a different tale to the heart of faith. Yet the disciples are not one whit better than Mary Magdalene in this. They are even content to return to their homes while she must needs abide there until the matter is really settled and the difficulty solved. Blessed waiting! What a revelation of Christ was truly vouchsafed unto her! What a privilege was hers to be her Lord's messenger to the disciples. (Psa. xxxvii:7, xxvii:14, Isa. xl:28-31).

The coming of the two disciples to the tomb reveals precious things to us. The order of the grave clothes as revealed to us by the record of what Peter and John saw is full of significance.

There would have been disorder had the grave been rifled, but all is in divine order there, and signifies indeed the order of the quiet dignity that characterized all of the Lord's works and way. There is a blessed hint too in the fact that the napkin which was about His face was folded up and laid in a place by itself. It was the sweat cloth worn by the laborer at his toil: but laid aside when work was accomplished. Christ's work has been fully accomplished upon the cross and the napkin is thus laid aside. But in perfect order, folded up as being no longer needed. Everywhere the tomb has a word for the heart. Has it no message for the faith of our hearts today?

Our risen Lord is about to leave the scene of the earthly work that had so far occupied Him, and return to the glory that He had with the Father. But the gospel of the grace of God must be proclaimed to the world, and His redeemed people cared for; this need we see supplied by our Lord in the post-resurrection portion of our lesson, as also in the other gospels. In our portion from John we have shown to us rather the way in which He specially meets the need of His own redeemed people. They are His lambs, His sheep, His flock. Some one must care for them. Peter is singled out by our Lord as the representative one (I Pet. v:1 etc.) and dealt with by our Lord Jesus with reference to this important work. The threefold query of John xxi:15-17 involves more than the public restoration of Peter to his place of fellowship with the Lord. It is a revelation of the supreme qualification for service which our Lord demands of every one of His workmen all the time. "Lovest thou Me?" Otherwise there can be no service that is worth the while, nor worthy of the name of service. No service that is truly effectual or that He can accept from us. Each affirmative response brings a commission for service. This needs to be insisted upon imperatively in these days. All qualifications are as nothing if love be lacking. (I Cor. xiii:1-13. Rev. ii:1-7).

REVIEW

THE TRAINING OF JOHN AND PETER

(Dec. 28, I John i:1-10.)

Golden Text Acts i:8.

Monday 22, Jno. i:29-42, Mark i:14-20. Tuesday 23, Mark i:29-39, Matt. xiv:22-33. Wednesday 24, Jer. xxxv:1-8, 12-14, 19, Matt. xvi:13-24. Thursday 25, Luke ix:28-36, 46-56. Friday 26, Jno. xiii:5-16, 36-38. Saturday 27, Mark xiv:32-42, Jno. xviii:15-27, xix:25-27. Sunday 28, Jno. xx:1-10, xxi:15-19, I Jno. i:1-10.

I. LESSON OUTLINE

It is evidently best to note the central thought of each lesson, and seek to impress that upon the heart of the scholar.

II. THE HEART OF THE LESSON

Our first lesson presents Christ to us as the Lamb of God which

taketh away the sin of the world. As such He challenges our heart faith and affection; and with this yielded we surely become His disciples and followers. It is our privilege to ever point souls to Christ as the Sinbearer and Savior. In the second lesson we find calling by sovereign grace some very busy men from their toil to be in spiritual matters what they were in their every day life and work. Christ has a right to the best and the busiest of men. And His service is the only service that is truly worth while today.

But the work is important and demands the fitness and skill that comes only from following Him. One of these chosen fishers of men is true to the call in that he brings Christ into his home to meet the dire need of that home and to reach the souls of the family. This is the field of service that is perchance to make a beginning of the work. But it is needed, and the results are honoring to God and blessed to our souls.

Our next lesson (4) gives us the record of how our Lord taught the lesson of implicit trust to these workers of His. And this word of faith is shown to us today in a special way. Nor will He ever fail us in our time of need and stress and pressure. Nor will He permit us to sink beneath the wave nor be overcome by the foe. Then lesson 5 suggest a precious line of truth in connection with all our life and service for Him. It is that of the true christian walk with respect to the things of the world, "as using it but not abusing it." Self assertion and self pleasing here will surely hinder our service and compromise and annul our testimony.

In lesson 6 we have our Lord Jesus leading on the true workers to a true heart confession of Himself. Such a confession is vitally connected with the revelation of the Father to the heart and brings full and rich blessing to the soul. This is the language of every born again one. And this is the united testimony of His church. What a precious comprehensive name is His, "The Christ, the Son of the Living God." Following up on this confession comes the revelation of the Lord Christ in transfiguration glory upon the mountain top. This is ever the divine sequel to true heart faith in Himself. To such an heart Christ can reveal Himself and make Himself known! No wonder that the enraptured Peter would fain stay in such a place and have it all continue in fulness of blessing.

Yet other lessons must needs be learned. Not till Christ had risen from the dead did the disciples really understand the meaning of the cross. And because it was hid from them we find them acting as we act today when we fail to enter into the full significance of it. Quarrelling about first place; forbidding others to minister who follow not with us; and even wanting to destroy and persecute men for unbelief.

In lesson 7 our Lord is revealing to us the blessedness of mutual service. This requires a humility of heart that is from Himself alone and through grace, and it puts us at the feet of our brethren to help

them. Yet it is so needed today. Upon this we have a blessed word from our Lord concerning the abiding need of the prayerful, watchful spirit on the part of every true worker. We see how weak is the flesh in the best of us. And how only through divine strength can we possibly keep watching unto prayer. Then in our next lesson we are at the cross where our Lord Jesus Christ is bearing our sins in His own body on the tree and where we may read, as nowhere else, the precious revelation of God's infinite love and mercy and grace. It is there alone that John iii:16 shines forth in full glory and power. Then our last lesson for the quarter brings us to the empty tomb to learn by faith the fact of the resurrection of Christ from among the dead. This is the divine sequel to the cross; and this perfects that work, and brings honor and glory to God. And a full salvation to all who believe in Christ. "He is risen as He said."

PETER PREACHES AT PENTECOST.

(Jan. 4. Acts ii:14, 22-24, 34-42.)

Golden Text Acts ii:21.

Daily Readings.

Monday, 29, Acts i:1-11; Tuesday, 30, Acts i:12-20; Wednesday, 31, Acts i:21-ii:4; Thursday, 1, Acts ii:5-13; Friday, 2, Acts ii:14-24; Saturday, 3, Acts ii:25-36; Sunday, 4, Acts ii:37-47.

I. LESSON OUTLINE.

1. A Spirit Filled Man, v. 14. 2. A Spirit Given Message, vv. 22-24. 3. A Spirit Applied Sermon, vv. 34-40. 4. A Spirit Gathered Company, v. 41, 42.

II. THE HEART OF THE LESSON.

The living, pulsating heart of this lesson is the golden text. What grace and mercy to men who are lost and ruined; who have no language but a cry for mercy. But the gracious ear of the God of all grace is ever open to such a cry, and saving power comes forth in infinite fulness of blessing to meet such an one in redeeming power. What a message to the world of unsaved ones at this time. Pray tell it out.

The curiosity seeking crowd cannot solve this problem of spiritual power by any of its well known laws and methods and so proclaims the preachers of the truth to be drunken; that they can understand at least. It has no other explanation to offer today than that those who tell out the gospel of God's grace are either fanatics or fools. But God's word is that they are Spirit filled. The great heart of the gospel of God is a crucified, risen Christ. For only by the cross and resurrection from the dead could God completely settle the great sin question righteously. But He has done it there to the praise and the glory of His name. And the glad tidings are now to be told out. Upon the part of man that crucifixion was the most dreadful crime ever committed by man. On the part of God it was the work of grace saving our souls. Unbelief therefore is the great and con-

demning sin of the day (Jno. xii:16-18, xvi:7, etc.). But faith in Christ crucified and risen saves any and every one who thus receives Him (Jno. i:11-13). Remember that the cross and the empty tomb; the death and resurrection of Christ are linked together in Rom. iv:24-v:1 in saving grace and power unto us.

But faith must needs follow Christ on back into the glory whither He has gone in resurrection life and power for us. Now to appear in the presence of God for us. True, this aspect of His presence in the heavens is not set forth here. Peter speaks of Him as the ex Psalm places Him before us: seated at the right hand of God till His enemies are subdued. But we know Him there as our Great High Priest, Intercessor, Advocate, Forerunner, and Lord. He is there as Lord and Christ to grant blessing and repentance: and to save to the uttermost all that come unto God by Him. Man crucifies dishonors, rejects the Son of God. But God enthrones Him as the One who alone is able to save, even His rejectors and murderers. O, what grace and mercy is this to the chief of sinners! Surely Jno. iii:16 makes bare the very heart of God in its fulness of love toward us. Nowhere else save at the cross could God so fully reveal His love and magnify His grace toward sinners.

Hearts are touched by the power of the Holy Spirit through the word and convicted sinners cry out, "What shall we do?" What grace to show the sinner his dire need and compel him to cry out of the depths of his soul's distress for salvation. In fullest grace and mercy God meets the penitent soul and points out the simple way of salvation through faith in Christ Jesus. To these Jewish people on Pentecost it is "repent and be baptized." To the jailor at Philippi it is "believe on the Lord Jesus Christ and thou shalt be saved." And at once remission of sins comes and the guilt is gone; all the sins taken away. And the saved soul enters into fullest and most blessed fellowship with God his Father and with Christ his Savior. Three thousand are saved upon the first proclamation of the gospel, and since that day many a soul has been added to the great company of the redeemed. Still the day of salvation is with us. Still the gospel of grace is God's word to a lost and perishing world. Still souls are being saved; but soon, full soon the day of salvation will end in judgment and the offers of grace be withdrawn by the God of grace. Therefore proclaim the gospel of grace; believe in Christ Jesus NOW.

PETER AND JOHN HEAL A LAME MAN.

(Jan. 11. Acts iii:1-16.)

Golden Text Matt. x:8.

Daily Readings.

Monday, 5, Matt. ix:1-13; Tuesday, 6, Jno. v:1-16; Wednesday, 7, Acts xiv:1-2; Thursday, 8, Acts xiv:13-28; Friday, 9, Acts iii:1-11; Saturday, 10, Acts iii:12-26; Sunday, 11, Acts iv:1-12.

OUR HOPE

365

I. LESSON OUTLINE.

1. A Sad Case, vv. 1-3.
2. An Unexpected Blessing, vv. 4-8.
3. A Curious Crowd, vv. 9-11.
4. A Word of Grace, vv. 12-16.

II. THE HEART OF THE LESSON.

Every item of our lesson is typical and suggestive of the saving power of God's gospel of grace. Let us seek to trace it in this way. The divinely chosen channels of blessing are two of the men who had enjoyed years of blessed fellowship with the Lord Jesus Christ and had learned of Him. They are on their way to the service of prayer when this needy one is met with and blessed. What need for all workers to be in living fellowship with Christ, and in the abiding enjoyment of prayer. How readily God can and does use all such.

In the needy lame man we see clearly a picture of the Christless unsaved souls around us today. He is lame, never having walked; nor has any unsaved one ever walked with God in His ways, for they are spiritually lame from birth (Rom. iii:10-20). He is poor, being dependent upon alms received from the worshippers entering the temple. Mark the deep poverty of the unsaved soul as portrayed in Eph. ii:12, "without Christ . . . having no hope . . . without God." It is abject spiritual poverty. And all the temporal blessings that the unsaved enjoy come to them through the grace and mercy of the very Christ whom many of them are rejecting or neglecting. This lame man is at the beautiful gate of the Temple; but he is unable to enter in, having no part with the worship; always on the outside. Need we do more than hint at the meaning of this? No unsaved one can ever worship God; spiritually that one is on the outside. Other items will suggest themselves as we study the description of the miracles.

But the Spirit endued men of God are on the way that day and the miracle of his life occurs. They come to him with nothing of the material wealth: they are not offering him any gift less than what his need demands. In the power of the one blessed Name he is healed, and for the first time in his life he is on his feet. What joy and gladness is his. Can you see him walking and leaping and praising God? While yet holding fast to the men who had brought healing to him. What a stir among the worshippers! What an opportunity to minister Jesus Christ to the people! Remember grace and faith met together that day in the case of this man. Peter takes him by the hand, and the man leaps upon his feet. This is ever the rule in the matter of salvation: it is "righteousness of God revealed from faith to faith." It is on the principle of faith, and it is entered into and enjoyed by faith on the part of the poor sinner. To the jailor at Philippi the message is "Believe on the Lord Jesus Christ and thou shalt be saved. "Faith is the hand of the sinner in his lost

and ruined estate laying hold of the infinite grace and mercy of God in Christ Jesus."

What a new life opens up to this man from that day onward. It is a faint picture of the new life of the saved soul "therefore if any man be in Christ, he is a new creature (literally a new creation). Old things are passed away, behold all things are become new." And this new life opens with glad heart praise to God, and with a definite testimony for Christ Jesus. The overjoyed soul pours forth its glad tribute to the astonishment of all that heard. So God also opens the door for a precious testimony to the needy people who were that day in the temple. Some of them the murderers of Christ Himself. The very One whom they crucified and sent out of the world is alive and able to save. Yea, the grace of God goes beyond this lame man and would fain reach unto them in all their guilt. This gospel of Christ is still the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek.

"Work While It Is Called To-day."

Go, labor on; spend and be spent—
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?

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

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

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

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

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

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home:
Soon shalt thou hear the Bridgroom's voice,
The midnight peal, "Behold I come!"

—Selected.

Sunlight in the Heart.

There is sunlight on the hill-top,
 There is sunlight on the sea;
 And the golden beams are sleeping
 On the soft and verdant lea.
 But a richer light is filling
 All the chambers of my heart,
 For *thou* art there, my Saviour,
 And 'tis *sunlight* where *thou* art.

Thou hast whisper'd Thy forgiveness
 In the secret of my soul:
 "Be of good comfort daughter,
 For I have made thee whole."
 The "fowler's snare is broken,"
 And loosed my captive wing;
 And shall the bird be silent
 Which thou hast taught to sing?

In the dust I leave my sackcloth,
 As a thing of other days;
 For "thou girdest me with gladness,
 And thou robest me with praise."
 And to that home of glory,
 The blood hath won for me,
 In heart and mind ascending,
 My spirit follows thee.

Choose thou for me my portion,
 My bitter and my sweet;
 The cup thy hand doth mix me
 I'll drink it at thy feet;
 While waiting for that moment,
 The brightest and the best,
 When thou shalt stoop to lift me
 From thy footstool to Thy breast.

Lord Jesus! Thou hast bought me,
 And my life, my all is Thine;
 Let the lamp thy love hath lighted
 To thy praise and glory shine—
 A beacon, 'mid the darkness,
 Pointing upward where *thou* art;
 The smile of whose forgiveness
 Is the *sunlight* of my heart!

Whom Have I in Heaven?

“Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee.”—Psalm lxxiii:25.

All gone, all gone, for this life gone,
 My days of health and strength;
 Wearied and worthless, glad were I
 To welcome home at length:
 And yet I'm happier far in truth
 Than e'er I was in buoyant youth;
 LORD JESUS, Thou art *more* to me
 Than health and strength and youth could be.

All gone, all gone, for this life gone,
 Dear hopes most fondly nursed;
 They glitter'd long around my path,
 Till each bright bubble burst.
 I wept; but oh! the best despair
 Has led me heaven's own joys to share;
 LORD JESUS, Thou art *more* to me
 Than Hope's fond dreams fulfilled could be.

All gone, all gone, for this life gone,
 My soul's elastic spring;
 Of vigor stripp'd, I shrink aside
 A crushed and useless thing:
 Yet this is gain; for thus I prove
 Far more His patient, pitying love;
 And sweeter, safer this to me
 Than self-reliant strength could be.

And going fast, while most are gone,
 Loved friends of early days;
 The world grows stranger year by year;
 I lose, but not replace.
 'Tis well! I'm cast the more on One;
 Stars scarce are missed while shines the Sun;
 LORD JESUS, Thou art *more* to me
 Than loved and loving hearts could be.

O! Lord, I thankfully kiss the hand
 That gently stripp'd me bare,
 And laid me on Thy tender breast,
 To lose my sorrow there:
 'Twas anguish when earth's cup was spill'd,
 But now with Thee 'tis overfill'd;
 LORD JESUS, Thou art *more* to me
 Than all earth's brimming cups could be.

OUR HOPE

XXVI.

JANUARY, 1920.

No. 6.

Editorials.

The Empty Throne The greatest message carried from heaven to earth is the message which the angel Gabriel brought to the virgin of Nazareth. "Fear not Mary, for thou hast found favour 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 forever, and of his kingdom there shall be no end." (Luke i:30-33.)

The promised One was born of the Virgin. His name was Jesus; He was great and was called the Son of the Highest. Every word has come true to the very letter. But what about the second half of this angelic message? Has the Lord God given to Him the throne of His Father David, does He reign over the house of Jacob now? Has He a kingdom? None of these things have come to pass. He does not sit upon the throne of David, nor does He reign over the house of Jacob, nor has He received the kingdom from God's hand.

Let us see what the Word of God has to say about that throne, the throne of David, what it has to say concerning the kingdom. The Person and work of Israel's Messiah, our Lord Jesus Christ, is the subject of all prophecy. The Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow. (I Peter i:11.) The sufferings of Christ, the rejection of Christ, the Cross of Christ, the resurrection of Christ are blessedly pre-written in the Old Testament. Equally so the glory of Christ His **kingly throne and His Kingdom** are revealed by the proph-

ets. The golden line of royalty is even more marked in the Holy Scriptures than the red line of His atoning work.

Melchisedec, the King of righteousness and peace, the priest of the Most High is a type of King-Messiah. So is Joseph in His exaltation. Dying Jacob spoke of Him, as the Shiloh of Judah to whom the gathering of the people is to be. Balaam, the unwilling prophet, had to testify of Him, as the sceptre rising out of Israel, smiting the nations, that this One out of Israel shall have dominion. (Numbers xxiv:17-19.) And Balaam also said, looking upon the camp of Israel "The Lord His God is with him, and the shout of a king is among them." The Lord as King was in the midst of His people; His kingly glory dwelt in their midst. When later they demanded a king like other nations, the Lord told grieving Samuel, "they have not rejected thee, but they have rejected me, that I should not be king over them." (I Samuel viii.)

Then He gave them a king such as they desired. Saul is the picture of the world's last king, yet to come. After that the Lord chose His king, the man after His own heart, obscure, small, despised David. And Saul persecuted God's anointed tried to kill him, but could not touch the life of David. The conflict ends. Saul is overthrown; God's king is enthroned and rules over all Israel. After that David desired to build the Lord a house, but that night Nathan received a message from God, that He would build David a house. He makes in infinite grace a covenant with David, concerning a Son who is to have a kingdom and a throne. That promised Son is He, who came from his loins and who is His lord as well. It is Christ. David's son Solomon received the kingdom after David. He reigns in peace. He builds the house. Glory is seen on all sides; Gentiles from afar come to him. But it all ends in the degradation of the king and the collapse of his famous kingdom. The reign of Solomon demonstrates two facts. It is a faint type of the reign of the true Prince of Peace, He who is greater than Solomon and the Davidic covenant was not fulfilled in Solomon; another Son of David must get the throne of his father David and the promised world-wide kingdom.

What visions the Holy Spirit gave to David concerning Him who is to have His throne and the kingdom He will get! The Spirit of God sweeps across the strings of his harp and he sings by revelation of that King and the glories of His kingdom. Listen to him! In the Second Psalm he sings of the King to be enthroned upon the holy hill of Zion, receiving the nations for his inheritance and the uttermost parts of the earth for His possessions. Then He sings again of Him as Son of Man, made a little lower than the angels, under whose feet all things are to be put. He describes His glorious coming with the portals of heaven swinging open. (Psalm xxiv.) In the forty-fifth Psalm the King is seen to execute judgment and to receive His throne, while in the seventy-second Psalm His great and glorious kingdom, with all nations at His feet and kings doing Him homage, is wonderfully revealed. Thus David sang in the Spirit of the king who is to fill his throne and receive the kingdom.

And the Prophets! From Isaiah to Malachi we hear their continued testimony of that coming King to fill David's throne. He is the King of Righteousness, the Prince of Peace. He will bring deliverance for Israel and regather His people. Nations will turn their swords into plowshares; He will speak peace to them. He will rule over the nations in righteousness and His glory will cover the earth, so that the whole earth will be filled with His glory. Creation itself will be blessed by the King when He occupies the promised throne. Such, and much more is the testimony of the Prophets, the holy men of God, who spake as they were moved by the Holy Spirit.

The promised Son of David came. The angel's message tells us that it is He who was born of the virgin in Bethlehem. When we open therefore our New Testament we have in the first Gospel the picture of the King. His legal title to the throne of David is established. Gentiles come from afar not seeking a Saviour, but the new-born King of the Jews. A herald announceth His coming and the nearness of His kingdom. The King appears and utters His royal proclamation in the sermon of the mount. That He

is the King He manifests by His many miracles. The whole land hears the good news of the Kingdom. His messengers were not sent to the Samaritans and to the Gentiles, but only to the lost sheep of the house of Israel. Everywhere the kingdom message is heard, "Repent for the Kingdom of heaven is at hand!" He is David's Son; the promised throne belongs to Him and His is the kingdom. And as His disciples asked Him to teach them how to pray He put as the first petition "Thy kingdom come." What else did these Jewish disciples understand by this petition than the Kingdom of which the Prophets so fully testified. But will the nation accept Him? Is He now to have the throne? He rides into Jerusalem for the last time. They cry before Him "Hosannah to the Son of David!"—"Blessed is the King of Israel who cometh in the Name of the Lord." All this was done that it might be fulfilled—"Behold Thy King cometh unto Thee."

And then His rejection. What the Prophets also fore-saw came to pass. No throne for Him but the Cross! They do not want this man to reign over them. They put Him into the hands of the Gentiles. When Pilate reminds them of His Kingship they answered "we have no King save Caesar." And Pilate asked Him "Art Thou a King then?" And He answered "thou sayest that I am a King." His own people after that demanded the release of Satan's man, Barabbas, and the crucifixion of their King. The awful choice is made. No throne for the King, the cross instead! And after that the mockery; the platted crown, the purple robe, the frail reed, the marred visage! And all to mock His Kingship. We see Him on the cross with the inscription which no hand could remove "Jesus of Nazareth, the King of the Jews."

The throne is empty, and ever since the throne has been empty, and He who alone can fill the throne is rejected. The cry of the beginning of the age, is the cry of the end of the age "we do not want this man to reign over us!" Christ the King is no more wanted today than He was wanted when they chose Barabbas. The world does not want Him; the world hates Him!

The throne is empty. All the world's misery, its want, its horrors, sorrows, sufferings, all the disorder, chaos and every other evil has its source in the rejection of Christ. As long as that throne is empty and not occupied by the Lord Jesus Christ, earth's sorrows will continue, wars will continue; unrighteousness will rule; no permanent peace and no better world can come. The world is even now tasting the bitter fruits of its unbelief; man is reaping the sorrowful harvest of the rejection of Christ. But the empty Throne will not remain empty forever. The Throne which belongs to our Lord will be filled by Him. But who will put Him on that throne? Not man. Not the Jews! Not the nations! Not even professing Christendom: But it is written "The Lord God shall give unto Him the throne of His Father David." God will enthrone His blessed Son. He will come back to earth again to receive the throne and the Kingdom. He will set Him upon the holy hill of Zion; He will give Him the nations for His inheritance.

And when He fills the Throne and rules with His Saints over the earth all will be changed. The night of sin and death will be gone; the morning of glory breaks, the beginning of the Lord's day, when the nightmare of horror, anarchy, war, famine and pestilence is forever banished.

Oh! that the King might come back! It is the only Hope for the world. And with rejoicing, we His redeemed people may look forward to that day when the empty throne will be filled; for then we too shall occupy the throne with Him. Even so, Come Lord Jesus.



Thus they called out of Seir to
Watchman! What of the Night?
 Isaiah, the Prophet. "Watchman,
 what of the Night? Watchman,
 what of the Night?" And
 the Watchman said, "The morning cometh and also the
 night." (Isaiah xxi:11-12.) What of the Night? How
 long will the night of sin and sorrow last? How long oh
 Lord, how long? Generation after generation has asked
 this question and longed eagerly for the promised morning.

Still it is night and the morning, when the day dawns and the shadows flee away, has not yet come.

Another year is gone and what a year 1919 has been! The year of promised peace and still there is no peace. The boasted year of reconstruction and progress, but no reconstruction has come, rather chaos, seemingly hopeless is upon us. Disorder, violence, lawlessness with increasing crimes of every description, such has been the history of 1919, with this another year ended and another begins. Watchman what of the night? It is getting darker in this dark age; never so dark as now. The shaking times are here. Every government and form of government trembles; fear and perplexities are on all sides.

And then the increasing infidelity, rejection of the Word of God, the dishonors done to God's holy Son, our ever blessed Lord, the ever multiplying perversions of the truth of God, the prostitution of the professing church, the pleasure loving masses of nominal Christians and a host of other evils tell us plainly that the night is getting darker. It is getting darker and the powers of darkness come forth with renewed energy to rush mankind into the final revolt. Think of this horrible pitbegotten cult, Spiritism, sweeping through the civilized nations, preparing the way for the acceptance of that coming one in whom the night will culminate, the man of sin! Watchman, what of the night? It is getting darker is our answer. Only those whose eyes are already blinded by the god of this age can persist in saying, the world is getting better, peace and safety with increasing righteousness and prosperity are at hand.

Watchman, what of the night? And the prophet answered—The morning cometh. Even so for us, God's true church, this is the blessed, the comforting answer. The morning cometh! Because it is getting darker, because these dreadful things are in the world, nations in distress, men's hearts failing them for fear, apostasy from God and from His Truth, the rejection of Christ and His Gospel, we can joyfully say, the morning cometh. The morning cannot be far away, it must be near. The Bridegroom must come some day, He for whom His church

has waited so long and so eagerly, He will surely keep His promise. The promised shout must soon come, the shout which calls all His Saints to meet Him in the sky, to see Him face to face, to follow Him into the Father's house and to be forever with Him. And does this thought thrill us through and through? Does it fill us with holy anticipation? Does it bring from our lips the longing cry, Even so, Come Lord Jesus? May it be so with every one of our readers. Oh the joy if this new year should bring the blessed realization of our blessed hope! It may, for the morning cometh. And with this glorious expectation before us we shall live as such who are no longer of the world. The Christian who professeth to believe in that blessed hope and schemes with this present evil age, falls in line with its delusive hopes, reaches out after its vanishing glories, shows that this hope has never touched his heart and life; it is but an empty profession. May the Lord keep us all from such a path, but may He through that blessed hope of the coming of Himself keep us close to Himself.

The Prophet added "and also the night." The morning cometh for His waiting people and for apostate Christendom, for the world which continues in defiance of God, for the unbelieving Jews and Gentiles, there comes the night. That night, which follows the morning when the Lord comes for His Saints, is a night of judgment, a night of tribulation, a night when Satan will manifest his horrible power to the full. Such is the night for which apostate Christendom and the world is heading. Let us think about it and think of it as we move among men. We cherish the blessed hope in our souls, we sing in our hearts "A moment more and I may be, caught up in glory Lord with Thee," but here are those who are plunging into the night, who ere long will face judgments and then the wrath of the Lamb. May it move us to compassion and create in our hearts a deeper concern for the salvation of the lost.

Take this word with you into the new year, the year of—no one knows what it will be. But take it with you. "The morning cometh." Wait for the Lord and live the life which such waiting demands. "The night cometh"—go

forth and serve, hold forth the word of life and do all you can to save some ere the night to the full has come.



The Everlasting Arms.

A precious utterance it is which came from Moses lips, when in His final outburst, before he went to Pisgah's summit, he said of God's people "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii 27.) The everlasting arms! They are about us, around us, beneath us and above us. They are the arms of love; the arms which were outstretched for us on the cross of Calvary. These arms of love and power in their breadth, and length, and depth and height, no saint has ever measured nor ever will, measure. We can trust these everlasting arms; we can lean on them and they will never give way. They have sustained, kept, preserved and upholden the saints of every generation. They are the same today as yesterday; they will be ever the same for they are the everlasting arms. We can flee into these arms of love; for there is always a welcome. We can cast ourselves in helplessness into these everlasting arms, for they are the arms of omnipotence.

And how we need the eternal God as our refuge and the everlasting arms in these days! This year will bring testings, trials, sorrows, sufferings, perhaps persecution to many of the children of God. The days have been evil; they will not be less evil. The perilous times are upon us. Everything about us will fail. How we do need the reality of the everlasting arms. It is a good word, dear child of God. Take it with you as your daily portion. Let the Spirit of God make it real to your soul. "The eternal God is thy Refuge and underneath are the everlasting arms." He will keep up all and those everlasting arms will lead us home.



Adoption

We find occasionally Christians who speak of being children of God by adoption into the family of God. They say, we are the adopted children of

God, and with it they entertain the thought that, in case they are disobedient, they may lose their place in the family of God and as a result be eternally lost. Such a view is a fundamental error.

Sinners, who believe on the Lord Jesus Christ, do not become children of God by adoption, but they are born into the family of God. The new birth makes us children. In that new birth the believer receives a new nature, the divine nature, the nature of which it is said that he that is born of God cannot sin. (I John III:9). As born again we have been sealed by that Spirit of promise unto the day of redemption. Thus we have received eternal life and therefore our Lord assures us "they shall in nowise perish, neither shall anything pluck them out of my hand." (John x:28.) No one who has become a child of God by the new birth and is sealed by the Holy Spirit can ever be lost, and be no longer a child of God.

The Holy Spirit is called "the Spirit of adoption" because He gives us, (and He alone can do it) the consciousness of this relationship; by Him we cry the children's cry, Abba, Father. The adoption itself has not yet come. That we have the Spirit of adoption is an earnest that we shall have the adoption also.

What the future adoption is we find in Romans viii:23—"we . . . which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, the redemption of the body." Adoption means, putting into the place of a Son. The fullest realization of our sonship comes in the day when He is manifested. Then all His redeemed will appear with Him in glory. He brings many sons into glory. And more than that, we shall be like Him for we shall see Him as He is. All those who are children of God by faith in Jesus Christ, born again, will then be conformed to the image of His Son, that He might be the firstborn among many brethren. For this adoption we wait; it will bring the redemption of our bodies, to be fashioned, like unto His glorious body. Then we shall be full grown sons, like Him and with Him, sharing the Son's in-

heritance. And this eternal purpose of God concerning those who by faith in the Lord Jesus Christ become children of God cannot fail. "For whom He did foreknow, He also predestinated to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified, and whom He justified, them He also glorified." (Romans viii:29-30.) This coming adoption the Holy Spirit, if ungrieved and unhindered, will ever keep bright and fresh before our hearts. This is the blessed goal of faith and the power which leads to and keeps in separation.



The well known piano virtuoso Paderewski made some years ago the following statement: "If I do not practise on my instrument for one day, I notice the effect upon myself; if I do not practise for two days my critics notice it, and if I do not practise for three days the public notices it."

And if a Christian does not meditate upon the Word of God and get His spiritual bread and water there every day, he will notice it, for his spiritual life and the enjoyment of it declines; then others will notice it. If a genius like the above pianist found it necessary to devote himself constantly to his art, how much more should we devote ourselves to the searching of the Word so that we may grow thereby. We know, from our own experience, that spiritual decline, always begins with the neglect of the daily searching of the Scriptures. The daily meditation on the Word, the eating of that Word, that is making it a part of ourselves, builds us up, makes the Lord Jesus Christ more real to us, increaseth our knowledge of His Truth and strengthens our faith. This is one of our greatest needs, dear reader, as we begin another year. More real searching of the Word of God, more feeding on it and through the Word more power and more knowledge of our blessed coming Lord.

The Old Question. It is an old question still asked and differently answered—"Is life worth living?" Aching hearts, filled with anguish and sorrow, despairing desponding hearts, hearts of sadness have cried out, perhaps more so to-day than ever before, is life really worth living! The answer may be negative or affirmative. For some life is not worth living, for others life is worth living. The story of Dives and Lazarus gives us a good answer. We do not consider Luke XVI:19-31 a parable, for our Lord said, "There was a certain rich man—and there was a certain beggar named Lazarus." The rich man whom our Lord pictures in this account had evidently made a big success in life. He was clothed in purple and fine linen; he fared sumptuously every day. He enjoyed life to the full, had all his heart desired, perhaps a big estate, many servants, horses and cattle. He may have been a highly honored man, flattered and applauded by thousands. If somebody had asked him this question is life worth living? he would have lifted his head high and answered, "Yes my life is worth living! Look at my riches, see my possessions! I enjoy all of it! It is a great thing to live for me! What a foolish question to ask me is your life worth living?" He may have pointed to the beggar at his doorsteps and said, "Look at him! If I were he I would answer No! Life is not worth living."

But was this rich man's life worth living? Certainly not. For him it would have been better if he had never been born. He lived a selfish, a sinful life. He rejected God and His Word. He lived on in sin and then one day death ends it all. Death ended it all? That is what the rich man probably believed. That is what multitudes say to-day, death ends it all. That is why suicides increase at a most alarming rate. But death does not end it all! Man has endless being and lives forever. The rich man had gained the world, enjoyed the world, lived for the world, but he lost his soul. If we could ask him now in Hades, in torment, "Man! was your life worth living?" His reply would be a horrible, shrieking; "No! Oh if I only had not

lived at all! Better for me if I had never seen life, if non-existence had been my lot!"

But look at the beggar Lazarus. He is penniless, homeless and starving. More than that, he is covered with sores. No one ministers to his needs. Only dogs have mercy on him, dogs, hungry dogs, lick his sores. The crumbs which fall from the rich man's feast are shared by him with dogs. What a picture of misery and want! Yet this Lazarus had made a great success of life. And then death ended it all. Death ended it all? A thousand times No! If death ended it all human existence would be an outrageous injustice. But death did not end it all for the beggar. He closed his eyes on the doorsteps of the rich man's palace, he opened them in glory. The last his dying eye beheld were miserable dogs, standing by to ease his pain. But when his eyes had forever closed to earthly things, angels were seen by him and they carried him into Abraham's bosom. Ask him now, "Lazarus was your life worth living?" With joy he answers, a thousand times, "Yes!" The sufferings of this present time are not worthy to be compared with the glory! I have now before me an endless eternity of peace and glory! How happy I am that I lived on earth, that I saw the light of the sun and can enjoy forever heaven and its glories!" In such words he might answer our question. Life was worth living for Lazarus, for he was a believer, a son of Abraham.

"Is life worth living?" Reader if you have accepted the Lord Jesus Christ, if you are saved by Grace through faith in Him, if you are a child of God and have received the gift of God, eternal life, then your life is worth living. No matter how poor you are, what your struggles may be, your life is worth living. You may belong to the poorest of the poor, unknown to the world, friendless and homeless like Lazarus, yet having Christ, knowing Christ, your life is worth living.

"Is life worth living?" Reader, if you do not know Christ, if you have never accepted him, if you live in your sins, without true salvation, if you go on in such a life and end your earthly existence thus, your life was a horrible failure,

it was not worth living. You pass out of a Christless life into a Christless eternity! You may have houses and land, a prosperous business, automobiles; you may be an honored citizen, philanthropic, yea even outwardly religious, but if you die unsaved, without Christ, your life was not worth living. Why not make your life worth living just now? It is but a step. Accept the Lord Jesus Christ, become His, receive from Him that life which He purchased for you on the Cross, be saved, then begins the life that is worth living.



The Masterhand. Satan has a master-mind and a master-hand. He knows how to deceive, counterfeit the Truth and blind eyes. He is at work now in a most astonishing way. He furnisheth himself with his demons the clearest evidence of his existence and his power. His masterhand is seen in the most astonishing spread of Spiritism alias *Psychical Research*. Spiritism, communication with unseen spirits of the unseen world is nothing new. It was a prominent factor in the corruption of the age which terminated with the deluge. It was largely practised in Egypt and Babylon. A modern revival of it took place some 70 years ago in our land through the Fox sisters in Newark, N. Y. It then spread with lightening like rapidity throughout the world, appearing simultaneously in different continents. Any movement which spreads in such a manner has behind it unseen agencies. But the wave of Spiritism as it is to-day is far more powerful than it was ever before. All Britain is in its grasp and this country is similarly affected. Newspapers, periodicals and educational institutions have taken it up. The so-called "Oujia-board" is used in thousands of homes to obtain supposed messages from departed spirits. It is claimed that it is a good thing as it demonstrates the fact of immortality, that there is conscious existence after death. But such a demonstration is not needed for those who believe the Word of God in its solemn revelations concerning the future state. Who is behind this attempt to

convince an unbelieving World, which lieth in the wicked one, that there is conscious existence after death? Certainly not the Holy Spirit. It is the spirit of darkness for if we sift the many communications, assertions concerning the future life, we find that they contradict the Bible, ignore the Gospel and suggest all kinds of evil things.

Conan Doyle in his book "the new revelation" shows fully the denials of the Faith delivered unto the Saints, which Spiritism advocates. The master-hand of Satan is seen in this one particular phase, that this hand sweeps aside the divine revelation that sinners who die unrepenting without Christ go into the outer darkness where there is wailing and gnashing of teeth. According to modern Spiritism there is no outer darkness, but everybody enters immediately after death into a place of light and glory, where all is peace and harmony. No message has ever been received from departed ones through a medium which bewailed the fact that they lived and died without knowing Christ. According to these messages everybody who dies goes to heaven, Spiritism knows nothing of future punishment and an eternal lake of fire. This shows that it is all a lie what these mediums reveal. The moral corruption which is connected with it and to what this revival of occultism will yet lead no one can tell.



Our attention has been called to a **More Apostasy.** small volume on "*Finding the Comrade God.*" The title itself is shockingly irreverent. The author of the volume is G. Walter Fiske, Junior Dean, Oberlin Graduate School of Theology, The publisher is "The Association Press," that is the Y. M. C. A., publishes and circulates this book.

What this volume contains is simply horrifying. We make a few quotations. On page 87 the author speaks of a good deal of latent paganism which is lurking in the hearts of Christian people. Then he explains what he means.

"They imagine that somehow Christ died to placate God and to get God to take a loving interest in men. They understand

as the price Christ paid for us to reconcile God and get Him to forgive us. But this would be essential pagan."

This "Junior" Dean with this vicious statement declares that the Apostle Paul advocated pagan doctrine when he wrote "But God commandeth His love toward us, in that, while we were sinners, Christ died for us" and when he writes of being reconciled to God by the death of His Son. (Romans v:8-10).

But the above statement is not the worst. We make a few more quotations:

"It is a barren literalism which stresses the blood of Christ as the secret of His saving power." (Page 116.)

"It is evident that the Savior's sacrifice is not enough. The redeemed one must share the Redeemer's cross, or stay selfish and unsaved in spite of Christ's sacrifice.

"The cross on Calvary alone
Can never save thy soul.
The cross in thine heart and life
'Tis that must make thee whole.

"Without the cross of Jesus, the world would never have learned that redemption comes through sacrificial love. He taught the world the method and the process of the saved life, the redeemed character. Too many selfish people have complacently sung:

"Jesus paid it all, all to Him I owe,
and imagine that they have no responsibility about their own salvation, but that the cross of Jesus has somehow done it all. This is the most dangerous of all fallacies." (Page 117.)

Here is a complete denial of the finished work of our Lord. The Cross is insufficient to save the soul. Man must be his own Savior, etc.

We give one more extract.

"The world is not saved by Jesus alone, **not by the three-hours' agony on the cross merely**, but by the thousands of men and women who themselves become saviors and give themselves unselfishly even as he did." (Page 118.)

The world not saved by Jesus alone! Not by the three-hours agony merely! Thousands of men and women are saviors and give themselves as unselfishly as he did! And

these emanations from the pit are published by the Press of the Y. M. C. A. and circulated among the young men of our land! It is another evidence of the onward rush of the apostasy. The powers of darkness are massing to overthrow the faith once and for all delivered unto the Saints. Two things are certain. When the Lord Jesus Christ comes again He will not find *The Faith* on the earth; the apostasy will have succeeded in its hellish attempt. But the second thing is equally sure. When our Lord comes again He will deal with these evil men, with these institutions who have maligned Him, blasphemed His name and rejected His blessed work. Woe! Woe! Woe! In that day the wrath of God will sweep away these apostates into an eternal lake of fire.



What Shall the Righteous Do? “When the foundations of the faith are destroyed, what shall the Righteous do?” This important statement and question is found in the eleventh Psalm. Prophetically this Psalm describes the conditions on the earth when this age ends. So do the other Psalms which cluster about this one, the tenth, twelfth, thirteenth and fourteenth. Then the righteous will be severely tested, but they will be upheld. Concerning the wicked apostates it is written “Upon the wicked shall He rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup.”

During the great tribulation the foundations will be destroyed. This of course necessitates the removal of the true church from the earth. The righteous mentioned in these Psalms are righteous Jews who will turn to the Lord in the future. How near this final apostasy is we learn from the continued increasing attacks from the side of the enemies of the cross to destroy the foundations of the faith. The foundations of the faith is the Word of God. The Bible, the inerrant, infallible Word of God is therefore first of all attacked in order that its divine authority may be destroyed. Then the Person of Christ and His precious redemption work is set

aside. After that comes the plunge into infidelity and all that goes with it even unto immorality. This is all going on to-day in preparation for the very end of this age. What then shall the Righteous do?

This question is more than once answered in the Word of God. Some good brethren, who go about teaching the Word giving a faithful testimony, have said, "Conditions become unbearable in the different denominations. God will soon call His people out from it all." But these brethren may wait long for a direct call from God. Such a call will not come, because God's answer to the question "What shall the righteous do?" is fully given in His Word and He expects His faithful people to act upon it.

What shall the Righteous do? Here is one answer: "Be ye not unequally yoked with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." (2 Corinth. vi:14-18) Here is another: "From such (ungodly, apostate, professing Christians) turn away." (2 Tim. iii:1-5)

Korah and his companions had made rebellion against the Divinely appointed priesthood of Aaron, declaring that such a priestly office was not needed as the entire congregation was holy. Jude mentions this in his epistle that these latter day apostates would be like Korah. (Verse ii). Yet it needs to be said the words of the "Junior Dean" of Oberlin College, are far more serious than what Korah said against Aaron. For this man's utterances are aimed to discredit the Work and the Priesthood of the Son of God.

What happened in the camp of Israel? Moses spoke to the congregation of Israel and said, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." (Numbers xvi:26) The righteous were to depart from these apostates. And this is God's call to the righteous in the day when the foundations are destroyed, to come out from among them, to be separate, not touching a single thing of theirs. Have

nothing to do with what is theirs, their publications, their institutions, their movements, their plans and schemes. How can a true believer have anything to do with those who are the most subtle enemies of the Cross of Christ! Depart from them! Leave them alone!

But some one will say that is harsh. Some one will suggest that the severe words of Moses are the expression of the law, but that in this dispensation we ought to be more liberal, not so narrow, and in Christian charity to endure all things. Our New Testament gives us the same answer which Moses gave to the question, what shall the Righteous do. The Apostle of Love, who leaned on His breast, John, gives us the identical answer. He tells us that anyone who does not abide in the doctrine of Christ hath not God. And a man who rejects the finished Work of Christ, rejects the doctrine of Christ. Then we read "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (2 John, verses 9-11) It is God's solemn call to-day to act upon these commandments He has given. He expects His people who are in fellowship with Him and with His Son Jesus Christ to depart from these wicked men, who impeach by their evil teachings the most precious thing of the heart of God, the Person and work of His Son. Depart! Touch none of their things! Christian reader heed God's call! Be not disobedient. You will find God's power and grace sufficient to sustain you in your obedience.



We regret very much that the our magazine has been so much delayed in its publication. The strike of the compositors and pressmen has lasted for weeks and everything in New York was at a standstill in the printing trade. The larger magazines transferred their work outside of the city. This we could not do. We are thankful that we did not suffer more. After this we hope to be more regular in the date of our publication. The double number November-December has

been very much appreciated and we thank our friends for their kind words and fellowhelp.

The Annotated Bible volume has also been delayed in its publication. All was unavoidable and has caused us much annoyance and expense as well.



The disastrous fire which destroyed over **Reprinting all** \$200,000 worth of property on West Broad-
our Books. way made a complete wreck of over 30,000
volumes of ours. To explain to our readers we wish to say we generally print large editions of our different books and the flat sheets are sent by the printer to a bindery, who bind them in lots of 500, as we need them. Being right before the holidays we had a very large number of sheets there.

Our gracious Lord permitted all this, we fully believe, for our testing and our good, for He has told us that "all things must work together for good to them that love God," and for His own glory to show in it all His faithfulness He has given grace to go through it all with rejoicing and already we see His good and gracious hand.

We are now keeping the presses going constantly with the printing of thousands of copies of all our books and by the time this magazine reaches our readers we shall have replaced a good part of our volume. The new volume of the Annotated Bible—Ezra to the Psalms—had been delayed on account of the strike, so that it escaped.

We know all our readers will lend a helping hand and take an increased interest in the circulation of our books and pamphlets



Russian Bible Society On November 17th a number of brethren organized "*The Russian Bible and Evangelization Society*" in New York City. The following officers were elected: *President*, George C. Howes, of Howes Brothers, Boston, Mass. *Vice-Presidents*, Howard A. Kelly, M.D., Prof. John Hopkins University, Baltimore, Md.; Sidney T.

Smith of Smith-Murphy Co., Winnipeg, Manitoba; Dr. James D. Burrell Pastor of the Collegiate Reformed Church, New York. *Chairman of Executive Committee*, Arno C. Gaebelin, Editor of "Our Hope." *Treasurer*, E. N. Sanctuary, Vice President of the Victor Typewriter Co., Scranton, N. Y. *Secretary*, G. Petrelevitch Raud (of Russia).

The purpose of this Bible and Evangelization Society is to circulate the Bible in Russian and other Slavonic languages, to train and send out evangelists to preach the blessed Gospel of Grace among the millions of Russians and Slavs and to produce sound and scriptural evangelical literature for free circulation amongst these peoples. We hope some definite work may begin in this country and in Western Canada in the near future. *Pray for this work.* The Secretary, Mr. G. Petrelevitch Raud may be addressed at the Office of "Our Hope," the temporary headquarters of this movement.



This pamphlet by the Editor ought to have the **League of Nations.** widest possible circulation. We have received some very appreciative letters from well known men.

If we print a second larger edition we shall be able to publish them at a lower price. Printing has become a very expensive undertaking with the high wages. If you have not yet seen this booklet order one now. Also please read the advertising matter on the cover pages of this issue.



The Oral Ministry. On account of the strike and other matters we were unable to visit Texas this past fall as it has been our custom for the last sixteen years. We had splendid meetings for three weeks in Winnipeg. The Lord's blessing rested upon the preaching of the Gospel. The Canadian Northwest is a remarkable field for witness bearing. Winnipeg is the portal to this immense territory, and the labor there has not been in vain. We found on the coast numbers of young men who listened to our ministry in Winnipeg ten and twelve years ago and were led to Christ.

We also participated in the Albany, N. Y., Bible Conference, which was largely attended and much used of the Lord. Then came meetings in New York City and in Boston and Pawtucket, R. I.

During December we addressed meetings in New York City, Brooklyn and in Lebanon and Harrisburg, Pa.

Invitations upon invitations have reached us. Besides calls from a score of States we have calls from Great Britain, Australia, New Zealand, and from China. We are waiting on the Lord for clear guidance in these matters. Please help us in prayer.

The 20th Annual Mid-winter Bible Conference for Boston and vicinity will be held, D. V., in the main auditorium of the Park Street Congregational Church, Boston, Mass., January 19, 20, 21 and 22. Speakers: Dr. W. Griffith Thomas, Ford C. Ottman, Donald D. Munro and A. C. Gaebelein. All our New England readers will receive programs. But we want prayer for this great conference. Charles Alexander has been invited to conduct the singing. The Editor will hold a week's meetings during the last week of January in Johnstown-Gloversville, N. Y.



Will be Notified Our readers South and West will be notified of meetings which will be held by the Editor during the first part of 1920. We expect to visit Southern States, including Mississippi, Louisiana and Texas. Later Oregon and Washington. Do pray for guidance.

The Gospel of John.

(Continued)

Chapter II

"After this He went down to Capernaum, He, and His mother, and His brethren; and they continued there not many days. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting; and when He had made a scourge of small cords He drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, 'Take these things hence; make not my Father's house a house of merchandise.' And His disciples remembered that it was written, 'The Zeal of Thine house has eaten me up.'" (Verses 12-17.)

From Cana He went down to Capernaum, which was situated on the lake of Galilee. There our Lord seems to have spent much of His time and worked some of His great miracles. Yet Capernaum was unbelieving and rejected

Him as we learn from the Kingly Gospel. Then He pronounced judgment upon the city." And Thou Capernaum which art exalted to heaven shalt be cast down to hell." (Matthew xi:23) His mother and brethren accompanied Him, but He did not abide there many days. Here for the first time "His brethren" are mentioned in the Gospel. We read of them in the seventh chapter that they did not believe on Him. (vii:5) From the first chapter in the Book of Acts we learn that they were among the waiting company, so that they had believed on Him. There is no certainty about these brethren of our Lord. Some claim they were the sons of Joseph by a former marriage. The Apostle James is also called the Lord's brother (Gal. i:19) and yet he was the son of Alpheus or Cleophas, the husband of the Virgin Mary's sister. In Mark vi:3 their names are given is not this the carpenter, the Son of Mary, the brother of James and Joses, and of Juda and of Simon? and are not His sisters here with us?"

The Passover being at hand He went up to Jerusalem. John does not call it the feast of Passover, or unleavened bread, as Matthew does, but John writes, "the Jews pass-over." He useth this expression because this Gospel was written after the destruction of Jerusalem and the complete setting aside of the nation. Their feasts are now no longer "the feasts of Jehovah" but their own feasts and ordinances. The Apostle John exclusively mentions this particular Pass-over when He entered the temple and cleansed the house. It must not be identified with the other cleansing of the temple recorded in Matthew xxi:12, 13; Mark xi:15; Luke xix: 45. The cleansing of the temple which the synoptic Gospels give is the cleansing which took place during His last visit to Jerusalem; John reports the cleansing of the temple in connection with His first visit to Jerusalem in the beginning of His ministry. Here He made a scourge, but at the cleansing of the temple during His final visit to Jerusalem no scourge is mentioned at all. The courtyard of the temple when our Lord entered was filled with those who sold oxen, sheep and doves to those who came to bring the appointed sacrifices, while others changed foreign coin.

The whole scene shows the profanation of the house of the Lord, the divinely appointed place of worship for God's earthly people. It showed the state of heart in which the Jewish people were. Their holiest functions had become commercialized, the house of the Lord had been degraded to a house of merchandise. Such was the spiritual condition of Israel. It is not better to-day in professing Christendom. We do not mean to say by this that a "church building" is the same as the house of the Lord. True worship is not in a house, with an altar and a priesthood such as Israel possessed. The words of our Lord to the woman of Samaria will open this more fully to our hearts. Ritualistic Christendom looks upon a building set apart for religious meetings as a holy place and patterns everything after the earthly house of worship which the Jews possessed. Protestantism has followed the same error in calling a place set apart for preaching of the Gospel, prayer and the ministry of the Word, the house of the Lord, as if He dwelt in a special manner in such a building. To speak of a "church building" as the courts of the Lord, His dwelling place, His house, a temple, etc. is the language of Ashdod, the Philistine, and should never be used by those who are called to worship in the Holiest where He has entered, made nigh by His own precious blood, and who are enabled to worship in Spirit and in Truth by the power of the indwelling Spirit.

But it is equally true that a place set apart for prayer and the ministry of the Word, the place where the holy things of our faith are ministered, a spirit of quietness, reverence and decency should be maintained. How the so called "churches" with all their high sounding names "the house of the Lord"—"The courts of the Lord"—etc., have become houses of merchandise, places of amusements, theatricals, moving picture shows, political conventions, different shows, including dancing for the young people etc. we need not dwell upon at length. It is a worse profanation than the profanation of Israel's house in the day our Lord stepped into its court. It shows that those who profess Christianity, the professing church, have made common

cause with the world and know nothing of that separation which God demands of His redeemed people. The ministry of the Word, evangelistic campaigns led by evangelists who have "incorporated" aiming at big collections to which Saints and Sinners, Jews and Gentiles, are urged to give, the different schemes to raise big sums of money, all these are greater evils than the selling of oxen and sheep were in the temple court of Israel. It is unholy trafficking in the Truth of God.

The scourge He made was probably used to drive out the animals. Nothing is said that He used the whip on the persons. His person was sufficient to strike terror into the hearts of these traffickers. How His eyes must have flashed with holy indignation! It has been pointed out that in this transaction He used more physical force than in at any other time. "Here we see Him doing no less than four things: (1) Making the scourge. (2) Driving out the animals. (3) Pouring out on the ground the changers money. (4) Overthrowing the tables."

Then came from His lips, the lips into which Grace was poured, (Psalm xlv) the scathing rebuke "Take these things hence! Make not my Father's house a house of merchandise!" In comparing His words here with the words He spoke at the cleansing of the temple three years later we notice that here He speaks of His Father's house; three years later He said "My house." That He mentioned here the temple as "My Father's house" is another witness of our Lord to His Sonship. In Chapter v:18. He bears the same witness and then the Jews were ready to stone Him. But here His majestic holy indignation strikes terror to their hearts and they flee His presence. And when three years later our Lord found the same conditions He said, "Ye have made it a den of thieves." The profanation had increased at a fearful rate so that the house had become a den of thieves.

And the incident has a striking dispensational, prophetic meaning. It foreshadows that cleansing which will take place when He comes again and manifests His Glory. The Jews in the future will erect another temple in Jerusalem

where once more sacrifices will be brought, which are to the Lord an abomination, for they are the expression of their unbelief and apostasy. (Isaiah lxvi: 1-4). This will be during the time of Jacob's trouble when the unbelieving part of the Jews are following and worshipping the Man of Sin. At that time the abomination will be set up in Jerusalem, that image of which we read in Revelation xiii. (See Daniel xii:11; Matthew xxiv:15) But when the Lord returns He will cleanse Jerusalem and purge it with the spirit of burning, that is judgment. (Isiah iv) of this time of cleansing the Prophet Zechariah speaks. "In that day shall there be . . . every pot in Jerusalem and in Judah holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seeth therein, and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." (Zech. xiv:21). The word Canaanite means "trafficker." The house and the nation will be cleansed. But when He comes again His wrath will be manifested, foreshadowed in the small scourge He made of cords. It will be the wrath of the Lamb. (Psalm ii:12; Revel. vi:16) And this wrath will be displayed not only against idolatrous Judaism but against apostate Christendom as well. The disciples remembered what is written in the Psalm, the zeal of thine house has eaten me up. It shows how well they were acquainted with the Word of God and the Spirit of God taught them the application of this Scripture. We find it in the sixty ninth Psalm, the Psalm which is so frequently quoted in the New Testament Scriptures as a prophecy of our Lord in His humiliation **and suffering.**

"Then answered the Jews and said unto Him, What signs showest Thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up in three days? But He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scriptures, and the word which Jesus had said." (Verse 19-22.)

It is significant that there was no protest from the side of the Jews against the action of our Lord. They evidently recognized the wrong in having defiled the house of the Lord. But they questioned His authority. Had he credentials that He is authorized to do this? If He is really divinely commissioned let him prove it by signs! This was their demand. But instead of working a miracle, which He might have done, He spoke a word which was an enigma to them. Destroy this temple and in three days I will raise it up. He did not mean the temple buildings, but the temple, His body, which He the Lord of all had taken on. In that body dwelt the Son of God as in the bodies of His God's children the Holy Spirit dwells. This is the answer He gave. His body would be killed but He would raise this temple in three days. He spoke these words as the omnipotent Son of God who has the power to lay down His life and the power to take it again. (John x:18) Not only did the Father raise Him from the dead, but He arose by His own power. We quote the words of another.

"The efficient cause of Christ's resurrection was the infinite power of God, which being common to all the Persons in the blessed Trinity, the resurrection is sometimes ascribed to the Father, sometimes to the Son, and sometimes to the Holy Spirit. Christ being raised by the Father and the Spirit, is not inconsistent with raising Himself; for what things soever the Father doeth, these also doeth the Son (v:19) for being one in nature, they are also one in operation."

The Jews did not understand what He meant. They thought only of the temple building, which Herod had rebuilt and repaired. According to the Jewish Historian Josephus, at the time our Lord was in Jerusalem it was exactly forty six years that this work had been going on. Nor did His disciples grasp the meaning of these words of our Lord. But when He was risen from the dead they remembered it and then believed the Scripture through the illumination of the Holy Spirit, who showed unto them the things of Christ. The last three verses belong properly to the next chapter, with which a new section of this Gospel begins.

(To be continued God willing.)

The Trial of Your Faith.

"Cast it (the rod) on the ground."

"It became a **Serpent**, and **Moses** fled from before it."

"He caught it . . . it became a rod in his hand."

Moses was a man of destiny, a destiny such as in the birthright of every true believer. *God purposed to use Him.* This man had made a mistake once before, which had cost him 40 years of solitude in the desert, forty years of fellowship with the sands and the stars and with God, when his fleshly energy was discredited, and his character and faith were tempered and developed by the working of God's Spirit.

Now was come the last preparation for the constant conflict he was to wage for God, with His people, and with their enemies. *Moses must be tested before He could be trusted*, even as his own trust must be developed through testing. To us, God took a strange way to prove His servant; yet a way that is centuries old. *His staff*, his trusted staff, the badge of his office as sheperd, the companion of many years and many journeys, this he was to *cast away*. It was perhaps his most precious possession at the moment, the most useful to his calling. "Cast not away your confidence" echoes the Word of God, yet it seemed very much like this, that he was told to do.

It is ever so. The God of all grace often lays His hand on that which seems most needful, that He may give more grace. It may be He demands our riches, it is His own wonderful way of multiplying our truest riches. It may be, as with Paul, our liberty that must go, it is that He may make us "free indeed." Or He takes away our health, that we may more abundantly magnify Him out of our weakness. It may be even the only son Isaac, whom His far-seeing love desires and requires. Yet whatever He demands, it must be given. There must be implicit trust and obedience, if we are to know more, if we are to know God. *And Moses gave it.* Happy, blessed, fruitful, will be the

man who is prepared without question to obey God in the dark, to stake all on His faithfulness.

So "*Moses cast it upon the ground.*" And the result, the rich and blessed reward of faith? Of obedience? Why, the result *seemed* utter disaster; for the faithful staff became a pursuing serpent, and "Moses fled from before it." How true of life in all ages! How often the supreme act of faith seems but to land us in insuperable difficulties; it results as the world, the cynics, predicted, in seeming utter disaster.

"*And Moses fled from before it.*" No second causes were possible here, for it was indeed the voice of God, clear, unmistakable, and he obeyed simply and literally, and thereby seemed to be confounded. Yet somehow, when we make a supreme effort of faith, when, in obedience to the Spirit's clear guidance we do the thing which seems humanly, foolish and imprudent, we expect God to at once justify us and reward us for our faith, forgetting that sometimes, for our own sakes, it is only "afterward" the reward can come. How many times do we see such a drama enacted in the Foreign Mission Field; how many times have we reverently and triumphantly traced the sequence of events, and rejoiced over the "latter end" of the matter.

For the next command was a strange, as unexpected, as apparently foolish, and was the first. "*Put forth thine hand and take it by the tail.*" Here was a new way of dealing with serpents, with difficulties, not to flee from them, not to attack them in freshly energy, but merely to take hold in quiet trustful faith, believing that He who had made (the difficulty) would also bear.

Even so, many times in the wild islands of the *Solomons* we have seen this same elemental process of trusting and testing, being demonstrated before our eyes. One scene especially rises to mind, the little Christian village of *Urisu*, standing apparently defenceless in the silent forest. True, it was no new thing for them to watch for the manslayer, but suddenly a demand had come, hot, urgent, compelling from a powerful fighting tribe on the mountains, for the payment by the Christians of a large sum of money, for

the alleged bewitchment and death of one of the bushmen. There were some whose hearts sank, and who counselled that some at least of the money be paid to appease their enemies. Yet the faithful teacher, Barabas, stood out undaunted, urging they should rather suffer death than tarnish their testimony and their Master's name, by admitting any connection with the bewitchment.

So a brave stand was made; so these seemingly feeble defenceless folk dared in God's Name to defy the heathen laws, enforced for generations past. So like Moses when he cast away his rod, they took their stand in faith, and elected rather to fall into the hand of God than to lean upon the arm of flesh. Yet like Moses, as the event proved, they seemed but to have achieved disaster. For almost at once news came back, native fashion, through a dozen channels, and therefore the more menacing, that the clan was summoned. It told how the date was set, when the raiders, successful in many a past affray, would come down en masse, burn the village, and take vengeance on the teacher and his little flock.

The "Evangel" arrived at the nearest harbour the very day appointed for the massacre, and when we arrived through the forest, it was so that we found our friends. There was a small heathen section nearby, not directly concerned waiting anxiously with their spears, and there were the Christians (defenceless otherwise) waiting with their prayers, while over all brooded the oppressive silence of the forest. It was a strange time, that day, waiting for the avengers, listening for any distant shout which might signal their approach. There was more prayer of course, but no word of yielding, for all felt that they had made their boast in God, and anything was to be chosen rather than to pay.

And so the day declined, and the shadows lengthened, and still no attack. At last as the sun sank in the west, a woman arrived, hot-foot from the mountains, saying that the attack was abandoned indefinitely. For, in God's providence, the night before, as these very heathen were preparing for the raid on the Christians, *they themselves had*

been attacked in the dead of night, by a tribe who in turn, had been their prey, and so once again it proved to be no vain thing to have taken the stand in faith, no vain thing to believe God could then deliver. His power was yet the same, and as with the Syrians, He had made them "to hear a noise in the night," as with the Assyrians He had decreed that they should not "shoot an arrow there," but had turned them back. And though in these cannibal islands, troubles abound, that tribe has never troubled them since. Here is but a reminder of His infinite resources, but an object lesson of how He stands by His own, when they take their stand in faith, of how He is better to us than all our fears. Yet in these days of doubt and drift how many "Mr. Greathearts" are needed to prove to the "Feeblefaiths" and the "Pliables," that He is still faithful, still almighty, still quick to deliver those who put their trust in Him.

History tells us that centuries ago an open Bible was chained in every English parish church, that the Word of God might never be wrested from the people. What a significant attitude towards the Word of God! Even so, to-day, the humblest believer needs so to regard the sure promises of God. We need so to fasten ourselves to them, that we may resemble the ancient palladins of faith. For of them we read that, though they had not received the promises, but had only seen them afar off) yet "*They were persuaded of them and embraced them.*" Oh! That we might so embrace, so chain ourselves to the sure promises of God as to be able to cry out with the saint of old, "Though He slay me, yet will I trust Him." Then let us take our stand on His promises as on a rock, and regardless of consequences, with holy boldness, expect great things, attempt great things for Him.

NORTHCOTE DECK, M. D.,
Solomon Islands.

Meet us, Saviour, in our weakness,
Strength impart, and faith renew,
To Thy service make us loyal,
Keep us true.

The Glories of Christ.*

Ford C. Ottman.

In the first chapter of the Gospel of John we read:

“The Word was made flesh, and dwelt among us, and we beheld his glory.”

In the seventeenth chapter of John recording our Lord’s prayer, in the twenty-fourth verse, we read:

“That they may behold my glory.” “We beheld his glory” —declares the apostle. “That they may behold my glory” —entreats the Saviour. These verses suggest a relative and an absolute glory; a relative glory that we may behold now: an absolute glory that we may not behold until by grace we are with Him where He is. Of the absolute glory of Christ we may say little, and of it may apprehend nothing, save where it flashes out in the revelation of His Deity. Mr. Winchester, in his address upon this glorious theme, has said all that may be necessary. There remains for us to speak only of those relative glories of which we may have some apprehension now. The Lord Jesus Christ in sonship has four titles. He is declared to be the Son of David, the Son of Abraham, the Son of man, the Son of God. Sonship involves inheritance.

As the Son of David, Christ is the heir to David’s kingdom and throne.

As the Son of Abraham, He is the promised Seed in whom all nations of the earth are to be blessed, inheriting the land promised to Abraham, which by the prophets is spoken of as Emmanuel’s Land.

As the Son of man, He is, as the eighth Psalm declares, the Heir of the world.

As the Son of God, He is, according to the first chapter of Hebrews, the Heir of all things.

In each of these relationships there are glories involved.

As the Son of David, He is the Messiah of Israel, clothed

*Address given at the Albany (N. Y. Bible Conference).

with Official Glory. As the Son of Abraham, He is the Servant of Jehovah and, in the doing of Jehovah's will, reveals his Personal Glory. As the Son of man, He has come to seek and to save that which is lost, and thereby *acquires* Glory. As the Son of God, his glory is Essential and incomprehensible. The four Gospels reveal Him in this fourfold relationship.

In the Gospel of Matthew He is—"the Branch of David."

In the Gospel of Mark He is—"my Servant the Branch."

In the Gospel of Luke He is—"the Man whose name is the Branch."

In the Gospel of John He is—"the Branch of Jehovah."

In Matthew there is given to us the revelation of his Official Glory.

In the Gospel of Mark we may behold his Personal Glory.

In the Gospel of Luke there is revealed his Acquired Glory.

In the Gospel of John there is given so much as may be apprehended of his Essential Glory.

The Official Glory was foretold by the long line of the Hebrew prophets who predicted the Messiah's advent.

Sometimes they behold Him as suffering. Sometimes as conquering. But in predictive Messianic prophecy there is much more of glory than there is of suffering, though in the suffering there is also glory. The prophets foresaw the one advent. We know that there are two advents. He came once into the world to suffer. This was in reference to sin and its penalty. Unto them that look for Him, He shall come the second time, with no more reference to sin, but unto salvation, as the Messiah of Israel, Son of David, and David's Heir.

The Gospel of Matthew opens with the revelation of one in whom all right and title to the throne of David was vested.

We soon find that this title with all its rights is exclusively vested in Jesus of Nazareth.

He is presented by his royal forerunner as the King of the Kingdom of Heaven now at hand.

In the wilderness He is tested as to His ability in man-

hood to accomplish His superhuman Messianic mission.

On the mountainside He proclaims the constitutional principles according to which His Kingdom is to be instituted and governed.

Immediately thereafter in this royal Gospel of Matthew, with no regard for chronological order, there are given those supernatural signs that were to accredit His Messianic claims.

While these are Official and Messianic Glories, they are also none the less Glories that attach to Him in all His different relationships. He is more than Israel's Messiah: He is the Servant of Jehovah ministering to man's need, the Son of man saving the lost, the Son of God both enacting and controlling the laws that we have come to regard only as the natural sequence of nature.

It is, however, in Matthew's Gospel especially that we may behold His Official Glory. It is not so much, however, of this that we are to speak, or of His Personal Glory, which was manifested in every word and in every act, even after the officials, going to arrest Him, returned without Him saying "Never man spake like this man."

It is in the Gospel of Luke where the Acquired Glory shines with peculiar brightness, and it is this that is to claim our attention.

This Acquired Glory is something even more and beyond His Eternal and Essential Glory, and was acquired by Him after He had left the glory which He had with the Father before the world was.

We have a wonderful illustration or definition of His Acquired Glory in a singular miracle which so startlingly arrested the attention of Moses. The bush in the wilderness was seen to burn, and though it burned, it remained unconsumed. This was the strange mystery that drew Moses, that he might consider the fact, and then unravel the mystery. Moses may have been the meekest of men but he was also one of the bravest of men. Had his experience been ours it is altogether likely that we should have remained neither to consider the fact nor to unravel the mystery.

We have long since accepted the fact, and we understand its meaning, and we have expounded the mystery. The voice that sounded from the burning bush commissioned Moses to go to Egypt and deliver the people in bondage there. Moses naturally desired credentials for so perilous an enterprise. "Whom shall I say," said he, "hath sent me?" And the answer comes from the burning bush, "I am hath sent thee." This is Jehovah's incommunicable name. This is the name which speaks to us of His Eternal and Essential Glory. No mortal without withering could stand in that revealed Glory. Occasionally there was the outshining of this Glory in the life of our Saviour. When the officers came, on that awful night in Gethsemane to take Him, He said to them, "Whom seek ye?" They said unto Him, "Jesus of Nazareth." He answered, "I am." Not I am *he*, as in the common version. But simply, "I am," spoken in Hebrew as it was spoken in the burning bush, and when He announced himself under the mystery and majesty of that name, "they went backward and fell to the ground." It was the outshining of His Essential Glory. But after this announcement of himself from the burning bush His voice is heard again by Moses saying: "I am the God of Abraham, the God of Isaac, and the God of Jacob. This is my name forever and this is my memorial to all generations." In this declaration of Himself we have the full revelation of the Glory acquired by Him. He is the God of Abraham, the God of Isaac, the God of Jacob, the God of every other lost sinner that by His precious blood has been redeemed. Every soul brought from darkness into light from the power of Satan unto God adds to this ever accumulating Acquired Glory. In the epistle to the Hebrews there is represented a marvelous scene which passes all power of the imagination to realize. Only in the least measure may we do it. There is represented to us the Lord Jesus Christ, standing somewhere upon the plains of glory, surrounded by the innumerable company of the redeemed. Who by any possibility has the arithmetical skill to compute the number of this multitude? From the call of Abraham, nay, from the day when Abel offered the more excellent

sacrifice than Cain, unto this day, through all the passing generations of men, out of which innumerable multitudes have been by His grace redeemed, all these are yet to gather into one great multitude, surrounding Him and to hear Him say, as in the epistle to the Hebrews: "Behold I and the children which God hath given me." Only by this innumerable multitude, and its priceless value to Him, may we in any measure estimate the full significance of His Acquired Glory. As we become like Him these varied Glories may be discerned in us. "We all with unveiled face"—so declares the apostle—"beholding as in a mirror the glory of the Lord are transfigured into the same image from glory to glory." The mirror of which the apostle speaks can be nothing other than Holy Scriptures, into which, as we gaze, we behold these Glories, and are changed into the image of them, on the principle that in some subtle manner the features become transformed by the object upon which the gaze is fixed. We cannot reflect these Glories until they become our own, and they cannot become our own until we possess them in the manner indicated. By becoming familiar with His Messianic mission we may be able in our testimony to bear witness to His Messianic Glory. This means acquaintance with the entire range of the prophetic scriptures. Only in service as He served shall we reflect His Personal Glory. In whatever sphere we may labor to make Him and His salvation known, to lead the soul out of darkness into light, in so far shall we be instrumental in adding to His Acquired Glory. As to the Essential Glory, the glory He had with the Father before the world began, we may not be able to apprehend that until we are with Him. The marvelous thing of such consummation is, that while it doth not yet appear what we shall be: we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

"Close to Thy trusted side,
 In fellowship divine;
 No cloud, no distance e'er shall hide
 Glories that then shall shine."

Grace Sufficient.

My grace is sufficient for thee: for my strength is made perfect in weakness. II Cor. 12:9.

When on thy shoulders
A burden is laid,
When under trials
Thy heart is dismayed,
Remember His promise:
My grace will be
In all things and ever
Sufficient for thee.

There is no sorrow,
No suffering He sends,
But that graciously strength
In weakness He lends.
Though downcast and trembling,
And fearful thou be,
Remember: My grace is
Sufficient for thee.

Praise Him as daily
Thou learnest to know
That in thy weakness
His strength He does show.
From moment to moment
Thy victory be:
Forever His grace is
Sufficient for me.

—E. N.

Gleanings in Genesis.

Arthur W. Pink

23. The Man Isaac: Gen. 26.

In our last two articles we have been occupied more particularly with the **person** of Isaac, now we are to review his **history**. It is noticeable that though Isaac lived the longest of the four great patriarchs yet less is recorded of him than of the others: some twelve chapters are devoted to the biography of Abraham, and a similar number each to Jacob and Joseph, but excepting for one or two brief mentionings, before and after, the **history** of Isaac is condensed into a single chapter. Contrasting his

character with those of his father and son, we may remark that in Isaac there is to be seen less of Abraham's triumphs of faith and less of Jacob's failures.

As we have seen in our previous studies Isaac, typically, represents **sonship**. In perfect consonance with this we may note how he was appointed **heir** of all things. Said Eliazer to Bethuel, "And Sarah my master's wife bare a son to my master when she was old: **and unto him hath he given all that he hath**" (24:36). Observe how this is repeated for sake of emphasis in 25:5—"And Abraham gave all that he had unto Isaac." In the type this pointed first to Abraham's greater Son, "Whom He (God) hath appointed Heir of all things" (Heb. 1:2). But it is equally true of all those who are through faith the children of Abraham and the children of God—"And if children, **then heirs: heirs of God, and joint-heirs with Christ**" (Rom. 8:17). As with Isaac, so with us: all the wealth of the Father's house is ours! But Isaac not only represented the believer's sonship and heirship, but he also foreshadowed **our heavenly calling**. As is well known to most of our readers, the land of Canaan typified the Heaven lies where is our citizenship (Phil. 3:20) and our spiritual warfare (Eph. 6:12). Hence it was that Isaac alone of the patriarchs is **never seen outside the Land**. This is the more noticeable and striking when we remember how that Abraham, Jacob and Joseph each **did** leave the Land, for a time at least.

Having looked at Isaac **mystically** we shall now consider him **morally**. The first thing we read about him after the remarkable scene pictured in Gen. 22 is that "Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate (or pray) in the field at the eventide" (24:62, 63). This gives us a good insight into Isaac's character. He was of the quiet and retiring order. He had not the positive, active, aggressive disposition of his eminent father, but was gentle and retiring and unresisting. In One only do we find **all** the Divine graces of perfections.

Isaac was essentially the man of the well. Abraham was markedly the man of the altar, Jacob specially the man of the tent but that which was most prominent in connection with Isaac was the "will." The first thing said of Isaac after he was bound to the altar (Gen. 22) is, "Isaac came from the way of the well Lahai-roi" (24:62). This is very striking coming as the next mention of Isaac after we have seen Christ typically slain, resurrected and ascended (compare our last article on Gen. 22). Hence that which follows here in the type is the figure of **the Holy Spirit's operations**—as succeeding Christ's Ascension! But returning to Isaac and the well. The next time he is referred to we are told, "And it came to pass after the death of Abraham, that God blessed his son Isaac; and

Isaac dwelt by the well Lahai-roi" (25:11). And again we read, "And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them" (26:18, 19). For further references see Gen. 26:20, 21, 22, 25. It is very striking and significant that the name of Isaac is associated with "wells" just **seven** times, not less, not more. Undoubtedly there is some important lesson to be gathered from this.

A well differs from a cistern, in that it is the place of **running** water. What a marvelous hint of the **typical** meaning of Isaac's well is that found in 26:19!—"And Isaac's servants digged in the valley, and found there a well of **springing** water," the margin gives, "of **living** water"! Water is imperative for the maintainance of the natural life; so, too, is it with the spiritual. The first need of the believer is the "living water," that is, the Spirit acting through the Word. "The way that water ministers to life and growth is indeed a beautiful type of the Spirit's action. Without water a plant will die in the midst of abundance of food in actual contact with its roots. Its office is to make food to be assimilated by the organism, and to give power to the system itself to take it up" (F. W. G.).

The **first** well by which Isaac is seen is that of Lahai-roi (24:62; 25:11), the meaning of which is, "Him that liveth and seeth me" (See 16:14). It told of the unfailing care of the ever-living and ever-present God. And where is such a "well" to be found today? Where is it we are brought to **realize** the presence of this One? Where but in the Holy Scriptures! The Word of God ministered to us by the power and blessing of the Spirit is that which reveals to **us** the presence of God. The "well," then, typifies the place to which the son is brought into the presence of God. His **remaining** there, practically, depends upon his use of and obedience to the Word.

We have just looked at Isaac by the Well of Lahai-roi; did he **remain** there? What do you suppose is the answer, reader? Could you not supply it from your own experience!" And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac **went unto Abimelech**, King of the Philistines unto Gerar" (26:1). Isaac's departure from the well Lahai-roi to Gerar typifies the **failure** of the son (the believer) to maintain his standing in the presence of God and his enjoyment of Divine fellowship. But is it not blessed to read next, "And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will **bless** thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father"

(26:2, 3). Apparently, Isaac was on his way to **Egypt**, like his father before him in time of famine, and would have gone there had not the Lord appeared to him and arrested his steps. In passing, we would remark that here we have a striking illustration of the **sovereign ways** of God. To Isaac the Lord appeared and stayed him from going down to Egypt, yet under precisely similar circumstances He appeared not unto Abraham!

"And Isaac dwelt in Gerar" (26:6). Gerar was the **borderland** midway between Canaan and Egypt. Note that God had said to Isaac, "**Sojourn** in this land" (v. 3), but Isaac "**dwelt**" there (v. 6), and that "**a long time**" (v. 8). Mark now the **consequence** of Isaac settling down in Gerar—type of the believer **out of** communion. He **sinned** there! "And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon" (26:7). Isaac thus repeated the sin of Abraham (Gen. 20:1, 2). What are we to learn from Isaac thus following the evil example of his father? From others we select two thoughts. First, the readiness with which Isaac followed in the way of Abraham suggests that it is much easier for children to imitate the vices and weaknesses of their parents than it is to emulate their virtues, and that the sins of the parents are frequently perpetuated in their children. Solemn thought this! But, second, Abraham and Isaac were men of vastly different temperament, yet each succumbed to the same temptation. When famine arose each **fled to man** for help. When in the land of Abimelech each was afraid to own his wife as such. Are we not to gather from this that no matter what our natural temperament may be, unless the grace of God supports and sustains us we shall inevitably fall! What a warning!

"Then Isaac sowed in that land, and received in the same year a **hundred-fold**: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great" (26:12, 13). Most of the commentators have had difficulty with these verses and have resorted to various ingenuities to explain this prosperity of Isaac while he was out of communion with God. But the difficulty vanishes if we look at the above statement in the light of v. 3, where the Lord had said, "I will bless thee"—a promise given **before** Isaac had practised this deception upon Abimelech. That this is the true interpretation appears from the word "**bless**." God had said, "I will bless thee" (v. 3), and v. 12 records the fulfillment of God's promise, for here we read, "And the Lord **blessed** him." The failure of Isaac between the time when God made promise and its fulfillment only affords us a striking illustration of that blessed word, "He is **faithful** that promised" (Heb. 10:23)! Yes, blessed be His name, even

"if we believe not, yet He abideth faithful: He cannot deny Himself" (2 Gen. 2:13).

Next we are told, "And Abimelech said unto Isaac, **Go from us**; for thou art much mightier than we" (26:16). Was not this **God** speaking to Isaac, speaking **at a distance** (through Abimelech) and not yet directly!

"And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them" (26:17, 18). In digging again these wells of Abraham which had been stopped up by the Philistines, Isaac appears to typify Christ who, at the beginning of the New Testament dispensation re-opened the Well of Living-Water which had, virtually, been blocked up by the traditions and ceremonialism of the Pharisees.

"And Isaac's servants digged in the valley, and found there a well of springing water. And the herdsmen of Gerar did **strive** with Isaac's herdsmen, saying, The water is ours . . . And they digged another well and strove for that also. . . . And he **removed** from thence and digged another well" (26:19-22). Again we would ask, Was not this "strife" God's way of leading his child back to Himself again! But note also the lovely moral trait seen here in Isaac, namely, his non-resistance of evil. Instead of standing up for his "rights," instead of contending for the wells which he had dug, he quietly "removed" to another place. In this he beautifully points out the path which the Christian should follow: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, ye suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:19, 20). We need hardly remind the reader that the attitude displayed by Isaac, as above, was that of the Saviour who "when He was reviled, reviled not again."

"And he went up from thence to **Beersheba**" (26:23). Mark here the topographical reference which symbolized Isaac's moral ascent and return to the place of communion, for "Beersheba" means the Well of the Oath. In full accord with this behold the blessed sequel—"And the Lord appeared unto him the **same night** and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake" (26:24). On the very night of Isaac's return to Beersheba the Lord "appeared unto" him!

"And he builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's digged a

well" (26:25). Mark how the "altar" is mentioned before the "tent"—there was no mention of any altar in Gerar! How striking, too, that next we read, "Then Abimelech went to him from Gerar, and Ahurzzath one of his friends, and Phichol the chief captain of his army" (26:26). Personal blessing from the Lord was not the only result of his return to Beersheba. Abimelech seeks him out, not now to distress him (we no longer read of any "striving" for **this** last well), but to ask a favor. And they said, "We certainly saw that the Lord was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee" (26:28). Now that our patriach has entered again the path of God's will, those who formerly were his enemies seek him and bear witness to the presence of God with him. An illustration is this that "when a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Pro. 16:7).

"And he (Isaac) made them a feast, and they did eat and drink. And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace" (26:30,31). Above we called attention to how meekly Isaac suffered wrong when the Philistines strove for his wells, but here we may mark his failure to manifest another grace which ought always to accompany meekness. There is a meekness which is according to nature, but usually this degenerates into weakness. The meekness which is of the Spirit will not set aside the requirements of righteousness, but will maintain the claims of God. And here Isaac failed. To forgive is Christian, but with that there must be faithfulness in its season. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him" (Luke 17:3). Abimelech had clearly wronged him, but instead of dealing with Abimelech's conscience, Isaac made him a "feast." This was amiable, no doubt, but it was not upholding the claims of righteousness. Contrast the conduct of Abraham under similar circumstances-- "And Abraham **reproved** Abimelech because of a well of water, which Abimelech's servants had violently taken away" (Gen. 21:25)!

"And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hellite, and Bashemath, the daughter of Elon the Hellite: which were a grief of mind unto Isaac and to Rebekah" (26:34 and 35). This is sad, and points a solemn warning to us. Marriage is a momentous undertaking and for one of the Lord's people to unite with a wordling is to court disaster as well as to dishonor Christ. Jehovah's instructions to Israel were very pointed: under no circumstances must they marry a Canaanite (Deut. 7:3). In the times covered by the book of Genesis, though apparently no divine law had been

given respecting it, yet the mind of God was clearly understood. This is evident from the care which Abraham took to secure Isaac a wife from among his own people (Gen. 24), thus did he anticipate Isaac from marrying a daughter of Canaan. But Isaac was careless about this matter. He failed to watch over his children so as to anticipate mischief. Esau married a daughter of the Hittites. God could not say of Isaac as he had of his father, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). However, that Isaac had within him a righteous soul to be "vexed" is clear from the words, "which were a grief of mind unto Isaac and to Rebekah" (26:35).

We reserve for our next article a detailed examination of Genesis 27. Suffice it now to refer barely to the incident which is well known to our readers. Isaac was one hundred and forty years old and was fearful that death might soon overtake him. He therefore prepares to perform the last religious act of a patriarchal priest and bestow blessing upon his sons. But mark how that instead of seeking guidance from God in prayer his mind is occupied with a feast of venison. Not only so, but he seeks to reverse the expressed will of God and bestow upon Esau what the Lord had reserved for Jacob. But whatsoever a man soweth that shall he also reap. Isaac acts in the energy of the flesh, and Rebekah and Jacob deal with him on the same low level. And here the history of Isaac terminates! After charging Jacob not to take a wife from the daughters of Canaan (28:1) he disappears from the scene and nothing further is recorded of him save his death and burial (35:27-29). As another has said, "instead of wearing out, Isaac rusted out," rusted out as a vessel no longer fit for the master's use.

"Was Isaac, I ask, a vessel marred on the wheel? Was he a vessel laid aside as not fit for the Master's use? or at least not fit for it any longer? His history seems to tell us this. Abraham had not been such an one. All the distinguishing features of 'the stranger here,' all the proper fruits of that energy that quickened him at the outset, were borne in him and by him to the very end. We have looked at this already in the walk of Abraham. Abraham's leaf did not wither. He brought forth fruit in old age. So was it with Moses, with David, and with Paul. They die with their harness on, at the plough or in the battle. Mistakes and more than mistakes they made by the way, or in their cause, or at their work; but they are never laid aside. Moses is counselling the camp near the banks of the Jordan; David is ordering the conditions of the Kingdom, and putting it (in its beauty and strength) into the hand of Solomon; Paul has his armour on, his loins girded. When, as I may say, the time of their departure was at hand, the Master,

as we may read in Luke 12, found them 'so doing,' as servants should be found. But thus was it not with Isaac. Isaac is laid aside. For forty long years we know nothing of him; he had been, as it were, decaying away and wasting. The vessel was rusting till it rusted out.

"There is surely meaning in all this, meaning for our admonition. And yet—such is the fruitfulness and instruction of the testimonies of God—there are others in Scripture, of other generations, who have still more solemn lessons and warnings for us. It is humbling to be laid aside as no longer fit for use; but it is sad to be left merely to **recover ourselves**, and it is terrible to remain to **defile ourselves**. And illustrations of all this moral variety we get in the testimonies of God. **Jacob**, in his closing days in Egypt, is not as a vessel laid aside, but he is there recovering himself. I know there are some truly precious things connected with him during those seventeen years that he spent in that land, and we could not spare the lesson which the Spirit reads to us out of the life of Jacob in Egypt. But still, the moral of it is this—a saint, who had been under holy discipline, recovering himself, and yielding fruit, meet for recovery. And when we think of it a little, that is but a poor thing. But **Solomon** is a still worse case. He lives to defile himself; sad and terrible to tell it. This was neither Isaac nor Jacob—it was not a saint simply laid aside, nor a saint left to recover himself. Isaac was, in the great moral sense, blameless to the end, and Jacob's last days were his best days; but of Solomon we read, 'It came to pass, when **Solomon was old**, that his wives turned away his heart after other gods,' and this has made the writing over his name, the tablet to his memory, equivocal, and hard to be deciphered to this day.

"Such lessons do Isaac & Jacob and Solomon, on these ways, read for us, beloved—such are the minute and various instructions left for our souls in the fruitful and living pages of the oracles of God. They give us to see, in the house of God, vessels fit for use and kept in use even to the end—vessels laid aside, to rust out rather than to wear out—vessels whose best service is to get themselves clean again—and vessels whose dishonor it is, at the end of their service, to contract some fresh defilement." (J. G. Bellett, "The Patriarchs.")

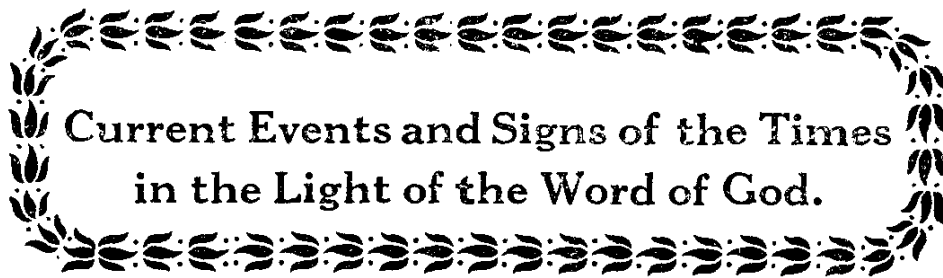
In Him **was** no sin. I John 3:5.

He **knew** no sin. II Cor. 5:21.

He **did** no sin. I Peter 2:22.

He **was without** sin. Heb. 4:15.

And yet He "His own Self, bare our sins in His own body on the tree." I Peter 2:24.



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

The Hopeless European Chaos.—The conditions in Europe are described by competent observers as well nigh hopeless. The great financiers of our country have studied the situation carefully and they say it is desperate. How few people realize that there are starving millions in Europe and that this winter will bring again untold sufferings. The following report was given in one of the New York dailies, the "New York Sun":

1.—Left to itself over this winter Central Europe will be driven to desperate measures to keep its millions of population from starving. This already gives clear indications that it is likely to cause a Russo-German alliance, bringing into view the danger of another war.

2.—Trade in Germany practically is at a standstill because little coal is available, raw materials are very scarce and the harder living conditions already are forcing the Germans to protest. Before spring, these returned bankers say, there will without doubt be another revolution to replace the present Government.

3.—Although attempts have been made by private interests to re-establish relations with Germany and resume trade, these have been without effect because the burden of rehabilitation is too heavy for uncoordinated private initiative.

4.—Depreciation in marks practically has rendered insolvent all German banks. They have no assets other than war bonds and paper currency.

5.—No matter who lends the money to Germany, whether it be a private or a public loan, it must amount to at least \$1,000,000,000 to be effective, and there will be no

security for it except the moral obligation of the German people; but unless Germany does get credit with which to buy huge quantities of raw material there is great danger that she will be forced into bankruptcy, dragging France, Italy and Austria, and perhaps Switzerland and Russia into the ruin.

The danger of a Russo-German alliance is a real danger. We have pointed out repeatedly that such an alliance will come according to Bible prophecy. In our booklet on "The League of Nations" we show what the immediate future holds in store for Europe. There will be a twofold confederacy, the West European, which is the revival of the Roman Empire, and the East European in which Germany with Russia will play an important part. The stage is set for the accomplishment of these predicted events. We believe this new year will bring startling developments.

A Jewish Day of Sorrow.—A day of sorrow was re-recently observed by all orthodox Jews in America on account of the massacre of many thousands of Jews in Europe. It is said that over 100,000 Jews perished in Ukrainia alone. In New York City Jewish war veterans paraded under the command of Maurice Simmons. They started in the Jewish quarter and marched through the center of the city to Carnegie Hall. Over 65,000 marched slowly to the tune of Hebrew funeral marches and nearly a million people were onlookers. In the parade were Jewish veterans of the civil war, who rode in carriages. Three service flags were carried, one with 5000 golden stars, for the American Jews who died in the last war, one with 15,000 stars commemorating those who were wounded and one with 200,000 blue stars, the number of Jews who had enlisted in the recent war. Then there was a mass meeting addressed by Judge Mack, head of the Zionistic movement in America and Rabbi Wise.

Jewish sorrows are not yet over; they will continue and the greatest of all sorrows is yet to come, the great tribulation, the time of Jacob's trouble. In that time the unbelieving, apostate part of the nation will suffer severely,

being cut off, while the believing remnant will be saved out of it and they will see the coming of the King.

The Attempts to Overthrow Our Government.—The exposure of nation wide plots to establish a Soviet government in our country and to overthrow the government of the United States has been startling. Many of the strikes during the past year, the steel strike, the New York printers strike and the coal miners strike were brought about by radical, anarchistic agitators of foreign birth, aiming at the abolishment of law and order so that an industrial chaos might result. Our government has been slow in acting; it has treated these foreigners, enemies of everything that is right and decent, far too leniently. But now action has come and every law abiding citizen hopes that the utmost force will be used to rid our land of this terrible element. Hundreds have been arrested and it has been discovered that all kinds of lawless acts had been planned. The ringleaders of the worst gang in New York City were nearly all Jews. It seems apostate, infidel Jews are everywhere more or less connected with anarchy, especially in Russia.

The Communist-Soviet movement in alliance with the I. W. W. and other radical groups is perhaps the most serious in the history of the American republic. It is one of the signs of the times. If the church had been faithful in giving the Gospel to the foreign masses such conditions would not have to be faced today. Instead of giving the Truth the professing church has denied it and this denial has much to do with the social conditions today. But the increasing lawlessness is the shadow of the lawless one, who before long will take the headship and for a time will be successful.

The Red Bible.—All kinds of Bibles have been published during the past 20 years. There has been the Polychrome Bible, Professor Paul Haupt of Baltimore, a German Critic editing it. It shows in different colors which is which in Bible composition, a very silly attempt to demonstrate the composite authorship of the Pentateuch, etc. Then there has been a "Woman's Bible." The last produc-

tion of his Satanic majesty in Bible mutilation is "The Shorter Bible" edited by Prof. Charles Foster Kent of Yale University. But there is also "The Red Bible"; it is the Bible of Bolshevism. During the recent Government raids in Gary, Indiana, thousands upon thousands of copies of the Bible of Bolshevism were unearthed and confiscated. This Red Bible was written by that apostate Jew Trotzky, assisted by Lenine. It is published in a dozen languages. It is said to be the heart and soul of the radical movement and advocates the complete overthrow of every form of government. It has been proven that this document is printed in this country and is circulated through the mails. Alongside of the copies of this "Red Bible" firearms and quantities of ammunition have been found. There seems to be a deliberate plan to practise what this "Red Bible" teaches.

It seems our government is now aroused to the threatening danger of these foreign agitators to plunge this country into a chaotic condition and then to overthrow the government. Government by force is of God and this force should now be employed to the full to deal with the demons of Anarchism.

The Prophetic Mold of the Present Dispensation.

Dr. W. J. Erdman

The design of this study is to show that certain prophetic Scriptures of the early apostolic day form the mold of the history of Christendom and until the Messianic age begins. Only a few, however, will be considered, but these will show the great outlines and reveal the peculiar character of the present dispensation. Before taking up the specific theme it may be shown, in general, that divine prophecy is the mold of human history.

The *very earliest prediction*, that of enmity between the seed of the serpent and the seed of the woman, comprises within its vast and shadowy outlines the whole of human history from the fall of man to the final perfection of the kingdom of God. Gen. 3:15; 1Cor. 15:28.

The prophetic word of Noah touching his sons foretold, in its far-reaching import, the future of the great races of the world; of the Japhetic, characterized by the genius of civilization and culture; and of the Shemitic, by a religious enthusiasm whose cultus would find its source and form in the revelation of the God of Shem. Gen. 9:26, 27.

In Leviticus and Deuteronomy are predictions that most clearly and exactly reveal the divine purpose and the historic mold of the career of Israel, the most illustrious people of Shemitic blood. Therein are seen the sadly monotonous experiences of curse and captivity of past and present centuries, and the future restoration and world-wide blessings in the days of the Messiah and His glory.

Especially in the "*Song of Moses*" is given, to use the words of Delitsch, "the compendious outline and the common key to all prophecy." Deut. 32:1-43. Therein Israel is seen according to the unchangeable purpose of God as the foreordained head and center of the race, and the peculiar portion of Jehovah. And accordingly, to this day, the nations as dismembered parts of an organic whole, are waiting to be gathered together in one under Israel as their imperial head. In this "song" we hear of the prolonged apostasy of the chosen people of God and the contemporaneous dominion of Gentiles over them; in it, how Jehovah at last will avenge His people in their final great trouble by the destruction of their arrogant, ungodly enemies; and in it also that the residue of the Gentiles shall share at last in the blessings of Israel after the judgment of the nations.

Finally, in *the visions of the prophet Daniel*, the great empires and kingdoms under which the chosen people of Shem and Abraham are captive and dispersed, appear in succession above the prophetic horizon, and moving through their predestined course disappear in disastrous eclipse and one consummate ruin to give place to the everlasting kingdom of God, whose heir is Israel regenerate and holy. Daniel, chapters 2 and 7.

In all these predictions only two great divisions of the race are known, Israel and the nations, but into these "times of the Gentiles" during which Jerusalem is trodden by them

under foot, into this great problem of the goal and outcome of human history, there entered nearly 1900 years ago, another force and factor, *the "Church of God."* Its appearance brought new matter into the prophetic outlines, and postponed by a long interval the final fulfillments of Messianic prophecy. The "times of the Gentiles," beginning with the Babylonian day instead of ending with the first advent of the Messiah, were prolonged to His second. It is with this interval the present discussion has to do.

THE INTERVAL. A hint of such prolongation and delay is now clearly seen in the message of the angel Gabriel to Daniel. *An interval* is intimated between the advent of a rejected Messiah and the advent of an accepted Anti-Messiah; an interval of war and desolation for city, temple and people until Messiah come again, to destroy the oppressor, deliver the "holy people," and on the ruins of ungodly, unrighteous Gentile governments establish His kingdom of everlasting righteousness and peace. Dan. 9:24-27.

The same interval had also been foretold by the Lord to *the prophet Isiah*, how to Israel would come a time of blind eyes and deaf ears and hard hearts, of a forsaken and desolate land, its people removed far away, the prey of the nations, the outcast of the world.

In conformity with this very word of prophecy in Isaiah, *the Gospel of Matthew* is framed, this prediction being quoted at the point of transition from the preaching of the Kingdom to an obdurate Israel to the scattering of the seed of the Word throughout the world of nations. *In John, likewise*, the same prediction is quoted at the final hiding of Jesus from the unbelieving Jews and His turning to reveal His innermost truth to the chosen disciples, the representatives of "the church."

In the Acts, finally, the mirror of the world, of "Jews, Gentiles and the Church of God," during this interval, Paul testifying to the Jews in Rome, again comes to such transitional point and quoting the same prediction to the unbelieving Jews turns to the Gentiles to preach salvation to them.

The transaction, in each instance, of Jesus and of Paul,

became a permanent parable of the interval that now is. Is. 6:1-13; Matt. 13: 14, 15; John 12:35-41; Acts 28: 17-29.

Even after the Lord Jesus had been rejected and crucified, *another offer of the kingdom* was made to the house of Israel by Him, risen and glorified. The preaching of the apostles with the Holy Ghost sent down from heaven was at first to the Jewish people only to prepare them for the return of the Messiah. "Repent ye, therefore," said Peter to the people, "and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that he may send you the Christ, who hath been appointed for you, even Jesus; whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets since the world began." Acts 3:19-21 [R. V.]

But all the preaching and mighty miracles attesting it were in vain. The nation stumbled against the stone and rock of offense—a Messiah crucified—and was broken. Its impenitence and unbelief were consummated in a formal representative act, the stoning of Stephen. The conversion of a Paul and of a Cornelius soon followed; and this national rejection opened the way for the preaching of the Gospel to the whole world, according to the once hidden purpose of gathering out of all nations a new and heavenly people of God to be added to the Jewish nucleus, and according to a fresh revelation of unspeakable mercy to Gentiles. Had Israel as a people repented, the course of history would long ago have been conformed to the mold of Messianic prophecy, which has to do only with Israel and the nations, but their disobedience postponed such fulfilment to the future, but to a future that now, in the light of present events, seems to be not very far off.

All these forementioned predictions, beginning with the first uttered in Paradise, sketch in broad outlines the course of human history to its goal in the perfected kingdom of God; each in succession, as with all prophetic words, reveals a new element or more fully and clearly sets forth those already revealed. The details become many and various, but

although given centuries apart, harmonize with the great and earliest predictions that inclose and subordinate all.

Many such details and other parts large and dominant might be considered in relation to our special theme THE PROPHETIC MOLD OF THE PRESENT DISPENSATION, the period from Pentecost to the Messianic kingdom, but overlooking the dark and judicial and punitive aspects of this period, we shall confine the study to *the three great events of salvation that belong to it* and especially to its close, and to the inauguration of the kingdom. These three events are: 1. The fulness of the Gentiles. 2. The fulness of Israel; and 3. The conversion of the world. These are the three to which all the movements of the present age tend; they shape and mold this whole period preceding and preparatory to the establishment of the kingdom of God on earth.

The Scriptures also that describe these fundamental forms of a present and future historic experience are many, but the explanation of a few and the most significant is all that will be attempted.

I. THE SCRIPTURES. 1.—The first passage to be examined is as follows: “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” Rom. 11:25.

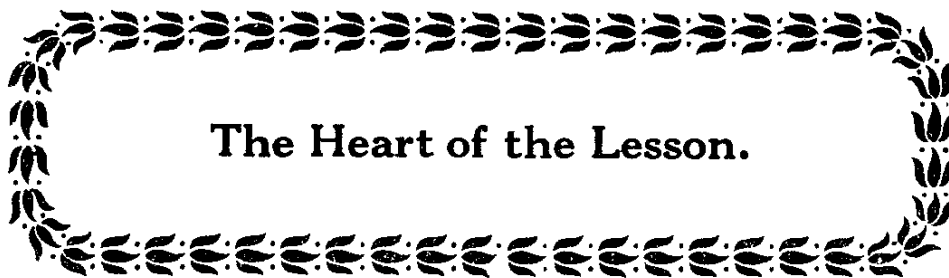
Whatever meaning may be given to this “fulness” it is evident that, until it is come in, the “blindness” will continue. In passing, it may be said, such “fulness of the Gentiles” signifies, in the light of the context, and of the argument preceding, and of grammatical usage, the full number, the totality of Gentiles in the church, when complete at the return of Christ. This complement of Gentiles, with the elect remnant of Israel gathered out during the present centuries, together compose the body of Christ, to be glorified with Him at His coming.

The “fulness of the Gentiles,” or of “the nations,” cannot be “the conversion of the world,” for then the whole argument of Paul is aimless. As will be seen, he is discussing not two events, the conversion of the world and the

conversion of Israel, but three events. To teach that the conversion of the world takes place before the conversion of Israel is to contradict every word of Old Testament prediction. No Jewish scholar, "orthodox" or "reformed," has ever given any other interpretation than this, (for the word is too plain) that the nations are to be blessed *after* Israel according to the 'orthodox,' or through Israel according to the "heterodox;" in either case, it was a new thing and most perplexing to the early Jewish Christians, though intimated here and there in the Old Testament, that Gentiles should be blessed by the God of Israel *before* Israel itself as a people is blessed. Paul well knew all this when in sorrow of heart he discussed the question Hath God cast away his people? and so we turn with him to the next passage in his great argument: "And so all Israel shall be saved;" "so," on this wise, after the fulness of the Gentiles is come in; "as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." 11:26.

2. This is the second great event of salvation; this conversion of Israel as a nation. The phrase "all Israel" is explained in a previous passage, "Now if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" 11:12.

(To be continued.)



The International Sunday School Lessons for January and
February.

The Boldness of Peter and John.

(Jan. 18. Acts XVI: 8-21.)

Golden Text I Cor. XVI:13.

Daily Readings.

M. 12. Luke X:1-11. T. 13. Matt. XIV:12-33. W. 4. Luke

XXII:31-34, 54-62. T. 15. Psa. CXXIV. F. 16. Acts IV:1-12. S. 17. Acts IV:13-22. S. 18. Acts IV: 23-31.

I. Lesson Outline.

1. A Mighty Savior; vv. 8-12. 2. An Unanswerable Testimony; vv. 13-15. 3. A Bold Challenge; vv. 16-21.

II. The Heart of the Lesson.

The heart of our lesson is in the words "filled with the Holy Spirit." The time of which our Lord had spoken to the disciples when they should stand before princes and governors had now arrived. And these men who were but weaklings in themselves are now mighty in their clear cut testimony for Christ Jesus. The word of the Lord was surely made good to them, and God's oracles, Spirit filled, were before the Sanhedrim that day; the very Sanhedrim perchance that had condemned Christ and had hurried Him to the cross. Several things suggest themselves: chief among them the grace and mercy of God that sent such a message of conviction to their hearts; such a call to penitence and faith. This is ever the way of the grace of God all through the day of salvation. It is being emphasized today; the very nations who have denied God and dishonored His Son are having a last call from Him in these closing moments. Will they, like the Sanhedrim, stop their ears and refuse to hear?

Another precious truth is in the fact that the one who had, when not filled with the Spirit, denied his Lord thrice, in the presence of a mere serving maid; now is bold to own Him and to defend His honor and proclaim His gospel; and even to charge His murder upon the highest dignitaries of the nation. Yet with all grace, and apart from any bitterness. This is explicable only upon the ground of Peter being filled with the Holy Spirit. Today the call for testimony is in the everyday life of the store, the shop, the home, the social circle; and the need for the true word concerning Christ is just as great here as with the Sanhedrim. But unless we are filled with the Spirit we shall have no testimony worth the while; and shall be mere spiritual ciphers in the spiritual realm. And the way to fulness is clear (Eph. :18).

Another precious result of the infilling of the Spirit is in the clear, concise way in which He puts the truth by these lips of His oracles. No circumlocution; but insistent, persistent facts. Nuggets of gold. Could any charge of sin come so tersely or with such convicting power as that of verses 10, 11? Could any golden nugget of the glorious gospel be in a more precious, condensed form than that of verse 1? Could any bold stand for Christ be more insistently, yet clearly and briefly set forth than in the challenge of Peter and John in verses 19, 20? And yet they were unlearned and ignorant men. Ah, but they were Spirit filled men. This made them bold without bravado. This made them strong

for Christ; yet with all love and courtesy. This filling of the Spirit made them insistent upon the right of God to command their life and word and work, let men say and do what they would.

PETER STANDS UP FOR TRUTH AND HONESTY.

(Jan. 25. Acts X:1-11.)

Golden Text Prov. XII:22.

Daily Readings.

M. 19. Josh. VII:1, 16-26. T. 20. I Sam. XV:1-23. W. 21, II Kings V:15-27. T. 22. Prov. XII:15-28. F. 23. Psa. XV. S. 24. Acts V:1-11. S. 25. Rev. XXI:22-27, XXII:11-15.

I. Lesson Outline.

1. A Purposed Deceit; vv. 1, 2. 2. A Sin Searched Out and Punished; vv. 3-6. 3. A Collusion and Its Reward; vv. 7-11.

II. The Heart and the Lesson.

One awful word stands central here: it is SIN. The dreadful thing that destroyed the highest and noblest being that God ever created and changed him into the most inveterate foe of God and man. The thing that ultimately will shut him up eternally in the lake of fire. The thing that ruined the race and has left its stamp everywhere. The thing by which death and all its attendant miseries have come upon the world. The thing that is seen everywhere in its dread results. This thing SIN is the very church of God, taking the awful form of lying to the Holy Ghost. It calls for heart searching and not condemnation. How similar evil may be lying at the root of our spiritual inefficiency and dearth this very moment.

Again the Spirit filled Peter discovers the lie and exposes it. While yet leaving an opportunity for the sinner to repent ere judgment should fall. At first sight the dire punishment would seem harsh to the natural man. But remember that the company to which Annanias and Sapphira had attached themselves was "the house of God: the pillar and ground of the truth." And they were Satanic agents to open the way, by a lie, for the LIAR to come in among the people of God. What an insult to God! What a dreadful thing to thus bring the devil into the presence of the Holy Spirit. Sin is at its worst when it is seen as being against the holiness and glory of God. This is at once resisted by the Spirit. And just as Nadab and Abihu died for offering strange fire before the Lord; so this man died for his fault; and later his wife, who persisted in the lie and was equally guilty suffered the death penalty. This would effectually shut out the tares from the church, while yet they would not be disturbed in the field, which

is the world. This would have the divinely purposed result of the true fear of God coming upon them. Remember that our fellowship is in the light with God. I Jno. 1:3-7.

It is well to note in this lesson, too, the effects of the love of money; it was the root of this sin. This is specially needed to be emphasized in these days when the world seems to have gone money-mad and pleasure-mad. Men are doing everything, and are guilty of all kinds of evil and sin to obtain money with which to gratify their lusts and passions. Or to heap up treasures for themselves. The only salvation for any soul is in believing on Christ to our soul's eternal welfare; and in full surrender of all to Him. Remember, too, that as believers in Christ we are bought with a price and are not our own II Cor. VI:19, 20). And then let us put the heart query to ourselves, in the sight of God our Father and Christ our Savior, are we keeping back part of the price? part of the things which are His? And if so, how much? So long as we do our spirituality will be nil; and our influence nothing. We must needs think of the Old Testament financial problem in God's mathematics as propounded in Mal. III:10. "Bring ye all the tithes into the storehouse, that there may be heat in Mine house, and prove Me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But do not miss the precious truth of how the Lord regards all our giving, as shown in Philippians, IV:15-19.

PETER AND JOHN IN SAMARIA.

(Feb. 1. Acts VIII:4-8, 14-25.)

Golden Text, Acts I:8.

Daily Readings.

M. 26. Isa. XI:1-9. T. 27. Isa. XI:10-16. W. 28. Isa. XII; 1-6. T. 29. Acts VI:1-15. F. 30. Acts VII:1-36. S. 31. Acts VII:37-60. S. 1. Acts VIII:1-25.

I. Lesson Outline.

1. Joy Through the Gospel; vv. 4-8. 2. The Infilling of the Spirit; vv. 14-17. 3. An Unregenerate Man; vv. 18-25.

II. The Heart of the Lesson.

With our Lord absent in the glory we are now in the dispensation of the Holy Spirit who is the alone vicegerent of Christ Jesus upon the earth. And this book of Acts is taken up more or less with His work in and through His chosen vessels. This will serve to help us in all our study of the lessons in the Acts. Remember the connection of our lesson with what precedes. The Spirit has been rejected by the rulers of the Jewish people, and

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nationally they are set aside. And the Holy Spirit now turns to the despised Samaritans, and later on to the gentiles with the gospel message. The persecution of the enemy serves to scatter the saints and so spreads the word far and wide; and in even this His wrath there is the overruling hand of the Lord for blessing to souls and for the honor and glory of God.

On Pentecost Spirit filled men proclaim the glad tidings to the saving of thousands of souls. And now a spirit filled man preaches the same truth in the stronghold of witchcraft and sorcery with like results. And with the inbringing of joy to many hearts. Bring the gospel where you will, and under whatever circumstances you please, and it is ever the power of God to salvation to every one that believeth: whether among the learned or the ignorant; with the moralist or the man in the gutter; with the civilized or the barbarian; no matter where or who, it ever works in grace to the saving of souls, precious souls. What a privilege to be permitted to herald forth the evangel of God in this present age. And how great the responsibility upon our part to see that it is done and done speedily.

In I Tim. 1:16 Paul speaks of himself and tells us that his conversion was a pattern one. But it can only be the pattern of Israel's conversion in the last days (Zech. XIII:9-XIII:1). And then in I Cor., XV:8 he speaks of himself as of one born out of due time (note the margin). At this juncture in the Acts his conversion speaks dispensationally and prophetically of Israel's national salvation and imbringing in the end of the age now so near at hand. With this clue in hand note the sequence of the two miracles following and their clear testimony to the truth.

First Eneas, whose name, like that of Judah, means praise, is bedfast and helpless, and no praise is heard from the palsied tongue. Just as we have the present state of Israel portrayed in Psa. LXV:1 (margin), "Praise is silent for Thee, O God, in Zion." And what an age long silence it has been. No voice of praise since the "hosanna" of the children that day of His entry into the City so long ago. But one day praise is to come from that people of God when they are restored (Psalms CXLVI, CXLVII, CXLVIII, CXLIX, CL). And when the palsied nation, like Eneas, is restored, then gladness and joy and blessing at the in bringing of the people (Zeph. III:17). Surely this has a message for our hearts today when everything points to the nearness of the glorious fulfilment.

In the last miracle we have portrayed in type the fulfilment of Ezekiel's prophetic vision of the valley of dry bones (Chap. XXXVII:1-14). Israel's past of blessing as a channel of grace to the world was best known and enjoyed during the reign of Solomon. But what of genuine earthly blessing have we had since their spiritual entombment among the nations? None worth the

while. And it would seem as though the gentile times were to end in the direst catastrophe the world ever yet knew. Yea, we know that they shall thus end. But then comes the resurrection of this people of God; their restoration to their place of privilege and blessing as promised by the Lord. And Israel is to then blossom and bud, and to fill the face of the world with fruit. We have not space to even hint at the other truths of this portion. But ponder this line of truth carefully and compare it with other scriptures and let it grip our hearts in these closing days of the age.

Peter and Cornelius.

(Feb. 15. Acts X:30-48.)

Golden Text Rom. X:12.

Daily Readings.

M. 9. Psa. LXVII:—T. 10. Isa. XI:1-16. W. 11. Isa. IX:1-22. T. 12. Acts X:1-8. F. 13. Acts X:9-18. S. 14. Acts X:19-33 S. 15. Acts X:34-48.

II. Lesson Outline.

1. An Earnest Seeker; vv. 30-33. 2. A Simple Gospel; vv. 34-43. A Full Salvation; vv. 44-48.

II The Heart of the Lesson.

Dispensationally our lesson is the sequel of our last lesson. With Israel gathered to the Lord and saved and under the righteous rule and sway of her Messiah, Christ Jesus; the Gentiles are to be brought in. And the conversion of Cornelius and his family is, in a measure, a type of all this; Isa. II:1, etc., is yet to be fulfilled and the whole earth is to be filled with the knowledge of the glory of the Lord, even as the waters cover the sea. And all this blessing is to be through Israel His beloved people. Yet is there also another aspect of things dispensationally that we may not miss. When Cornelius was saved, a man of the nation that then ruled the world, all was then over nationally for Israel, as being God's channel of blessing for the time present. God was beginning with His first number on the program as outlined by the Spirit filled James in Acts XV:14-17 (note it well). He was beginning to take off the Gentiles a people for His name. And with this He has not yet finished, although evidence is not wanting that He is nearly through with this now. And then Israel is to be brought to the front again in the good will of our God. So Cornelius prophetically stands at the closing of one dispensation, and dispensationally at the opening of another.

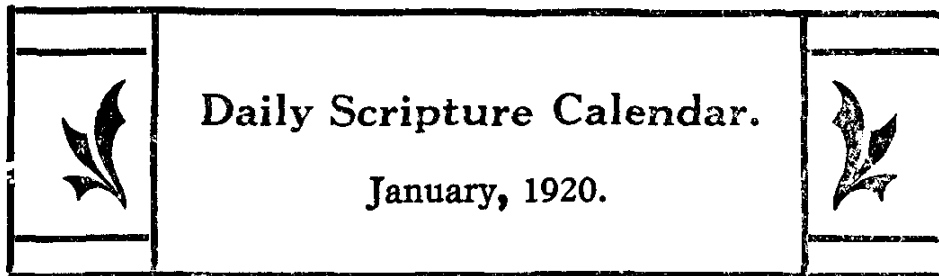
But note the many other precious things here. Without knowing very clearly the truth concerning God and His ways and word,

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Cornelius was seeking after the light and after the Lord. And no such seeker, even today, will be left in darkness or permitted to perish. God has His way of revealing Himself to every one that so yearns after Him and longs for His salvation. Here Peter becomes the divine channel of blessing. Not only has the Lord chosen Peter for this and planned all this in His grace; but remember that the chosen vessel was a Spirit filled vessel. And even the natural prejudices of Peter had to be overcome by a special and divine revelation and message and vision from the glory. So that he clearly knew his Lord's will in this matter. Note, too, the ready obedience of the faith of Cornelius. No word of question, but simple soldier-like response to the word of command from the Lord. No wonder that such a fulness of blessing came to him and his house that day. And, like Rahab of old, Cornelius had felt that he must needs have others partake of this blessing. Note the suggestiveness of verse 13 1, c, "now are we all here gathered," etc. This is characteristic of the Spirit's work even at this time. Would to God that it were even universally so in these trying times. With what simplicity did this man of God tell the glad news to the eager listeners in Cornelius household. No stilted critical discourse; much less any science of philosophy. Just the simple, plain gospel of God's grace. And that to a soldier of the Roman Empire. This world today in all its military power and after-war conditions needs no other gospel; and needs no new man-made way of presenting it. It is the same Christ crucified for the same kind of lost sinners and brought in language that the heart can apprehend, which is the dire need. Therefore, tell it out far and wide.

What a blessed seal on the ministry of such truth in such a way, in the outpouring of the Holy Spirit on all who believed. He is waiting to do this anew today. But He never comes out in such saving blessing on hearts if Christ, the Christ of God and the atonement by a crucified risen Christ, is not proclaimed. Some other spirit may, but the Holy Spirit never.

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1. We are **crucified** with Christ (Gal. 2:20).
 2. We are **quickened** with Christ (Col. 2:13).
 3. We are **raised** with Christ (Eph. 2:6).
 4. We are **seated** with Christ (Eph. 2:6).
 5. We are **sufferers** with Christ (Rom. 8:17).
 6. We are **heirs** with Christ (Rom. 8:17).
 7. We shall be **glorified** with Christ (Rom. 8:17).



January 1. "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 (2 Cor. ii:14).

This is the testimony of a Spirit-filled life. How many deplore the unsteadiness of their life and service in Christ. There is an abiding steadiness to be gained, and no heart should be at rest until this goal has been won. We may always "triumph" in Christ for God is able to "cause" it. And "in every place" the savour of the knowledge of Christ may be made known by us.

January 2. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish" (2 Cor. ii:15).

"We are unto God a sweet savour of Christ." Here is the assurance that our representation of Christ in service is unto God a sweet savour of Christ. He delights in every mention of the name of His well-beloved Son. It is precious to God when Christ is presented either to them that are saved or to them that perish. The encouragement of this fact should be with us in every service for Him.

January 3. "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?" (2 Cor. ii:16).

Christ presented to a soul may be rejected or accepted. In any case the mention of that saving name is precious to God. Who can be sure whether it will be accepted or rejected? We are not sufficient for these things. Ours is simply to present the claims of the Saviour to all. How simple the ministry! How glorious the reward!

January 4. "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. ii:17).

This Scripture is particularly applicable to-day. The word about the saving grace of Christ is being corrupted. Men dare to deny the hopeless lost estate of *all* out of Christ. They also dare to change every aspect of the plan of salvation. To many the death of Christ is only a moral example, but not a substitution in the divine judgments against sin. May God raise up and preserve many who will not corrupt the Word of God!

January 5. "Our sufficiency is of God; who also hath made us able ministers of the new testament; not

of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. iii:5, 6).

This is the exact calling of the one who presents the Gospel in this age. It is clearly free from the law. As the law which killeth characterized the past age, so the indwelling Spirit who giveth life, or imparts power to live, characterizes this age. This is one of the contrasts between these two dispensations. Our position and ministry is glorious.

January 6. "For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. iii:11).

That which was done away is none other than the commandments "written and engraven in stones" and the age of law in which these commandments were in force (John i:17). However, even this was established and continued in the manifestations of divine glory. "Much more" the present ministrations of the Spirit are glorious. The present ministry of the Spirit is only an "earnest" of the coming glory.

January 7. "Seeing then that we have such hope, we use great plainness of speech" (2 Cor. iii:12).

This hope of the glory and this clear distinction between the old order, which has passed, and the new order, which is radiant with the presence and power of God, creates great confidence. We are warranted in the most positive declarations of the truth of God. The faithful minister of God's Word will speak the truth without qualifications. Every promise of God is sure.

January 8. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. iii:17).

Where the Spirit is Lord in a life there is liberty. The Lordship of the Spirit in the believer's life is an outstanding characteristic of this age. And this relationship supersedes the law (Gal. i:17). Where every desire is wrought in the heart by the Spirit, there is freedom to do whatever the heart may choose. This, and only this, is Christian liberty. How important then is our right relation to the indwelling Spirit!

January 9. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii:13).

God's imparted energy is unto two great ends—that we may *will*, and that we may *do* His good pleasure. Have we begun to realize the wonderful possibilities for transformation in our lives that are possible because of the fact that God, in addition to causing us to do His will, would energize our very wills that they may be in absolute harmony with His will? Such are His abundant provisions for a spiritual life.

January 10. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. v:13).

Every Christian is free from every entanglement in order that he may be unhindered in the enjoyment of liberty in Christ. There is a danger that he may be under no governing power but his own

misguided will, unless he is wholly yielded to God. An unyielded Christian is abnormal. He fails in all the present purpose of God for his life.

January 11. "Therefore seeing we have this ministry, as we have received mercy, we faint not" (2 Cor. iv:1).

The ministry by the power of the Spirit in this age of grace is the theme of this Epistle. This ministry is of the New Testament, rather than of the Old; and is in the imparted power of God, rather than of the letter which killeth. The ministry is committed to every believer. Such is the mercy we have received, therefore we are bold to advance. What God has begun, He will complete therefore we faint not.

January 12. "But if our gospel be hid, it is hid to them that are lost" (2 Cor. iv:3).

Every student of God's Word realizes to some degree the temptation to make the Bible conform to a theory. The Scriptures are being misused to-day by every false system of religion. The portions that can be used to confirm their theory are presented as final authority. Other portions are neglected and discredited. May God give His faithful ministers the grace to preach just *what* and *all* the Bible teaches.

January 13. "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" (2 Cor. iv:3, 4).

The ministry of the New Testament must face the opposition of Satan. He blinds the mind lest the Gospel shall be understood and received. How little soul-winning work takes account of this fact. None but the Spirit of God can unveil the minds (John xvi. 7-11), and this He will do in answer to prayer (John xiv. 14).

January 14. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv:5).

Preaching self is a very great danger. It is too often heard in public testimony. We will not avoid this failure until we are awake to the danger and claim the victory through the power of God. How many are the ways by which self can intrude! God alone can forbid it. This He does by flooding the heart with the glories of Christ Jesus the Lord. Then the minister keeps his rightful place as the servant "for Jesus' sake."

January 15. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv:6).

What a glory to behold! What a glory to reflect in the ministry of the New Testament! It is the work of the indwelling Spirit to glorify Christ. A ministry is far from realizing the plan and pur-

pose of God that is without the vision of the glory, or is without the manifestation of the glory of God as seen in the face of Jesus Christ. There need not be this failure.

January 16. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv:7).

Since the treasure—our new life in Christ Jesus and its ministry to others—is in an earthen vessel, it is evident that the surpassing power is of God. The New Testament ministry is, in God's plan, to be in super-human power. We should never be content with our own testimony when there is yet more power to be claimed.

January 17. "Humble yourselves in the sight of the Lord, and he shall lift you up" (James iv:10).

There is no reference here to a mock humility. The proudest spirits are sometimes hidden behind an empty pious pose. This passage is a challenge to the heart. It asks only that we acknowledge our real helplessness and unworthiness, and when we do this God will always lift up. There can be no dishonesty here. If it is a real humility He can safely lift up.

January 18. "Speak not evil one o fanother, breahren" (James iv:11).

The habit of evil speaking is a sign of hidden pride. It is the opposite of true humility. The one of whom we speak evil is accepted of God and is loved of the Father. His heart must be hurt by every criticism of the one He has redeemed. Are we ever in the position to criticise another? Would we do so had we that true humility of the one whom God can lift up? (v 10).

January 19. "Go to now, ye that say, To-day or to-morrow 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" (James iv:13, 14).

Lack of true humility is seen again in that degree of self-trust and lack of dependence on God which can make plans for any period of time without a definite consideration of the will of God. If we really believed that we are helpless and finite, we would cling in desperation to the guiding hand of God. Any soul that is humble enough to be guided can be lifted up (v. 10).

January 20. "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" (James iv:14).

It is well to be reminded often of these plain truths about ourselves. The tendency of the fallen nature is to try not only to get on without God, but also to try to be like God. It would ignore every limitation that we possess. Do we really know anything about to-morrow? Yet how often we drift on as though we did! Do we realize that our life is but a vapour? Yet how often we make our own absolute plans for many days to come!

January 21. "For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James iv:15).

Is it unmanly and weak to be always qualifying every plan and promise by the words, "If the Lord will"? There is something in the Satan-promptings of the natural man that dislikes such dependence upon God. Nevertheless, we ought to say in every plan, "If the Lord will." Such humble trust in Himself opens the way for Him to satisfy His heart of love for us in lifting us up (v. 10).

January 22. "And the angel came in unto her, and said, Hail, thou art highly favoured, the Lord is with thee: blessed art thou among women" (Luke i:28).

Revelation is here given of the ministry of angels. Gabriel is sent from God unto a city of Galilee, named Nazareth, and to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. The angelic message was first a wonderful assurance as to her favor with God and her place of superior blessing among women. Thus was she prepared to walk with God in spite of all the distrust of her dearest companion, Joseph.

January 23. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily" (Matt. i:19).

The test that was placed upon Mary was most difficult. Never could she have borne it apart from the assuring message from Gabriel. She must be misunderstood by every one; yet she said: "Behold the handmaiden of the Lord; be it unto me according to thy word" (Luke i:38). So she suffered the revilings of men that she might fulfil the will of her God. Many still revile her.

January 24. "But Mary kept all these things, and pondered them in her heart" (Luke ii:19).

Here we are given a glimpse into Mary's heart. She forgot nothing and her mind pondered every aspect of revelation to her and every event. Doubtless her meditation was sweet and the Spirit gave her understanding in the word of prophecy. She was content to be alone with God and in His favor though misjudged by the world.

January 25. "And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS" (Luke i:31).

God's promise to Mary was first of a son, and without reference to the divine Father of the child. The human side is put first and to this Mary can more easily give heart assent. Thus was the Eternal Son of God—the God-Man—brought into the world. Little wonder at the salutation, "Hail Mary!" Mary originated nothing. Thanks be unto God for His unspeakable Gift!

January 26. "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 forever; and of his kingdom there shall be no end" (Luke i:32, 33).

The revelation to Mary increases. This child is to fulfil all Messianic prediction. These themes were the national hopes and were well known to Mary. What a thrill of holy joy must have

filled her soul as she heard the message of the coming Messiah and her own favor and honor in the sight of her God!

January 27. "Then said Mary unto the angel, How shall this be, seeing I know not a man?" (Luke i:34).

The deepest secret had not yet been revealed and the testing that it must impose. But Mary was prepared by the revelation which had gone before. She asks the most natural question about the father of this child. There was doubtless some teaching which she had heard of the birth of Messiah as revealed in the Old Testament. Her question is faithfully answered, not only for her sake but also for ours.

January 28. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i:35).

A great mystery indeed! But no more so than any generation of human life. We know nothing of the latter, how could we understand the former? We believe one and we can believe the other. We believe one because it has been accomplished billions of times. Men disbelieve the record concerning the generation of Christ partly because it has never been accomplished but once. Mary believed, and was willing to suffer for her faith.

January 29. "Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?" (John xviii:34).

It is possible to traffic in un-lived truth. It is easy to pick up phrases concerning the spiritual life and even to enter into some of its activities with no deeper motive than that of imitation. We may easily apply this searching question to every opinion and doctrine that we hold. The Lord wishes to give us first-hand dealing with Himself and with His Word.

January 30. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii:23).

The effect of this motive when applied to a life is transforming. It is an ideal which far too few believers have contemplated. Certainly nothing should be done that is not the will of the Lord; but if it is His will, it is no longer "secular," and the most common daily task becomes as important a divinely appointed ministry as any other. Every aspect of life becomes more than worthwhile; it is a priceless privilege.

January 31. "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. iii:24).

The servants of Christ are to be given a reward for faithfulness. It will be from His own hand (2 Tim. iv.8). It is given as a recognition of service that has been rendered as unto Him. This service is not limited to the exercise of conspicuous gifts. **The most common daily work should be considered His will, or there is no true reason for doing it.** If it is His will, it should be fragrant with the assurance that it pleases Him. Nothing can remain common that is His will.

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Editorials.

His Hour. Repeatedly in the Gospel of John the word "hour" is used as it is not in the other Gospels. To His mother, when at the marriage in Cana she mentioned the lack of wine, He said, "Mine hour is not yet come." The Samaritan woman, who had inquired as to worship, heard from His lips "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father—but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." In His great address in the fifth chapter He speaks of another hour. "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." He meant the Gospel hour, this dispensation of Grace, which has lasted almost two thousand years; the hour in which the spiritual dead can hear His voice and those who hear receive eternal life and glory. Then He mentions a future hour which will also come. "Marvel not at this for the hour is coming, in which all that are in the grave shall hear His voice." This hour is the hour when He will raise the dead.

And for Him there was an hour in which He had to accomplish the great work for which He had come into the world. This was an appointed hour, a set time, known from before the foundation of the world. More than once wicked hands, inspired by Satan, tried to take Him, but they could not. "Then they sought to take Him; but no man laid hands on Him, because His hour was not yet come" (vii:30). No one laid hands on Him for His hour was not yet (viii:20). They took up stones to stone Him, they would cast Him

down a precipitous mountainside, but they could not. And He knew that hour, for it was His hour, the hour in which He laid down His life, that He might take it again. Of this hour He spoke when certain Greeks inquired after Him. "The hour is come that the Son of Man should be glorified" (xii:23). After announcing the nearness of this great hour, He looked towards it, and knowing all it would mean for Him, the Holy and spotless One, when He who knew no sin was to be made sin for us, He cried out in agony of soul "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." After that we read, "Now, before the feast of passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end" (xiii:1). And before He went to the cross, "He lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son may also glorify Thee" (xvii:1).

The hour came. The hour when He was delivered into the hands of the Gentiles to be crucified. The hour when He endured the Cross and despised the shame. The hour when He was wounded for our transgression and bruised for our iniquities, when the Lord laid on Him the iniquity of us all. And what an hour it was when He made His soul an offering for sin, when He poured out His soul unto death! Who can fathom the depths of that hour when all the waves and billows of divine wrath passed over Him, when alone and forsaken He gave His life as a ransom for many! "Now from the sixth hour unto the ninth hour there was a darkness all over that land." Three hours of darkness enshrouded the cross and then He finished the work. Bonar in one of the hymns, forgotten by our generation, speaks of it thus:

Three hours the land was wrapt in gloom
 Three hours the city saw no sun.
 Three hours blank fear was in each face;
 It seemed as if earth's day was done.

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Three hours the cross itself was hid
 While through the gloom the Sufferer's cry
 My God, why doest Thou me forsake?
 Breathed out His dying agony.

Three hours in that mysterious cloud
 That blotted out the noonday sun,
 The face of God's dear Son was hid,
 Only the ear could hear His groan.

Most wondrous hours, in which was done
 The greatest deed e'er done below,
 The deed in which all heaven was joined,
 That saves us from the endless woe.

Blessed be His glorious Name throughout all eternity! He has finished the work! The hour, which is called "His Hour" is passed, forever gone. But let us also remember that it was Man's hour. When they came to lead Him away captive, He said, "This is your hour, and the power of darkness" (Luke xxii:53). This word, beloved readers, is still true today. This age, over which Satan is god, began with the rejection of the Lord of Glory. This rejection continues. It is still man's day, man's hour and the power of darkness behind man, who refuseth to accept the Lord Jesus Christ. The betrayal and rejection of the Son of God today is more pronounced than ever before. Oh! it is true His blessed Name is spoken everywhere. Every cult useth that worthy Name. They call Him "the Master"—or "the Comrade in White"—"the True Leader of men" and "the Wayshower." They use His Name in theatricals; they speak well of His character and of His life. In all this, beautiful as it may sound to the ears of the natural and religious man, His real Glory is denied and He Himself rejected. The rejection manifests itself in the denial of His finished work and the fundamental doctrines which are linked up with His blessed death and His physical resurrection. Alas! how true—this is your hour and the power of darkness. There is only one remedy for present conditions and that is the Gospel, so blessedly made known in His Cross, the power of God unto salvation to everyone that believeth. But professing Christendom has turned its back upon that Gospel.

Big programs, big sums of money, big federations, big inter-church movements are acclaimed as the builders of "the Kingdom" in which the true King and His crown-rights are forgotten and not wanted. "Mine Hour is not yet come." There is another hour coming for Him. It is the hour of His glorious vindication. It is the hour of His coming manifestation, the hour when He Himself will be revealed in great power and glory; the hour in which His glory will cover the heavens. In marvellous patience He waits at the right hand of God for that hour, as down here He awaited the hour of His passion. As surely as the hour came when He went to the cross, so surely cometh "His Hour" when He will appear in Glory, when every knee must bow and every tongue confess His Name.

For us His people, who know and love Him, it is now to suffer with Him, to share His rejection and His reproach. "His hour" will be ours too, for when He appears we also shall appear with Him in Glory.



The Last The first time the word "Come" is used
"Come." is in connection with the ark. "Come
 thou and all thy house into the ark"
 (Genesis vii:1). The last "Comes" are
found on the last page of the Bible. "And the Spirit and
the bride say, Come. And let who that heareth say Come.
And let him that is athirst come. And whosoever will let
him take the water of life freely" (Rev. xxii:17). In the
previous verse our Lord bears witness concerning Himself.
And let us remember that He is the same who spoke in the
beginning of the book to Noah, "Come thou and all thy
house into the ark." In the end of the book He speaks of
Himself as the One who is incarnate, the glorified Son of
Man: "I am the root and offspring of David, the bright
and morning star." As soon then as He announceth Him-
self as the bright and morning star, the Spirit says, Come.
The Spirit is the Holy Spirit, He who came as the other
Comforter, to take His place on earth during His absence.
And the Holy Spirit desires Him to come. His Spirit in the
entire Prophetic Word, as well as in this great New Testa-

ment Prophecy, bears witness to His Coming. Then the voice of the Bride is heard with her Come. The Bride is the Church. She longs for His coming as the bride longs for her bridegroom. And he that heareth, the individual saint, also says "Come." The Lord Jesus Christ, the Beloved One, is the heart's desire of every believer; to see Him as He is, to be with Him in glory, is the highest ambition of all who know Him.

Then follows another "Come" which once more tells out the wonderful love of Him, who wants all to be saved. Let him that is athirst come. "And whosoever will let him take the water of life freely." It is the last call to come to Him and the last "whosoever" of the Word of God. It will sound forth till the last member of the body of Christ is added and the complete body is taken up to join the Head. And here we have the true Christian attitude. While we long for Him to come and cry with the Spirit, "Come" we also must still go forth among men with the Gospel and invite them to come to Him who receives sinners.

It is not everything to study His Word, to get deeper knowledge of the Truth, to know prophecy, the signs of the times and to long for Him to come. We must discharge our great and solemn responsibility and give the Gospel to those who are unsaved and who ere long will be engulfed in the judgment times of which this final book speaks.

Twice more we find the word "Come." The Lord Jesus Christ announceth the fact of His coming first. "Surely I come quickly." How solemn it is with such a final announcement coming from His own lips, that men today, teachers and preachers of the professing church, try to out-do each other in producing books in which the literal meaning of His coming, even the very fact of it, is most subtly explained away. These men are fighting one of the most blessed doctrines of the Word of God. "Surely I come quickly," and some day He will come suddenly, yea in a moment, in the twinkling of an eye.

"Even so, Come, Lord Jesus." This is a prayer. It is a long-forgotten prayer, but no longer forgotten now, but more prayed since apostolic days. It has pleased the Spirit

of God to revive "that blessed Hope" and all efforts from the side of the enemy to counteract it, to stop the truth of His Coming will come to naught.

The prayer for His Coming arises from every continent. The Saints of God are calling louder and louder, "Come, Lord Jesus." The Saints of God are watching for the Morningstar. Blessed be His Name! He will not disappoint us. The morning soon will break and we shall see the Morningstar.



Burdens and Cares. God's people are often overwhelmed with all sorts of burdens and difficulties. They do not decrease at this time but rather seem to increase. We speak of those who live in faith and walk with God. There are many Christians whose path seems to be comparatively easy, which is often the result and the evidence of spiritual decline. If we have burdens; if you, dear reader, find that they increase, then learn to look upon them as being put upon you by Himself. If you live near to Him then you will take every burden, every difficulty from His own loving hands. And why does He put burdens upon us? *That we might put them back upon Himself.* He wants us to learn through these burdens the greatness of His love and the greatness of His power. "Casting all your care upon Him; for He careth for you." If we do that then the burdens are no longer ours, but they are His. We must leave them there and stop worrying. Then He will undertake for us and all will be well, for "He doeth all things well."

"Child of My love, Lean Hard,
 And let Me feel the pressure of thy care.
 I know thy burden, child. I shaped it;
 Poised it in Mine own hand; made no proportion
 In its weight to thine unaided strength:
 For even as I laid it on, I said,
 'I shall be near, and while she leans on Me,
 This burden shall be Mine, not hers:
 So shall I keep My child within the circling arms
 Of My own love.' Here lay it down, nor fear

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To impose it on a shoulder which upholds
 The government of worlds. Yet closer come;
 Thou are not near enough: I would embrace thy care
 So I might feel My child reposing on My breast.
 Thou lovest Me? I knew it. Doubt not then:
 But, trusting Me, Lean Hard."



**Concerning
 Guidance.**

Not a few earnest Christians are perplexed concerning guidance, at least we receive frequent inquiries as to how a believer may enjoy divine guidance every day, not only in the big things of life, but also in the smaller affairs. That such a guidance is our blessed privilege, no Christian doubts. Our Lord has a path for each of His beloved ones, and as Lord over those whom He has redeemed and pledged to keep, He is willing and able to guide every step of the way.

The thirty-second Psalm gives us some very definite light on this subject. The believer is heard speaking in faith to the Lord, "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." This too is our blessed portion and our assurance. Then the Lord answers, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." Here then is the promise of teaching the child of God the way in which to go. The better translation is, "I will guide thee with mine eye upon thee." His gracious eye rests upon His own, and even with His eye He promises to guide us. But that denotes nearness. We must be near Him, in conscious, unbroken fellowship, always seeking His presence, looking into His face in faith; then He guides and directs us in the way in which we are to go. For this guidance we are dependent on the Word of God. It is in His Word provision is made for every need. Those who know the Word, feed on the Word, and seek its blessed counsel are well guided by the Lord.

Then there is a practical hint in another verse of this Psalm. "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." The horse,

spirited and energetic, is in danger of rushing forward and sweeping every barrier away. The mule is the opposite; it is a stubborn animal, unwilling to go where he is directed to go. And so a believer must be cautious not to rush into anything. "He that believeth shall not make haste." There is no need to rush into anything; one can afford to wait on the Lord and act in calmness and confidence. But when one has ascertained the will of the Lord, when He leads and calls, there must be obedience and promptness in obedience. To experience His leadings, to trust Him to show the way, to watch His gracious, providential care, even in the minutest details of life, makes the Lord so very real to our hearts. And such personal guidance we all need in these darkening days.



**Kingdom
Glories.**

It is a blessed occupation to look forward in faith and hope towards the coming day, so blessedly described in God's holy Word, when the whole earth will be filled with His Glory, when all the shadows which now overhang us all will flee away. The vision of coming glories, of that bright future, which only God has revealed, ought in these days never to be forgotten by the people of God. It too is given for our comfort and inspiration. But so few Christians enter into these future things of glory, because they have never searched the Scriptures, neglecting, as so many do, the careful study of the Old Testament Prophetic Word. What a fascinating study it is to follow the visions of the Prophets of God concerning the future of the earth and the coming of the Kingdom with its glories!

We call here attention to the two chapters in Isaiah which precede that historical section (chapters xxxvi-xxxix) with which the first section of the book of Isaiah closes. Chapters xxxiv and xxxv are of much interest. It does not need deep study to learn that chapter xxxiv is a judgment chapter, announcing a judgment for which the earth and its inhabitants are still waiting. Here is a great vision of "that day" of which this great Prophet has so much to say. "That day" is fast approaching. We hear in the beginning of **this**

chapter God's call to the nations to come near and to listen, as well as to the land and to the world. The indignation of the Lord is to come upon all nations and upon their armies. All the host of heaven shall be dissolved and the heavens shall be rolled together like a scroll. The sword of the Lord will be unsheathed, for it is the day of the Lord's vengeance.

This judgment chapter is followed by a Kingdom chapter, in which we find the visions of glory following "that day" when the Lord is revealed and judgeth in righteousness. And this is so often the order in prophecy. First judgment with the personal and glorious manifestation of the Lord, then the times of restitution of all things, the times of refreshing, the times of peace and glory. What havoc post-millennial commentators have made with the thirty-fifth chapter in Isaiah! They interpret it as meaning the return of the Jews from Babylon; others as meaning the vocation of the Gentiles; still others as being "this Christian dispensation," while another class say it means heaven. The only meaning is the future meaning when all these words will find, not a spiritual, but a literal fulfilment. That will be when the King comes back and when He reigns over the earth.

Then creation will be delivered from its groans and the desert shall rejoice and blossom as the rose. The glory of the Lord will be seen visibly and the excellency of our God. This glorious manifestation will surely come. Therefore the exhortation to the godly of that day, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are fearful of heart, Be strong, fear not; Behold your God will come with vengeance, even God with a recompense; He will come and save you."

The words which follow in this chapter (verses 5 and 6) are of much interest, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." These are "the powers of the world to come" (Hebrews vi:5). By this expression "the world to come" the Hebrew understood the Kingdom age, and not

this present dispensation. When "that day" comes these miracles of grace and power will take place.

Our Lord did these miracles and signs when He walked as King-Messiah, in the midst of His people. By opening the eyes of the blind, unstopping the ears of the deaf, loosening the tongue of the dumb and making the lame man leap, the people could know that "the Kingdom had come nigh unto them" and that King-Messiah was in their midst. When John the Baptist was in prison he sent from the prison to the Lord. What troubled John? He was assailed by doubt and asked of the Lord the question, "Art Thou He that should come, or do we look for another?" (Matthew xi:1-6). And the Lord gives him the positive evidence that He is Christ. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them." By these signs and miracles John could know that He who did them is Christ. But the nation rejected Him. The Kingdom did not come. After His rejection miracles and signs took place again in Jerusalem; a lame man leaped as an hart, the sick were healed, the dead raised, that the nation might get once more the evidence that He whom they rejected is their King. Nowhere is it taught that these miracles and miraculous healings were to continue throughout this age as Christian Science and different other "healers" claim. No; this is the age of faith and not of sight.

But when the King comes back all these blessed things will come to pass. He will come with healing in His wings (Mal. iv:2); then "the inhabitant shall not say, I am sick" (Isaiah xxxiii:24). All which is so richly promised in the later prophecies of Isaiah and other prophets will be accomplished with the coming of our Lord.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." This does not mean "going to heaven" but it means the return of the remnant of Israel to their homeland, a return with singing and unspeakable joy. The way of holiness, the safe way, the sure way, by which they return

is that way which the Lord will open for the returning people.

Read more the predictions of coming glory. See them with the eyes of faith accomplished. This too will deepen our joy and make Himself more real to your heart. And after all the Christian who believes all the prophets have spoken is the greatest optimist on earth today.



**An Evil
Doctrine**

Occasionally we receive a question from some of our readers about God's Predestination. Has God foreordained human beings to be eternally lost, so that a great part of the human race can never be saved, but must perish forever for not what they have done, but by the sovereign will of God? It seems there are certain men today who teach this shocking misrepresentation of our God, both by voice and pen. How anybody can hold such a monstrous, horrible view is very hard to believe. If God had predestinated part of the race to be lost for all eternity, predestinated before they ever were born, God would not be God, but a cruel tyrant. This ultra-Calvinism, as it is known in theological thought, robs God of His justice by damning the greater part of the race; it robs Him of His mercy in which He delights, and which He declares is over all His works. It robs God of His love by making Him hate an infinite number of human beings, from all eternity, before they ever existed in the world, and then without ever putting it in their power to avoid this damnation.

If this horrible teaching were true all the lost in eternity could point to God and charge Him with being the author of their eternal night, their eternal suffering and punishment. They could speak of Him who is Love as the most hateful monster in the universe.

And if it were true what would be the use of preaching the Gospel, sending out missionaries, saving souls? All this is wasted energy. Who is to be saved will be saved, and those whom God appointed to be lost can never be saved. Thank God, this doctrine is not true; it is an invention of theologians. It is not true—"For God so loved the world

that He gave His Only Begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And, furthermore, the Spirit of God tells us that "He is NOT WILLING that any should perish, but that ALL should come to repentance" (2 Peter iii:9).



Several months ago a certain astronomer called attention to the fact that towards the second half of December, 1919, the planets Mercury, Mars, Venus, Jupiter, Saturn and Neptune would be in conjunction, and that this phenomena would produce an indescribable condition on the earth. He predicted that the most tremendous events in the history of mankind would take place on December 17 and after. Then someone else enlarged on this professor's prediction and said that it would mean the end of the world, that a great crash would end everything. The superstitious, with a certain class of "Adventists," took it up and mentioned it in their periodicals; and the newspapers, too, spread these "prophecies" and ridiculed them. Of course, nothing happened. As a result the devil sneers afresh through his instruments at prophecy. Again and again he has done this. The Millerite or Seventh Day Adventist movement, the Russellite predictions and others were used by the father of lies to bring reproach upon the sure Word of prophecy. But the expositions of the prophetic Word as given by Seventh Day Adventism, Russellism, Mormonism, Swedenborgianism and similar cults are not expositions of the Truth of God, but wild, insane guesswork, sheer hallucinations.

The world coming to an end? Whoever teaches this is either a fool or a knave. No well instructed Christian who knows the great dispensational unfoldings as revealed in the Word of God ever useth such phraseology. The Christian who is taught in the Word knows that the sudden end of the world is a nightmare of superstition and that whenever this term is used in the New Testament it means "the end of the age."

A New York daily had an editorial on this foolish idea of the end of the world, and said, if the world would really end

now, the human race with all its boasted progress would have been a tremendous failure. But we say, if the world were to come to an end now, the redemption work of our blessed Lord would have been a failure, and the last word would belong to the devil; he would be the victor. The Bible tells us the earth and the human race on this planet has a glorious future. The best time is yet to come, the age of universal peace, universal righteousness, blessing and glory. The best time is yet to come when the curse of sin will be removed and groaning creation delivered of its groans. But that will not be till the Lord Jesus Christ comes back. It is just the cunning of the enemy of the Truth of God, at a time when the Spirit of God is so graciously reviving "that blessed Hope," to revive the same old, foolish, nonsensical predictions of "the end of the world," and thereby do harm to the Word of prophecy.



"Behold I have foretold you all things"

He Has Told Us (Mark xiii:23.) These words were spoken by our Lord in connection with His great prophetic discourse in which He spoke of the characteristics of this present age, how this age will end and what will be the signs of His Coming again. It is a great comfort that He has done so for we learn that it is true what Peter said, "Lord, Thou knowest all things." He knows the end from the beginning. And all He predicted has come true and is true today. All what has not yet come to pass will surely come to pass. May we then daily remember His words and the words of His Apostles (Jude 17) and keep watching and waiting for that happy day when we shall see Him as He is!



The Editor spoke recently in a Methodist **Not a Question of Interpretation** Church by request on the Second Coming of Christ. The pastor of the church attacked our position and told the people that all this belief in a second visible Coming of Christ was just the question of interpretation, that others interpret the same passages differently, and that it was only a matter of opinion.

But he is wrong in his assertion. The blessed Hope is no more a question of interpretation than the truth "that Christ died for our sins." The blessed Hope, to see Him as He is, to be like Him, to be forever with the Lord, to reign with Him, is an integral part of the Gospel of Jesus Christ. It is that which grace teaches the child of God. The grace of God, which hath appeared bringing salvation to all men, also teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age. But it teaches something besides—"looking for that blessed Hope, and the glorious appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii:11-13). Those who fight and antagonize that blessed Hope know but little of the real Gospel of Grace; if they did they would rejoice in the Coming of the Lord as the great consummation of redemption.



What Luther Said He often hit the nail on the head. Here are his words as to interpretation: "You say *it may* be interpreted thus—*it may* also be understood thus—it *may* also be answered thus—*it may be* literally interpreted thus—or *it may be* spiritually interpreted thus. Away with all these "*may be's*." These are all refuges of lies, mere loopholes of escape. Speak thus: This is the meaning of the passage, and it cannot be understood otherwise. You will thus keep to one simple and uniform sense of Scripture, as I always do and always have done. This way of proceeding is divine; the former a sophist. For you know in every controverted subject *we must abide by the literal sense*, which is uniform throughout the whole Scriptures."



John a Bolshevik The same professor of Chicago University, Jackson S. Case, who so foolishly branded during the war all believers in the Second Coming of Christ as pro-German, carrying on a propaganda for Germany, has declared himself once more. He has written a book on Revelation. He says: "I think today that part of the unrest over the

globe, the inability of millions of people to settle back to work, and their seeking for spiritualism and new sources of mental consolation, is due to nothing more than the recurring of the old haunting despair of the human soul, to which we have applied the term pre-millennialism." Did you ever hear such rotten reasoning before! Then he continues: "The world John meant was the Roman Empire. John had no use for his time and environment. He might well be termed the Bolshevik of his day. He denounced the material prosperity of the trade between Rome and Alexandria and other ports of the Mediterranean. He gloated in the thought that all this martial, political and social glory for the governments of his time would fall in ruin." And this is called an exposition of Revelation! John was a Bolshevik, thus classed with the wicked, infidel, anarchistic crowd of today and all John said was wrong, the world will never see anything of that which John beheld, not in his revelation, but in the Revelation of Jesus Christ. Just wait a little while longer, Professor Case, and you, with Shailer Mathews, and confreres, will do exactly what the Book of Revelation predicts. You will go to the rocks and the mountains and say: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come; and who shall be able to stand" (Rev. vi:15-17).



Occasionally we receive a letter suggesting
Kid Gloves if it would not be wiser and better to be
Demanded less outspoken about the apostasy and the
 infidel preachers and professors. Some
 one wrote us recently saying we had actually lost several subscribers on account of our testimony against these "Christian" infidels. Why not be a little more gentle with these men and win them in this way? Handle them with kid-gloves! Why not act a little more in the loving spirit of John and show Christian charity? Well, that is exactly what we are doing, acting in the spirit of John. Most Christians think of him as laying on the bosom of the Lord, the disciple of love, with a kind of a feminine countenance. But they forget that the Apostle John is called Boanerges, the

Son of Thunder. Do you want to hear his thunder? Listen to it! "Who is a liar but he that denieth that Jesus is the Christ?" "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." "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him god-speed, for he that biddeth him God-speed is partaker of his evil deeds."

Well, now we want to be just as loving as John was and just as positive and narrow. If any man attacks the written Word and the living Word, if any man denies the Virgin birth, the Deity of our blessed Lord, His atoning work or His resurrection, we call him in plain English, *a liar* and an *Antichrist*, for such he is. If we ever should denounce these religious humbugs and hypocrites in stronger language than our blessed Lord did in Matthew xxiii then please call us down.

It is a part of the testimony our Lord so graciously has entrusted unto us to uncover error, to manifest jealousy for the honor of His Name, to contend earnestly for the faith once and for all delivered unto the Saints, to warn, to rebuke, to exhort. We fear if we would cease doing this our testimony would be gone and we would have failed Him.



A Superior Ass
A certain preacher in New York State prea hed not long ago a sermon in which he attacked the miraculous element in t e Wo d of God. No miracle for him; it is unreasonable. Of course Balaam's ass came in for its share. How can anybody with sense believe such a foolish story that an ass, a dumb animal, can speak? How very ridiculous.

But is it ridiculous and unbelievable? Of course n t, for God can do all things. And the preacher himself shows by preaching such stuff that it is possible for an ass to speak.

Only Balaam's ass is superior to the ass which denies the Truth of God and Divine revelation. It is written, "The LORD opened the mouth of the ass" (Num. xxii:28). So the

Lord did it. But this "Reverend Doctor" had not his mouth opened by the Lord, but he voiced the sentiment of his own darkened heart, inspired by the father of lie. Oh! people of God, hear the Word of the Lord! "From such turn away!



**The Lust of
the Flesh**

The divine record of the normal conditions of the age preceding the deluge is found in the sixth chapter of Genesis: "The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth, and, behold it was corrupt; for all flesh had corrupted his way upon the earth." The same corruption and violence is upon the earth today and, therefore, all is ripe for judgment.

For a number of weeks a play has been on in one of the leading theaters of New York City. It is called Aphrodite. An investigator told us that it is of such vileness that it is almost indescribable. We do not care to repeat some of the filthy details which were mentioned to us. It appeals to the lowest, to the vilest passion of men and women. We understand that the seats were sold weeks ahead and though Christian citizens appealed to the city authorities to stop this outrageous show, it was permitted to go on. The theater where it is given was some years ago erected for the purpose of giving decent, wholesome plays, of an ethical, if not religious character. They started in with "Joseph and His Brethren." And now, after a few years, it has degenerated to something viler than Potiphar's wife. How long will judgment upon this generation be delayed?



Another Show Another show was given in New York under the auspices of the "Inter-Church Movement," managed mostly by the Methodist Episcopal denomination. It is advertised as "The Modern Passion Play," the greatest pageant-drama ever staged. Thirty distinguished actors and actresses, with thousands of other people acting and singing are in this play. The newspaper advertisements says that it is "the most beautiful, stupendous and impressive panoramic production

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ever conceived." We reprint part of the advertisement appearing in the dailies and the Sunday papers:

SEE The House of Pilate at dawn—the denial of Peter—the trial of the Messiah—His delivery over to the angry multitude.

SEE the Hills beyond the Shushan Gate—the mob streaming toward Calvary leading Jesus to the Crucifixion. THE TRIUMPH OF THE CROSS.

SEE the garden of Joseph of Arimathea. The Tomb of Jesus, on the day of Resurrection. "HE IS NOT THERE. HE IS RISEN. GO TELL HIS DISCIPLES."

SEE the great Temple of Peace. The gathering of the WORLD S LEAGUE OF NATIONS. The Triumph of Faith over Despair.

We know from a very good, reliable source that among the leading actors and actresses are unsaved worldly people. Words fail to express our indignation over this Methodist Inter-Church theater. The Oberammergau Passion-play was bad enough, but this is far worse. The greatest event which ever happened on this earth, when God's Holy Son went to the Cross to die the sinner's death is being prostituted and dragged down to a theatrical show with admission fifty cents, one dollar, one dollar and fifty cents, two dollars, etc. This show is to make the round of the larger cities. We hear it is to be staged in Japan and other heathen countries. We appeal to all true believers, who know the Lord Jesus Christ and who love His appearing, to stay away from these religious-pagan theatricals. Keep your children away especially. It will be a bridge to many young people to see vile and wicked plays, including Aphrodite. How long will judgment upon this generation be delayed?



**Toplady's
Witness** Toplady, the author of that blessed, never to be forgotten Gospel hymn, "Rock of Ages—Cleft for me," who was one of the most prominent preachers of the Eighteenth Century, has left behind a very striking and comprehensive testimony as to Prophecy. Here are his words: "I am one of those old-fashioned people who believe the doctrine of the millennium; and that there will be two distinct

resurrections of the dead first, of the Just, secondly, of the unjust; which last resurrection will not commence till a thousand years after the resurrection of the Elect. In this glorious interval, Christ will reign in person over the kingdom of the Just."



Much Blessing We have received many letters telling us of the help and blessing received through the double number of "Our Hope," so long delayed on account of the New York printers' strike. The articles on "The Holy Spirit," "Victory Over Sin" and Dr. Scofield's "The Dispensational Place of the Synoptic Gospels" have been specially mentioned. The latter article appeared about twelve years ago in our pages. The author of "Rightly Dividing the Word of Truth" points out a great truth which is of fundamental importance. Much of the post-millennial hodge-podge can be traced to ignorance about the dispensational character of the synoptic Gospels. We shall soon reprint this article in leaflet form for a wide circulation.



A Correction The late Sir Robert Anderson in his criticism on a pamphlet on "The Kingdom of Heaven" (see September "Our Hope") made the statement that the author of that pamphlet claims a special mission to recover the truth concerning the Kingdom of heaven. The Editor had read the pamphlet in question months before and remembered that something about recovering the truth of the kingdom of heaven was said. Much to our regret when our attention was called to the exact language used, we discovered that Dr. Anderson had misquoted the author of the pamphlet and that he makes no such claim whatever. We therefore make this correction with our apology.



Bible Conference Work The Editor has had a busy season during the winter. Meetings were addressed by him in New York and Brooklyn. Some of these conferences were under the auspices of the National Bible Institute of New York, and were

held in their headquarters in New York, in the Calvary Baptist Church and in the Union Missionary Training School of Brooklyn. We also addressed meetings in the home of Mrs. Cyrus de Peyster Field, whose Christian activities are so well known; in the Janes M. E. Church and the Spencer Memorial Church of Brooklyn. Then followed blessed meetings in Lebanon and Harrisburg, Pa., Baltimore, Md.

The Boston Prophetic Conference, held during the third week of January in the Park Street Church, was a most remarkable conference. We shall publish a complete report in our next issue. Meetings are arranged for Johnstown and Gloversville, N. Y., and other eastern places.

The Editor also was one of the speakers at the Moody Bible Institute Midwinter Conference in Chicago. Our Southern tour, God willing, begins towards the end of February and includes Kosciusko, Miss.; Baton Rouge and New Orleans, La.; Orange and Galveston, Texas, etc. The Lord willing we hope to be on the North Pacific Coast during April and May.

It has been impossible for us to accept the urgent invitations to visit other continents. We would love to go to Australia and New Zealand, to Great Britain and Belgium, but we felt that our place for the present is this country, to which we owe the testimony first of all and where it seems to be needed more than elsewhere.

Please continue to pray for our guidance, for His grace and strength.



Los Angeles Bible Institute The Los Angeles Bible Institute is a great institution. A few months ago the indebtedness of about \$500,000 was completely removed, and this great building, one of the greatest on the Pacific Coast, representing a value of almost two million dollars, is now free of debt. The work which is done there is equally great. Bible instruction and evangelistic efforts go hand in hand. The atmosphere is spiritual. The Los Angeles Bible Institute is one of the places where we feel perfectly at home and where we can minister the truth in the greatest liberty.

No wonder that this great institution draws the fire of the opposing forces. It is the eyesore of those who dislike pre-millennial teaching and who have no use for real Bible study. Surely it is still true—when there is an open door there are many adversaries.

The two noble brethren, Lyman and Milton Stewart, who made this great institution possible will have their reward in that soon coming day. But as long as He carries the Los Angeles Bible Institute will be the great lighthouse of the Pacific Coast. Write to them if you desire some of their literature. It will interest you. Address, Los Angeles Bible Institute, 536 South Hope Street, Los Angeles, Calif.

The Gospel of John.

(Continued)

“Now when He was in Jerusalem, at the passover, in the feast day, many believed in His Name, when they saw the miracles He did. But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man” (chapter ii:23–25).

These closing verses of the second chapter form an introduction to the great teachings which now follow, and which are so characteristic of the Gospel of John, namely, the unfolding of the truth concerning eternal life, how it is imparted to man and what goes with it. Here we have first of all a picture of the condition of man and how he is in need of a new nature, and must be born again. He was in Jerusalem during Passover and at that time He did miracles by which He manifested His Power and Glory. These miracles were the credentials of King Messiah. They were the signs of the Kingdom. As a result of these signs He wrought, many believed on His Name; they therefore conceded Him to be the Messiah, the Son of David, the promised King; the miracles were evidences to them of the true Messiahship of Jesus of Nazareth. But while they believed on His Name, not as Son of God, but as Messiah, He did not commit (or

trust) Himself to them. Their faith was not such which affected their moral nature, not a faith which is expressed in complete submission to Him, or which opens the heart to receive Him. While they were fully convinced that He who did these miracles is the Messiah, their hearts were untouched. It was an intellectual belief which could assent to outward evidence, but which felt no need of a Saviour and would not own the real condition before God. It is an illustration of what the natural man is; how spiritually dead he is. The Lord Jesus looked through these men. Because He is God He knows the hearts of all the children of men (1 Kings viii:39). He is the searcher of hearts who alone can sound the desperately wicked depths of the human soul.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God” (chapter iii:1-3).

We are now introduced to one of this class, who believed^d because he had seen the miracles the Lord did, and yet he seemed to have a deeper desire than the others; this desire led Nicodemus to interview the Lord personally. He was a Pharisee, which was an honored sect among the Jews, known for their extreme religiousness in keeping the law, as well as the traditions of the elders, the interpretations of that law. How the Pharisees as the religious-ritualistic class hated and opposed the Lord Jesus, and how they finally made common cause with the Saducees, the nationalistic school, in rejecting Christ, the synoptic Gospels fully reveal. But here is a Pharisee whose heart is touched. And he was a ruler among the Jews, he held a high ecclesiastical position in his nation, a position which demanded a clean, moral character. We find a third description of this man in verse 10. The Lord addressed him as “the teacher in Israel.” He had the reputation in his generation of being a leading,

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deeply educated teacher, to whom the people looked for instruction and guidance. That such a prominent teacher lived in the days our Lord was on earth is confirmed by the Jews. He was a leading member of the Sanhedrin and a man of much wealth. In Talmudical literature he is mentioned as Nicodemus Ben Gorion, an outstanding figure in Jewish economy of the first Century.*

He sought the Lord Jesus by night. Twice more this fact is emphasized in this Gospel (chapters vii:50, xix:39). While he had an earnest longing for the truth, which made him take a great risk, he was at the same time timid, fearing the scorn and condemnation of his co-religionists.

Before he ever made his appearance before the Lord Jesus in that memorable night the Lord knew him. He knew what burdened his heart; he knew the longing of his heart. The conversation which follows is of great importance and deserves very careful study. Some have asked why only John records this important event. The reason is very clear. He was commissioned to write the Gospel document which shows our Lord as the true God and the eternal Life, with power to give eternal Life, a truth which the Holy Spirit held back from the pen of the three preceding Evangelists. The conversation with Nicodemus, the great truths our Lord here teaches concerning the new birth, form the proper starting point for the unfolding of the great theme of the fourth Gospel. Others have asked where John got the correct information from to write an accurate account of the night visit of the great Pharisee, especially since some forty years had gone by since it took place. This question has been well answered by another. "How any one can waste time, as some famous commentators do, in speculating how the conversation between Christ and Nicodemus was reported, is to my mind perfectly astonishing. To hint, as one has done, that Jesus must have told John about the conversation afterwards, or that John must have been present, appears to me to strike a blow at the very root of inspiration. Both here and elsewhere, frequently, John describes things which he

*See Jewish Encyclopedia Vol. IX, page 300.

only knew by the direct inspiration of the Holy Spirit" (Bishop Ryle).

Nicodemus addressed the Lord as "Rabbi"—which means "Master" or Teacher, and then said, "We know that thou art a teacher come from God (literally rendered, "From God thou hast come a teacher"), for no one can do these miracles that thou doest, except God be with him." Most likely Nicodemus had a strong impression that Jesus must be the Messiah, yet he was cautious and made therefore an attempt to know more about Him and by private conversation.

And the Lord answered him at once without permitting Nicodemus to continue his address. What was in Nicodemus' heart? About what did he intend to speak to the Lord? We read that the Lord answered him and what our Lord said gives us a hint as what Nicodemus thought to speak to Him about, what was in the heart of Nicodemus. The Lord anticipated his question, and at once touches upon the whole matter which had exercised his mind. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus came to inquire concerning the kingdom. Messiah and the kingdom were inseparably associated in the Jewish mind. If this Man does miracles, as He did, is He the Messiah, and, if He is what about His kingdom? This must have been the supreme thought with Nicodemus. The words our Lord spoke to him indicate this.

The question then ariseth, What kingdom does our Lord mean when He addressed Nicodemus in this abrupt way? This we must ascertain first, and after that the meaning of "being born again," as well as the mode of this new birth.

The Gospel is often preached, and that rightly so, from the story of Nicodemus. In doing so emphasis is laid upon the great truth that there is only one way into the kingdom and that is the new birth. But the Gospel preacher generally identify the kingdom of God with salvation, and speaks of it in the sense of being right with God, getting saved and receiving eternal life, which is all very true. But the original meaning in connection with Nicodemus is quite overlooked. Nicodemus certainly did not understand by the kingdom

anything different from that kingdom which the Prophets of his people had predicted. It is the kingdom promised to Israel, the kingdom which now is not, which will come some day and into which "in that day" Israel will enter. We fully agree with the comment of one of the most spiritual expositors, who knew how to divide the Word of Truth rightly, the late Frederick W. Grant. We quote his words:

"The Kingdom of God was that which the prophets had announced, and for which all Israel waited. We must not think of it in the form it has now taken, the King being away, and its administration being in the hands of men. We must think of it as established by power at the Coming of the Lord, when of Israel alone a remnant will enter it whose character Isaiah explicitly declares (chapter iv:2-4). For 'in that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy; even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning. Then follows the account of the glory of Jerusalem in millennial days.

It is certain, therefore, that, when Israel enters the Kingdom, every one will be born again that does so, and it should be clear that this is what a Jew like Nicodemus would expect, and had a right to expect, if taught of the prophets. Of the Christian form of the Kingdom he could know nothing, and could be expected to know nothing; for it was not yet revealed. Nor could the Lord's words even apply to the present time, in which, all the parables declare, a mingled condition of things, tares and wheat together, wise and foolish virgins" (Numerical Bible).

Later in the conversation our Lord expressed surprise over the great teacher's (Nicodemus) ignorance. "Art thou the teacher in Israel and does thou not know these things?" It is clearly revealed in the Old Testament prophetic Word that Israel's blessing, restoration and entrance into the

future earthly kingdom, which will be set up when King Messiah returns to earth, is intimately connected with the new birth of the remnant of the nation. This is clearly stated in the great restoration chapter in the Book of Ezekiel. After the promise, "I will take you from among the nations, and gather you out of all countries, and will bring you into your own land," the Holy Spirit promises that for the nation which will be their new birth. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezekiel xxxvi: 4-28).

While this is true of Israel in the future, that they can never enter in and possess the promised kingdom, unless born again, it is equally true of the entrance into the Kingdom of His Son, which is now. (Colossians i:13). There is no other way, but the way of being born again. What man is in himself, what he makes of himself, as a religious, a moral and educated man, such as Nicodemus was, can never bring the soul into the presence and fellowship of a holy God. This is the one unalterable condition for Jew and Gentile, "ye must be born again."

It has often been remarked with what abruptness our Lord treated Nicodemus, interrupting him as He did, and then laying down this great demand as the one great condition of the kingdom. And what a contrast with her of whom we read in the next chapter, the woman at the well! Both needed the new birth, though the one dressed in the garments of his own pharisaical righteousness (only filthy rags), and the other garbed in that of an abandoned woman. Yet He did not speak to the woman of the absolute necessity of the new birth in order to see the kingdom of God. In fact, our Lord did not make a similar statement and demand of any other person apart from Nicodemus. He selected this one man, the natural man at his best, to emphasize the one great need, the new birth.

(To be continued, God willing.)

The Apostasy.*

A. C. Gaebelien

The greatest evidence that man has a darkened mind and a corrupt nature is not the existence of the gambling den nor the house of ill fame. The greatest evidence is **unbelief**; the fact that the human heart definitely and positively refuses to listen to the voice of God; that there is a heart which hates the light and loves darkness; and the greater the light which is rejected and refused, the greater the darkness, and finally God, who is Love and Mercy, can do nothing else but mete out judgment for a race which refuses to listen to His voice. That has been the story of the race from the beginning. God did not leave man, after he had transgressed, without light. Man had the light of creation and though there was not a written word, yet there was the Word of God nevertheless, and yet as you follow the Divine record, you find that man's evil nature was evidenced by turning away from the Light. And though in 1650 years of the first age of this earth, they builded cities, invented instruments, were lovers of art and music—the race wandered away from God, the earth became filled with violence and vileness, the word of God was rejected and finally God had to bring a judgment upon this earth. And let no one imagine that that judgment, the deluge, is a myth; it is not. It is written in the Book and it is verified by science, by geology and by tradition.

When you look to the favored race, the people of Israel, you find the same evidence of the darkened mind and corruption of human nature. The nation which received the tokens of God's grace and mercy, led out of Egypt, miraculously delivered from the hands of the enemy, seeing the demonstration of the power of God, the giving of bread from heaven and water out of a rock and witnessing miracle after miracle, listening to the voice of Jehovah at Mount Sinai. A little time after, behold them bringing their ear-rings and

*Address delivered at Albany Bible Conference. (Stenographically reported.)

making a golden calf, stripping themselves naked, dancing about this calf, saying, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Think of it! Though God had given the highest manifestation of His presence, His power, His mercy toward His people, yet they could plunge into this apostasy and if you follow their history you will find that it is made up of revivals and apostasy, revivals and apostasy—always turning finally against God, against His Word, and sinning against the Light until there was no remedy.

Finally, when the Lord of Glory came to that nation, educated in the very school of God, with a history of miracle behind it and promises of glory before, they rejected the Lord of Glory and, instead of giving Him the Throne, gave Him the Cross.

But what about the age in which we are living? Has human nature changed? Is it different today from what it was before the flood or amongst the people of Israel? What does the Word of God say about it?

This "Christian" age, as we call it, has brought forth the greatest Light, the greatest Revelation and the greatest Offer which God has ever made to man. God at last exhausted the omnipotence of His Love in the gift of His Only Begotten Son and in the gift of His Son, He has shined forth in the clearest light, in the purest light, and given a revelation which outstrips every other revelation in that He comes to His creature—man—on the simple condition of accepting this offer—nothing to pay, nothing to do—an offer of taking man from his deplorable depths of misery and making him a child and an heir of God. What is man going to do about it? What is man going to do about this Light, this revelation and this offer of the grace and of the love of God?

The New Testament gives an answer. It tells us how this present age is going to act about the Light, the Revelation and the offer of God as given in Jesus Christ and by the Holy Spirit in the New Testament Scriptures. I want to show you the forecast first before we reach the very fulfillment of that forecast and demonstrate that the race today is just as bad as it was five thousand years ago. Let us

listen to the Lord Jesus. We put Him first. What had He to say about the conditions of this age and of the race?

In a parable He tells us how He, the Son of Man, brought a good seed and another one brought a bad seed and the good and bad seed grew up together until the harvest.

In another parable He tells us about a woman taking leaven and corrupting the truth of God by it.

Twice He uses past history to give a prophecy about this age when it is going to end, "As it was in the days of Noah, so shall it be when the Son of God comes." "As it was in the days of Lot, so it shall be when the Son of Man comes." And then the question, Nevertheless, when the Son of Man cometh, shall He find the faith upon the earth? Then, listen to His great utterance prophetically given when He describes the events preceding His coming, speaking of man becoming more unrighteous, lawless, the age finally to end with a time of great trouble. There is not a word as to what theologians teach about the world growing better through the process of evolution, etc., and not a word about righteousness and peace, but the Son of Man predicts apostasy as it was in the days of Noah and as it was in the days of Lot. Wherever these learned men get their message from, we don't know; they don't get it from the Word of God nor from the lips of the Lord Jesus Christ.

Notice again what the apostles have to say about the conditions of this age and what the last days of this age are going to bring forth. Who are these apostles? If they had been uninspired men as they tell us today they were (not more inspired than Socrates, Ruskin and Shakespeare)—if they had been uninspired men who invented a new religion or a new system of theology, they would have done what every uninspired man has done when he said something nice and beautiful—they would predict that their messages and what they taught would ultimately be accepted by the whole world and sweep the whole world, but **their inspiration is evidenced by the fact that they predict the very opposite to that which a natural uninspired man would have predicted.**

Think of the apostle Paul, when he said farewell to the elders at Ephesus (Acts xx:28). He did not say, "You are going to have a big revival and everybody is going to be

converted and everybody is going to join the church; but "after my departing shall grievous wolves enter in among you, not sparing the flock." Verse 30. "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."

That was very pessimistic, was it not? He did not speak about a great revival, but said, "Listen, the worst is coming, the worst is coming—what is going to happen in Ephesus" and then let me read what Paul has to say in the second chapter of Thessalonians, verse 3: "Let no man deceive you by any means for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

So take note that Paul says before the day of Christ comes, there will be a falling away and that man of sin is going to be revealed.

Then I read from 1 Timothy iv:1: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

And, 2 Tim. iii:1-5): "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc., etc.

Listen again to chapter iv:2-4: "Preach the word, be instant in season and 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."

They sometimes tell me Paul was a sour pessimist, but was he the only pessimist of New Testament Scriptures about the condition of this age?

Now listen to Peter (2 Peter ii:1): "But there were false prophets also among the people, 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 John (1 John ii:18): "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."

And once more let me read you a testimony of one who was not an apostle but a servant of Jesus Christ (Jude i:11): "Woe unto them for they have gone in the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Core."

And if you continue reading in the book of Revelation, you will find that the Lord Jesus Christ predicts that the last of His professing church on earth will be Laodicea and that the Laodiceans will finally make a confederation with the world and become the world church domineered over by the harlot Rome, rejecting every bit of the revealed truth of God. This is the forecast of the New Testament and no man who believes the Bible can challenge these things, for they are written here black on white; human nature has not changed one bit. The same unbelief exists, the same hatred of light and the Great Light rejected must become the greater darkness, and this day, dear friends, has come and we are right in the midst of it. All over this land, in Canada, England, Australia, New Zealand, in the mission fields of China, in the mission fields of India, everywhere are evidences of the fulfillment of these predictions. "Oh," somebody says, "this is simply sporadic." If you say that, you know very little about what is going on. Denying Christ is a universal thing today as it never was before in the history of the Church. It is an apostasy which defies God, defies His Word, which rejects and blasphemes the most precious things which God has revealed to man.

Now, then, let me tell you about this apostasy. The cornerstone of it is the rejection of this Book as the authority of God making known to man the truth which man is to know and by which He is saved. The rejection of the inspiration of the Bible, that it is the Word of God, is really a rather recent thing. Of course, the devil has always rejected it, although he knew better; and blasphemers, heathen and infidels have always done so. Study the Reformation and there is the clearest note as to the authority of this Book; in

fact the belief in this Book produced the Reformation and gave birth to Protestantism. It is only during the last hundred years that you can trace the deliberate Satanic attack upon the Word of God to rob the Bible of its divine authority, and as soon as that is done all is lost. Mark it, all is lost. Everything rests upon the cornerstone—the Bible, the revelation, the infallible Word of God. Destroy this cornerstone and the whole collapses and that has become the popular thing in Christendom—to attack the Bible, to belittle the Word of God, to show up “its errors” and rob it of its authority. And this modern infidelity centers in so-called “Christian institutions.”

Let me take you on a trip. We will start in Boston as the hub, the city I know, for I have been going there for a month during the winter for at least twenty years; the city which used to be famous for its men who preached the Gospel and the Word of God. There is Boston University of the Methodist Episcopal Church—a hot-bed of the rejection of the Word of God. Harvard is another institution where the Bible is absolutely rejected and put upon the same level with other literature. Then there is Newton Theological Seminary of the Baptist Church equally teaching error. Go down to Providence and you will find the same story in its universities and colleges—the professors teaching that the Book of Genesis is a myth, and that evolution is still the thing which explains the existence of this universe. And Yale is too well known to need mention. Then go to New York City and you will find Union Theological Seminary of the Presbyterian Church, which every once in a while turns out preachers and when they are examined for entrance into the Presbytery and ordination, say they do not know whether Jesus Christ was born of a virgin or not; and about physical resurrection, they say they have not yet made up their minds as to that.

Then go up the Hudson to Poughkeepsie. Here is Vassar teaching the same errors. And Rochester University was once spotless, but now has fallen in line with destructive criticism. Equally so Auburn Seminary.

Go to Chicago and there you find the worst kind of corruption in the Chicago University. Oh, the pernicious litera-

ture which is sent out! I wish I had kept track of the stacks of appeals which preachers and others send me and say, "For God's sake, do something to stop it."

Go to Garrett or Northwestern, or keep coming west to the Coast up to San Francisco and all along through Canada. Institution after institution has adopted the theory of reasoning which comes out of their teaching that there cannot be an infallible Word of God, and these institutions are responsible for the men who stand up in pulpits today and deny the Christian faith.

Now, let me give you the vilest attempt which has been made upon the Word of God during the last year. It is "The Shorter Bible," by Charles Foster Kent, of Yale. Methodist preachers today, before their ordination, are forced to read the books by Charles Foster Kent.

I have gone over this New Testament, endorsed by many great men, newspapers, etc., and it seems the whole world endorses it. As I read the endorsements, I found that "It is a thrilling account of the life of Jesus and His great social and economic teachings," and as I went on, I found that everything about the blood, redemption, the cross, salvation, eternal life had been cut out. It is just a little bit of a book—you can slip it into your vest pocket; but, friends, this is something more blasphemous than anything Jehoiakim ever did when he cut the roll of Jeremiah. They have cut out the heart of Christianity, which is the Gospel of Jesus Christ and the Cross of Jesus Christ.

Then let me tell you to what this apostasy leads. It leads to the rejection, not of the Bible only, but of the Person who is revealed in the Bible, the Son of God. These are the tactics of the Devil—first destroy the Word of God, which makes Him known, and then attack His person. As a result, you have hundreds of preachers of different denominations who deny the virgin birth; who do not believe that salvation is a definite gift of grace, but that it takes character and a lifetime to be saved; who deny the physical resurrection; who deny future punishment; in one word, who sweep every bit of faith away.

The next result is that it has led to the prostitution of the church itself. That is one of the results of this war. This

war has clinched the religious apostasy and the war and future conditions are going to open up into that prostitution of the professing church and the truth of God and the complete apostasy of which this Book speaks. The professing church adopts today the program of the world. They started in with that miserable invention that the world can be made safe for democracy (and by this time they ought to have found out that the world is not safe yet though the Kaiser is in Holland); then the lifting up of humanity, and making the world better, and then having a religious brotherhood.

Observe what is going on. We have several churches that are doing this in New York, but, mark you, it is not in New York alone. I have had letters from the States of Kansas, Nebraska, Louisiana and Texas, where the same thing in smaller communities is done. The pastor of a very prominent church in New York says, "A spirit of progress is awakening in all churches, although it has not manifested itself in all churches. I am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about fifty Jews and some Hindoos in our membership; Chinese will be welcome regardless of faith. You will notice Christianity is not mentioned in our statement of doctrine. This church is an institution of religion seeking truth and wisdom; knowing no sect, class, nation or age, but welcome each one into its service." That is what I call the prostitution of the church. It is coming, and is the result of rejecting the Word of God, and bye and bye—it may begin today, right here—you will find a cleavage between God's true church and those who dishonor His Word and His Christ.

But there is another result. The rejection of the Bible as the starting point of the apostasy leading to the rejection of Christ and the Gospel, leads to immorality. Who is responsible for it? The men who have robbed this Book of its power.

Let me lead you on and read a verse which you may never have noticed in reading your Bible (1 Chron. x:13): "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 enquire of it.”

Saul rejected the Word of God and did not keep it; then he turned to a witch and got his message, and, mind you, it was not a spurious witch—she had a familiar spirit, she was possessed by a demon. In the latter days some shall depart from the faith, giving heed to seducing spirits. The time will come when they will not endure sound doctrine. Their ears shall be turned away from the truth and turned to fables.

Therefore, because the apostasy is here, people reject the Bible and the masses are following witches.

Mrs. Mary Baker Eddy’s whole system is witchery. It is juggling with the Word of God and perverting the Word of God, and I predict it is going to grow in just the degree that the Bible and the truths of the Bible are rejected. If you could find a place on this continent of a thousand inhabitants, where everybody knew his Bible, a Christian Science church could never be built. It is always the result of having rejected the Word of God. God permits error to come in the form of witchery.

New Thought is another form of witchery that they are trying to accommodate as much as possible to some things which are still found in this Book. But Theosophy and Hindoo Philosophy are a definite turning away. Then let me point out to you the most prominent witch of spiritualism, with its demon-possessed women. Today in England hundreds of thousands have accepted the witchery of spiritualism, mostly through Sir Oliver Lodge and Sir Conan Doyle. Sir Conan Doyle has written a book, “The New Revelation,” but he lets the cat out of the bag when he says the “old revelation has made too much of the blood and the cross of Christ and we have discovered our boys are in glory without having accepted the Gospel as it used to be taught in the church.” Don’t you see the witchery instead of the Word of God? I promise for every demon cult success in this world until the Lord comes and then their glory ends.

And now let me come to the most solemn part. What is God’s call? I will give it to you as it is written in this book. Moses comes down from the mountain. He sees the altar and the golden calf, the naked multitude, drinking of wine

the words of blasphemy and the first words he speaks are (Exodus xxxii:26): "Who is on the Lord's side—let him come unto me." The next words he speaks are (verse 29): "Consecrate yourselves today to the Lord," and then the third "Take the sword and cut them off." God's call today is the same. If you are washed in that precious blood, stand out and out on the side of the Lord Jesus and consecrate yourselves fully unto Him and stand aside from the multitude doomed to perdition save when you go to offer them the gospel of the Son of God.

Listen again—Korah and two hundred and fifty princes had revolted against Aaron. They rejected Aaron as priest and said, "We also are holy, we don't need Aaron." This is the same thing Christendom says today. "We do not need Christ, we have good things in ourselves, we don't need His priesthood." What did Moses say? "And he spake unto the congregation saying, Depart, I pray you, from the tent of these wicked men and touch nothing of theirs lest ye be consumed." He says, "Depart; do not touch a thing; get out of their tents; even if it is a brother or sister; get away from them." But you say, "That is the command of the law. It is harsh and it is unchristian." Is it? Listen to what the beloved disciple says: "Whosoever transgresseth and abideth not in the doctrine of Christ knoweth not God. He that abideth in the doctrine of Christ (the Cross and all that goes with it,) he hath the Father and the Son. If there are any that come unto you and bring not this doctrine, receive him not in your house, neither bid him God-speed."

That is the same thing Moses said and whether it is in the Law or in the Gospel, God does not change His demands when it comes to believing on Himself and His Word.

That is God's call, Depart; get away from them; do not touch their books; do not buy their literature; do not support their institutions; do not pay the preacher's salary if he does not preach the truth. If you do, the Lord is going to hold you responsible for them.

Again Paul says, "From such turn away"; "Purge yourselves from the vessels which are to dishonor that ye might be vessels meet for the Master's use."

Some Christians have told me that they are to remain in Laodicea until the Lord gives them a call to leave. He has given the call. It is here and what is happening and will happen is the separation of God's true church from the church of the world, the church of the apostasy and of Laodicea. But you say, "Where am I going?" Well, go first to the Lord and then you will have fellowship with the true saints of God. When you get into the fellowship with true saints of God you get power, you get blessing, you have the reality of the Lord and He is going to use you.

He is Mine—I am His

"My beloved is mine; and I am his."—Cant. ii:16.

"I am my beloved's, and my beloved is mine."—Cant. vi:3.

Long did I toil, and knew no earthly rest;
 Far did I rove, and found no certain home;
 At last I sought them in His sheltering breast,
 Who opes His arms and bids the weary come.
 With Him I found a home, a rest divine;
 And I *since then am His*, and He is mine.
 Yes, *He is mine!* and nought of earthly things—
 Not all the charms of pleasure, wealth, or power,
 The fame of heroes, or the pomp of kings—
 Could tempt *me to forego His love* an hour.
 Go, worthless world, I cry, with all that's thine!
 Go! I my Saviour's am, and He is mine.

The good I have is from His store supplied;
The ill is only what He deems the best:
 He for my Friend, I'm rich with nought beside;
 And poor without Him, though of all possessed.
 Changes may come—I take or I resign—
 Content to *know* I'm His, and He is mine.

Whate'er may change, in Him no change is seen;
 A glorious Sun that wanes not nor declines;
 Above the clouds and storms He walks serene,
 And sweetly on His people's darkness shines.
 All may depart—I fret not nor repine,
 I *know* that I am His, that He is mine.

OUR HOPE

He stays me falling; lifts me up when down;
 Reclaims me wandering; guards from every foe
 Plants on my worthless brow the victor's crown,
 Which, in return, before His feet I throw:
 Grieved that I cannot better grace His shrine,
 Who deigns to own me His, as He is mine.

While here, alas! I know *but half* His love,
But half discern Him, and *but half* adore;
 But when I meet Him in the realms above,
 I then shall love Him better, praise Him more.
 And feel, and tell, amid the choir divine,
 How fully I am His, and He is mine!

The Prophetic Mold of the Present Dispensation.

(Concluded).

DR. W. J. ERDMAN.

This "fulness of Israel" corresponds to the "all Israel" saved at the second coming of the Redeemer. But it is evident that in this argument is involved a third event, the "conversion of the world;" the great result of their fulness.

The argument is very pointed; what untold blessing will yet come to the world of nations when this fulness of Israel has come in. If the world is all converted before Israel turns to God, if all Messianic blessings have already come, what mean these words? They clearly point to the conversion of the world *after* Israel's conversion, according to the tenor of all Messianic prophecy. In brief, the unbelief and rejection of Israel as a nation made possible a fulness of Gentiles out of all nations with all the attendant blessings of Christendom, but a fulness of Israel will be followed by blessings coextensive with the race, when *all nations* shall turn to God. When Israel sings from the heart,

"God be merciful unto us and bless us,
 And cause His face to shine upon us,
 That Thy way may be known upon earth,
 Thy saving health among all nations;"

If the three chapters, the ninth, tenth and eleventh of Romans, refer not to Israel as distinct from both the Church and the Gentiles, why were they written? On the contrary, the divine order will be maintained to the end of the age, "For the gifts and calling of God are without repentance." He must fulfill His word to the fathers; "I am Jehovah." Rom. 11:29.

And this very parenthesis of these chapters of the great epistle corresponds to this parenthesis of the historic period of the blindness of Israel and the fulness of the Gentiles. But, according to the popular theory, which ignores the Jew and expects now the conversion of the world, if these chapters should drop out of the epistle, they would never be missed.

II. One more Scripture, and of three parts, casting human history in a similiar mold with the foregoing, will be considered.

At the Council of Jerusalem, James set forth the same three great events of salvation, and in the same order of succession: 1. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. 2. And to this agree (symphonize) the words of the prophets; as it is written, after this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. 3. That the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world." Acts 15:13-18.

Here again, it is to be noted, are three points: 1. The visiting of the Gentiles is not for universal conversion, but for taking out a people for His name, an election corresponding to the fulness of the Gentiles; 2. This election will be followed by the re-establishment of David's throne at the return of the Lord, this corresponding to the time of the fulness of Israel at the coming of the Deliverer out of Zion; and, 3. The return to God of the spared nations, after the

Lord's coming and Israel's salvation, corresponds to the conversion of the world.

The facts are the same, the order is the same.

2. It should also be remarked, that to this prophecy of Amos there is added by James, not only the preface concerning the election of Gentiles going on then and now, but also the phrase "After this I will return" is put in the place of the "In that day" found in Amos. On consulting the context of the prediction of Amos, it is seen that a time of Israel's dispersion and punishment precedes the restoration of David's tabernacle, so corresponding exactly to this present time of Israel's blindness as preceding Israel's future fulness. Accordingly, the statement "After this I will return" is an inspired note of time, a very key to the interpretation of the chronological order of prophetic fulfilment.

Had the words of Amos, "In that day," been used instead, the prophecy might have been quoted to prove only that Gentiles too would turn to the Lord; but by the change, "After this I will return," an order of events is given, not of two, Israel and the Gentiles, but of three, "the Jews, the Gentiles, and the Church of God." That Gentiles would turn to the Lord in the latter days was well known by these Jewish Christians, but they were not prepared for this parenthetic, elective body of Gentiles, and they were reconciled only by the argument of James assuring them from Scripture that when the Messiah returned then the Kingdom would be restored to Israel, and then, after such return, all the Gentiles would be converted, so fulfilling the prophetic Scriptures of the Old Testament and in order they clearly taught.

3. Amos also locates such restoration of David's throne at a time of a return from captivity and dispersion, of which it is said, "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:8-15.

Such a final and permanent restoration of Israel, followed by the turning to God of all nations, has not taken place since the time of James, and therefore, the visitation of the Gentiles of which he speaks as coming before the return

of the Lord and before the restoration of Israel, cannot be the same as the conversion of the nations after such return and after such permanent restoration. Gathering together the elements of these several predictions, the complete idea concerning the three fulfillments of salvation may be stated as follows:

1. In *the song of Moses* there is a hint of this time of Gentile election in these words quoted by Paul: "they have moved me to jealousy with that which is not God ("a no-God") they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people ("a no-people") I will provoke them to anger with a foolish nation." Deut. 32:21; Rom. 10:19. This threat is significantly found in a context predicting a long time of national punishment and hardness of heart. This "no nation," this "not a people" is most surely the body of Gentile believers existing in this historic interval while God is hiding his face from the house of Jacob. Is. 8:14-18.

But this blessing on the "no-people" of the nations predicted in the heart of "the song" is clearly distinguished from the blessing and rejoicing of the nations predicted at the *close* of "the song," and to occur when the day of Israel's salvation has at last come at the return of Israel's God. Deut. 32:21-43.

The former Gentile blessedness is during the time of Jewish blindness, the latter Gentile rejoicing with Israel is after the Gentiles, once the tools of divine judgment on Israel, have themselves been smitten in the day of God's wrath. 32:40-43.

2. With this word of Moses agrees that of Amos concerning the sifting of the house of Israel among all nations, but Amos speaks also of the restoration of the Tabernacle of David and as preceding the conversion of all the Gentiles.

To this of Amos there is added by James the new fact of a Gentile election and the announcement of a *second* coming of the Messiah. And to this of James is added by Paul the fact of an elect remnant of Israel as existing during the centuries of national blindness, and who with the

elect of the Gentiles form the body of Christ, and to be discriminated as a heavenly glorified people both from a laterfulness of Israel and from the conversion of all nations. Each prediction in turn adds some new feature to the prophetic portraiture until it is complete. Much of it we can recognize as characteristic of our own day. The interval, as such, must needs be a time of unrest and conflict, the old is still mingled with the new, the evil with the good.

As parenthetic and transitional no institutions of the present centuries, civil or ecclesiastical, can be permanent; the turbid sea of human misery in ceaseless ebb and flow cannot rock itself to rest; the voice is not now on land or sea to say "peace: be still." To understand the times we go to the prophetic word as to a lamp shining in a dusky place; it illumines all, even as it determines all, conforms all, fixes all.

III. THE CONCLUSION.—In conclusion, some questions may be asked.

1. *First, can the foregoing prophecy be at all verified by so much of it as has become history?* If it can, as has been already intimated it can, then such present fulfillment is a sure pledge of the fulfillment of the remainder; and especially of the return of the Lord Jesus before the conversion of the world.

But it does not require argument; mere statement is sufficient. The conflict between the seed of Satan and the seed of the woman is still going on; that prediction cannot be gainsaid; the Japhetic and Shemitic races have ruled the world and still rule, each in its own predicted way; that prophetic word is true, we are its witnesses; Israel, with its alternate blessing and curse, has outlived the empires and kingdoms which oppressed it; lived to see its Messiah and to reject Him, and ever since in blindness and hardness of heart has been a wanderer among the nations; that prediction is a daily fact; the church whose nucleus and foundation was of Jews, has for centuries been filling up its vaster complement of Gentiles; and we Gentile believers should

acknowledge it with profoundest humility; and Christendom, enriched with countless blessings through Israel's trespass and rejection, is even now filled with predicted self-conceited wisdom and highmindedness, and is bringing into strong relief the prophesied characteristics of the last days both in the church and in the world; and Christendom may well be filled with foreboding fear of coming doom. All these present and past fulfilments are the pledge of all future. The condition of Christendom to-day is a continuous contradiction of the optimistic views of modern enthusiasts. If they had lived in the apostolic age and with nineteen centuries before them, they would have predicted far different times, even of universal peace and righteousness. But if, contemporary with the completing of the fulness of the Gentiles, there can exist such consummate form and outcome of ecclesiastical pride and arrogance as "Babylon the Great," then it should be no hard matter to believe that in the deepest darkness of a hardened Israel will appear its false Messiah, and at the height of Gentile civilization, humanistic and man-exalting, should be revealed the "Man of Sin," "the Beast" self-deifying and demoniac.

On the other hand, the better things will also most surely appear; a present believing remnant of Jews is a sure pledge of the national fulness to come; "if the first fruit be holy, the lump is also holy;" and a present fulness of Gentiles does not exhaust all prophecy concerning the conversion of the nations; some Jews and many Gentiles are saved after the first coming of Christ, many Jews and all nations at His second coming. Above all, there is assured the blessed hope of the personal second coming of the Redeemer as an event inseparable from the three great events; then will the church be glorified, Israel saved, the world converted.

2. But, second, then Christendom is on trial before God and the end is failure and judgment?

To this solemn aspect of Gentile history our attention will be for a moment directed. The answer is, Israel was once on trial both for itself as to law and for the nations as their

teacher and bringer of divine blessings, and failing in both, its long time of punishment began.

With the Gospel and the Church, the nations entered into a time of probation to know whether they would be brought into "the obedience of faith," and by righteousness and showing mercy unto the poor lengthen a tranquil existence, the true ground of prolongation of national life during "these times of the Gentiles." Dan. 4:27; Rom. 16:26.

That they have not done so to the full requirements of the divine plan is self-evident to-day in the ominous signs of the times in church and state, in camp and court, in city and hamlet, and all this after nearly nineteen centuries of the gospel of the grace of God. It is only the true church, the salt of the earth, the light of the world, that illumines the darkness and restrains the increasing lawlessness and corruption. Judgment is impending, and is even to begin at the house of God, if the Epistles are to be viewed as a perpetual mirror of what is possible for each and every generation of the church until the Lord comes.

Even from the days of Moses to those of Paul a note of foreboding import for Gentiles is heard mingling in the predictions of woes and blessings to Israel.

In the Song of Moses the nations are punished with terrific judgments for their unmeasured evil treatment of Israel, and just before the blessings come upon the latter; in the prophecy of Amos, foretelling that they shall "possess the remnant of Edom," the very name Edom suggests how this inveterate foe of Jacob is typical of all his enemies in the latter day; in the quotation of James the phrase "remnant of Edom" is changed to the "residue," or remnant, "of men" (Edom to Adam)—Jacob's enemy becomes the whole world of anti-Semitic nations—but in both instances the word "remnant" implies and confirms all prophecy that only fragments of the great anti-Christian nations, enemies of Israel and of God, survive the judgments of the great day of God Almighty; and in the solemn argument of Paul the warning is lifted against Gentile Christendom and its possible apostasy, "Behold, therefore, the goodness and severity of God—on them which fell, severity; but towards thee,

goodness, if thou continue in His goodness; otherwise *thou* also shalt be cut off." Rom. 11:22.

There is, then, we may say, in the third and last place, according to Paul's word of warning, *no room for Gentile boasting and self-conceit, but great reason for fear.*

The optimistic expectations of progress to a state of permanent peace and prosperity are in direct contradiction to all the Scriptures we have quoted, and to others that speak of apostasy and "perilous times in the last days."

Such Scriptures do not accord with the eloquent orations of statesmen and the sonorous sonnets of poets urging on the hosts of freedom to "take the world" for—humanity! Much less do they agree with the fervid, confident predictions of preachers whose specific theory of salvation as elective is wholly inconsistent with such expectations, and who forget that "prophecy is predestination." Such desires and expectations—even all the desirable things of the most magnificent civilization—shall indeed be realized at last, in noblest, purest forms, in the Messianic age to come, but these cannot be developed out of the elements and institutions of the present. The civilization of the natural man, at its best, is but as the glory of the grass that fadeth and falleth away; and, at its worst, a gorgeous poison-flower whose fragrant exhalations intoxicating men unto pride and arrogance, and stupefying in them the sense of the divine presence and power, shall itself be shriveled and consumed, at last, in the fiery wrath of the great day.

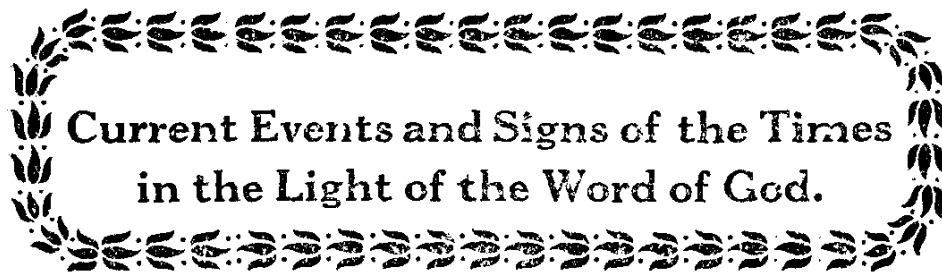
And the strangest, saddest evidence of the deceitful power of the spirit of the world is the treatment of these divine predictions, by many who handle the Word of God as if they were, like the fabled prophecies of a Cassandra, true, but not to be believed. But, as sure as the fashion of this world passeth away, they shall most surely be fulfilled.

Man may devise and plan and work for other ends, but all in vain. The work of all good men, who wrought for God, will be builded into the divine structure, even though they knew not the plan of the Divine Architect, or misconstrued it; their work will count, not their theory. God overrules, also, all those who work against Him and those who work

without Him. His eternal and gracious purpose gives "the form and pressure" of each nation's life and experience. He overlooks much, forgives more, and is "long suffering, not willing that any should perish, but that all should come to repentance."

Even long before Christ came, it was true of God, "He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation, *that they should seek God.*" Acts 17:26.

However dark and perilous the way through which the nations pass to the age of righteousness and peace beyond, it is assured, by the word of God, that when He appears again, they, in spite of themselves, will be given greater blessings to enjoy than those of the present or of any future fabled by the heart of man. The race walks not with aimless feet. "Known *unto God* are all His works from the beginning of the world." Acts 15:18.



The Vatican to be Approved as a Member of the League. Recently the leading committee of the associations of the League of Nations held a meeting in Brussels. The question of admitting the Vatican as a League member was discussed. It was ruled that while "the Holy See" could not be regarded as a nation, that it was nevertheless a Power and that there was no important reason for exclusion of the Vatican from representation in the League of Nations.

Not alone will the Vatican be in the League when it is finally formed on European ground, but the Vatican will become the controlling power of the coming League, the scarlet-clad woman which sits upon the beast (the League of

Nations). It is surely coming. Our pamphlet on the League of Nations ought to be carefully studied by every Christian. As we have pointed out, all things are hast preparing for the end.

The Bahaistic Delusion. Bahaism, that Oriental, wicked, Anti-Christian cult, headed by a Sun-worshipper, Abdul-Baha—to whom well applies Peter's language when he looked upon Simon Magus, "Thou Child of the Devil"—is spreading rapidly in this country. Ever since this Sun-worshipper visited our country, welcomed to pulpits of Episcopal, Baptist and other churches, where he spoke in Persian, and prayed, turning his face to the East, this Satanic cult has been growing. These followers, numbering among them many rich and cultured people, but unsaved, are now planning the erection of a marvelous structure on the shores of Lake Michigan. The following is from the Boston *Transcript*:

At the Boston Public Library there is an interesting exhibition of Mr. Charles Mason Remey's series of preliminary designs for the Mashrak-el-Azkar (Bahai Temple), to be erected on the shores of Lake Michigan at Chicago. These designs show nine different compositions and treatments of this problem of the Bahai Temple, in the following styles of architecture: Roman Classic, Byzantine, Arabian-Moorish, Persian, Indian, Romanesque, Gothic, Renaissance and Modern. Each design is worked out and shown in colored perspectives. With but two exceptions, the dome is made a prominent feature. These exceptions are the Romanesque and the Gothic.

Mr. Remey was assistant professor in architecture at George Washington University, and completed his course of study at the Ecole des Beaux Arts in Paris. To students of architecture his series of drawings, showing so many ingenious solutions of a difficult problem will prove of much interest. Mashrak-el-Azkar means, literally, "The Dawning Point of the Mentionings (or Commemorations) of God." The temple, with its various auxillary institutions, educational and philanthropic, is to be built by voluntary offerings of those interested in the Bahai movement for universal religious brotherhood and service to humanity.

This exhibition is made in order that people may know of the work and ideals to be embodied in this great modern institutional temple for universal worship, which is to characterize in its architectural outlay and conception practical philanthropic service as well as to afford a place in which the people of all faiths and religions may unite in worship. Although the temple proper is to be the central feature of a group of

buildings housing the auxiliary, philanthropic and charitable institutions, the present architectural plans are confined to the temple itself, with the surrounding parking and approaches, which will occupy the site of nine acres bordering upon Lake Michigan at Chicago.

We feel sorry for Lake Michigan and for Chicago. Bahaism is making large propaganda and it will continue to attract the rich, the so-called cultured classes, and especially the silly women who know nothing of the Word of God and who have long ago turned their backs against the light, Surely the tares are being bundled together ready for the burning.

The Increasing Suffering of the Jews. One of the saddest chapters of the world war and the aftermath is the suffering of the Jews. The full extent of their experience will perhaps never be known. Hundreds of thousands of families have been driven from their homes and are now homeless wanderers in Eastern Europe. Over 50,000 Galician Jews found a refuge in Vienna but now they are forced to leave that city as they are considered aliens and the food scarcity has made it necessary to evict all non-citizens. Where they can go in this new exodus is a problem. The pogroms in Russia continue. It seems they suffer from the hands of the different factions. The Reds accuse them of having supported the Anti-Red forces and when the Anti-Reds get control they persecute the Jews for having sided with the Bolshevik movement. Well, it would have been better for the Jews if they had heeded the divine command as given by Jeremiah: "Seek the peace of the city whither I have caused you to be carried away captives and pray unto the Lord for it, for in the peace thereof ye shall have peace (Jeremiah xxix:7). Too often the Jews have brought disaster upon themselves by meddling with the politics of the countries into which the Lord has scattered them. The innocent will then suffer with the guilty. When finally they make a covenant political with that coming leader and when they turn away completely from the Law and the Word of God, the greatest sufferings will come. For this they are getting ready.

The Disaster of the Strikes. Careful investigation has shown that the strikes during the year 1919 have cost labor about \$723,500,000 while the different industries affected by it have lost approximately the sum of \$1,275,000,000. These are enormous sums. The strike disaster was the greatest in the districts where the I. W. W. and the Bolshevik element are the strongest. In many cases the anarchistic element seems to have precipitated the strikes, which are such calamities alike for capital and labor. Will this year bring more peaceful conditions? Will the unrest cease and more normal conditions prevail? We do not expect an improvement in these matters.

Christian Science Deception and Delusion. When we printed in our columns last year a reference to the influenza epidemic on the Pacific Coast and how "Christian Scientists" died like others, seeking medical aid like others, a prominent Scientist lecturer wrote us that we were misinformed. The "King's Business" of Los Angeles had recently the following paragraph:

In March, 1919, when my sister-in-law, who died a few weeks later, was taking Christian Science treatments, a nurse from a local hospital told me in my home the following incident:

"I was made special nurse on the case of a local Christian Science practitioner, who died of the influenza during the epidemic. Six hours before he died he said to me:

"I am a Christian Science practitioner. I have made my living as a practitioner for the last eight years, and I want to tell you it is 'the bunk.' I owe it to Christian Science I am here. I sat on my front porch reading 'Science and Health' with a temperature of 104, which caused my relapse."

(Signed) Mrs. C. E.

Name and address at this office.

This is not an isolated case by any means. We have heard of similar cases in other cities.

How well 2 Timothy iii:13 applies to this "Science falsely so-called"—"deceiving and being deceived." The whole thing is self-deception and then deceiving others. It is bound to flourish, to increase yet more and more. But it will not flourish and increase forever.

The Feet-Washing.

BY C. I. SCOFIELD.

John xiii:1-14

Cleansing, in order to service and communion, is evidently the central truth of this passage. Our Lord makes this clear in his answer to Peter's protestation, "Thou shalt never wash my feet." Our Lord answered him, "If I wash thee not, thou hast no part with me." The reference is not to salvation, as the Lord makes clear in verse 10: "He that is bathed needeth not save to wash his feet."

As this distinction is a vital one, we linger a moment upon it. It is in a word, the distinction between justification and sanctification. Justification is cleansing from the guilt of sin; sanctification is a progressive cleansing from the habit of sin. Both these aspects meet in such passages as Psa. li:7, and Eph. v:25-27. David says: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Hyssop was the little shrub with which sacrificial blood was applied, and speaks, therefore, of the guilt of sin. Purged with blood David was "clean" before God; but, as with us after conversion, he discovered sins of habit from which he needed to be "washed" if he were to be indeed "whiter than snow." So, in the Ephesian passage Christ "loved the church, and gave Himself for it," which was redemption by blood, justification; "that he might sanctify and cleanse it with the washing of water by the word," which is progressive sanctification, and answers to the feet washing of John xiii.

The thought is of the "walk" of the believer, not of the salvation of a sinner; and the imagery is drawn, not only from the place of the laver in the temple order, which was between the place of sacrifice and the place of worship, service and communion, but also from the daily life of the Orient. In the public bath the body is washed clean, but the feet, in passing from the bath to the home, contract defilement by the way. This must be removed as a prelude to the happy fellowship of the home.

Christ, who was about to bring the disciples into the intimacy of the first Lord's supper, must have them clean first.

The lessons are obvious. As the priest could not pass from the altar on which offerings were burnt to the holy place where he offered incense, type of prayer and worship without stopping at the laver for cleansing, so Christ would teach us that, saved though we surely are if we have believed on Him crucified, yet we cannot have His intimacy, cannot serve Him, cannot acceptably pray to Him, or worship the Father unless we, too, have been to the laver.

In 1 John i:9 we find the New Testament laver: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Note the words "faithful and just." Why not kind and merciful? Because the forgiveness of the daily sins of the believer does not proceed from the general benevolence of God, but from His recognition of the work of Christ on the cross. He is just to the cross of Christ, and faithful to His Word.

But let us not leave this all-important subject without noticing our Lord's words, "Except *I* wash thee, thou has no part with Me." Confession does not cleanse us from the defilements of our walk. The great passage only says that if we confess *He* is faithful and just to forgive and to cleanse. Let us not be proud of our confessions of sin, for confession is, after all, but putting the defiled feet into the pierced hands of the Lord Jesus for cleansing.

Faint, Yet Pursuing

JUDGES VI-VIII.

The children of Israel were in the lowest possible condition. They had shamefully sinned, establishing idolatry in the land; "and the Lord delivered them into the hand of Midian seven years." They were forced to hide in dens and caves, and were almost on the point of starvation, for the Midianites and Amalekites, and the children of the east, came up against them, and destroyed the increase of the

earth, and left no sustenance, neither sheep, nor ox, nor ass. They came in vast numbers, for they were as grasshoppers for multitude, "and Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the Lord."

First, the Lord sent a prophet to reprove them for their iniquity and unbelief and rebellion and ingratitude, and then an angel of the Lord appeared to Gideon, who threshed wheat by the winepress to hide it from the Midianites, saying, "The Lord is with thee, thou mighty man of valor." He did not seem to be a mighty man of valor, and it was hard for him to understand how the Lord could be with the Israelites in their deep distress, but "the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto Him, Oh my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Because I am with thee, thou hast smitten the Midianites as one man," to adopt Dr. Young's translation.

Humility is always the starting place in the path of service for God, as shown in the history of the past. "Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Ex. iii:11. David was so little thought of by his own father in connection with the throne, that he did not present him to the prophet, 1 Sam. xvi:11. Isaiah could not deliver his message until he cried out, "Woe is me! For I am unclean; because I am a man of unclean lips," Isa. vi:5. Jeremiah recoiled from his mission, exclaiming, "Ah! Lord God! behold, I cannot speak; for I am a child," Jer. i:6. Amos was an herdman, and a gatherer of sycamore fruit, when called to the office of a prophet, Amos vii: 14,15. So it is still. God hath chosen the foolish, weak, base and despised things, "and things which are not, to bring to naught things that are; that no flesh should glory in His presence, 1 Cor. i:26-29.

But besides humility, a sacrifice must be offered and accepted, before one called of God is ready for active service.

Gideon prepared his kid and unleavened cakes, and laid them upon a rock, and the angel of the Lord with the end of his staff touched them, and a fire rose out of the rock and consumed the flesh and unleavened cakes. He learned the great lesson of both the Old and New Testaments; "It is the blood that maketh an atonement for the soul," Lev. xvii:11; "and without shedding of blood is no remission," Heb. ix:22. From that time God was on his side, Jehovah-jireh, the Lord will provide; Jehovah-ropheca, the Lord that healeth thee; Jehovah-nissi, the Lord my banner; Jehovah-shalom, the Lord send peace; Jehovah-rohi, the Lord my shepherd; Jehovah-tsidkenu, the Lord our righteousness; Jehovah-shamah, the Lord is there, Gen. xxii:14; Ex. xv:26; xvii:15; Judges xvi:24; Ps. xviii:1; Jer. xxiii:6; Ezek. xlvi:35.

He begins the work of revival in his father's house, overthrowing the altar of Baal, cutting down the grove that was by it, and presenting his father's bullock, which the Lord knew to be seven years old, as a burnt offering. His first convert was his own father; and it is useless to preach to others, if our own households are neglected. "Come thou and all thy house into the ark," Gen. vii:1, is the command of God from of old unto the present time, and He prepares His servants by a call to commence at home. "Beginning at Jerusalem," or from Jerusalem, is still the divine order and rule.

Then "the Spirit of the Lord came upon Gideon," or "clothed Gideon," as it is in the margin. He was in such close fellowship with the Spirit, that He was like a man walking about in his garments, and could say with the prophet, "Truly I am full of power by the Spirit of the Lord," Mic. iii:8. Like another prophet he was finding out that it is "not by might, nor by power, but by my Spirit saith the Lord of hosts," Zech. iv:6. In order to show that sovereignty of the Spirit, and as if He would forecast the history of Israel and the Gentile church, He permitted the dew to fall upon the fleece, while upon all the earth beside it was dry, and then caused it to descend upon all the ground, while the fleece remained dry.

Still more to illustrate the sufficiency of the Spirit, the

Lord told Gideon that his little army of 32,000 amounted to too many to conquer the army of 135,000 belonging to the Midianites, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." All who were fearful and afraid were, therefore, commanded to return home, and of the 10,000 that were not cowards, Gideon was directed to lead them to a stream, and to select "every one that lappeth of the water with his tongue, as a dog lappeth," only 300 being chosen. A courier hastening across the country has often been seen by travelers in the East, as in his flight he approached water to quench his thirst. With one leg extended straight and stiff before him, and with the other slightly bent at the knee, and with head thrown back, he will dash the water into his widely-opened mouth with incredible swiftness, and then hasten on his errand.

Those whom God has used in His service have always eagerly and earnestly engaged in the work assigned them, "because," as David said to Abimelech the priest, "the King's business required haste," 1 Sam. xxi:8. "The angels hastened Lot," and cried, "Haste thee, escape thither," Gen. xix:15, 22. While the priests who bore the ark stood in the midst of Jordan, "the people hastened and passed over," Josh. iv: 10; and the Psalmist said, "I made haste, and delayed not, to keep thy commandments," Ps. cxix: 60. When the Lord Jesus called to Zacchaeus in the sycamore tree, "he made haste, and came down, and received Him joyfully," Luke xix:6; and if we are wise we will heed the exhortation, "Let us hasten therefore to enter into that rest," Heb. iv:11. Many a sleepy Christian and many a slumbering church, instead of groaning "My leanness, my leanness, woe unto me," Isa. xxiv:16, had better be confessing, "My laziness, my laziness," and bestir themselves by the Spirit to renewed energy and activity.

The little band of 300 was divided into companies of 100, each bearing a pitcher with a lamp or torch in it, a trumpet, and a sword ready for use. It reminds us of the word, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," 2 Cor. iv:7; and never do we amount to much until self has been shattered, and we can say with the apostle, "I have been crucified

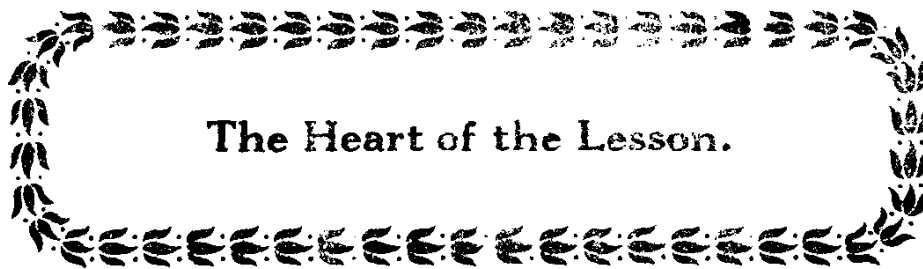
with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. ii:20. Shiver your pitchers, and "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. v:16. Sound your trumpet, the same that the priests blew around the walls of Jericho, which means jubilee trumpet, derived from a root meaning "Brightness or beauty," for "blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance," Ps. cxvi:15. Then take "the sword of the Spirit, which is the Word of God," Eph. vi:7.

No wonder that, when surrounded in the middle of the night, the vast host of the Midianites were terrified, as they saw the torches flash, and heard the trumpets ringing, and listened to the jubilant shout, "The sword of the Lord and of Gideon." A panic seized them, and they rushed in their mad flight here and there, cutting one another down with sword and spear-stab until 120,000 were slain, leaving only 15,000 who were finally overtaken and slaughtered. Meanwhile Gideon and his little band still pressed on, "faint, yet pursuing." Jacob was "faint, yet pursuing," when there wrestled a man with him until the breaking of the day, and although the hollow of his thigh was out of joint he could still say, "I will not let thee go, except thou bless me," and although he limped, he saw God face to face, and the sun rose upon him, Gen. xxxii:24-31. The woman of Canaan was "faint, yet pursuing," as she was rebuked again and again, but persisted until she took her place as a little dog under the Master's table, and won the blessing, Matt. xv: 22-28. Courage, tired soldier! at the beginning of a new year lay to heart the sweet exhortation, "Let us not be weary in well doing: for in due season we shall reap, if we faint not," Gal. vi:9.

It is sad enough to notice that Gideon, so owned and honored of the Lord, at last fell into Satan's trap. He declined the popular call to the throne, saying, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." But alas! he had one vulnerable

point, as every man has. "Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey: (for they hath golden earrings, because they were Ishmaelites). And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. . . . And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it, which thing became a snare unto Gideon, and to his house," Judges viii:23-27. Who could have supposed that the man, who had experienced the frightful evils of idolatry, should have been led back into it, after his remarkable deliverance? But such is human nature, and the Bible is the only honest history in the world. Poor Gideon! he was only faint, and no longer pursuing.

J. H. Brooks.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
FEBRUARY AND MARCH.

PETER DELIVERED FROM PRISON.

(Feb. 22. Acts xi:5-17.)

Golden Text, Psa. xxxiv:7.

Daily Readings.

Mon., Feb. 16, Acts xi:18. Tues., Feb. 17, Acts xi:19-30. Wed., Feb. 18, Acts xii:1-12. Thurs., Feb. 19, Acts xii:13-25. Fri., Feb. 20, Dan 20, iii:1-30. Sat., Feb. 21, Dan. vi:1-28. Sun., Feb. 22, Psa. xxxiv:1-22.

I. LESSON OUTLINE.

1. An Imprisoned Apostle (verses 5, 6). 2. A Delivered Saint (verses 7-10). 3. A Surprised People (verses 11-17).

II. THE HEART OF THE LESSON.

Two scenes are before us in our lesson. One is the prison house with the safely guarded apostle, who is facing a martyr's death on the mor-

row. This would seem to be certain because forsooth one of the apostles had already been martyred; and so much had the people been pleased with the deed that the wicked King who would curry favor with the people is fain to do the like with the other one too. This has ever been the attitude of the world and its princes toward God and His people whenever this served their purpose, and ever has the sequel been found in the martyrdom of those "of whom the world is not worthy." But what could one expect from that world which put the Lord of glory Himself to death upon the cross. But see what grace has done to and for the imprisoned Peter. Once he had denied His Lord and had shrunk from anything that would bring him into reproach. But now, though facing instant death with humanly no chance whatever of escape, chained to his guards and fastened in the prison, he sleeps sweetly and soundly. Yea, the morrow may witness his exodus into the presence of the Lord whom he loved. "My grace IS sufficient for thee." Do we not hear it even now in our trials?

But there is another scene. The little company of the disciples are gathered together in prayer. They are in sore straits; the little flock whose under shepherd has been taken from them by the enemy: they need the care of this one who loves them for the Master's sake. And the great unsaved world about them has need of the gospel of grace to be proclaimed in fulness in that day and place. They are drawing nigh to God in simple prayer on behalf of Peter. We may not know what the prayer was, but it perchance sought for divine guidance and grace and strength for the imprisoned one. And how fully God answered. See how soundly and sweetly Peter is resting the last night in the body, for aught that he and they knew. They are asking for grace for themselves, and without question God was granting this also; and they were crying aloud for deliverance in the will of the Lord. How prevalent their prayer was our portion tells us definitely. The company in the upper room had come into vital touch with the great Head of the Church, and He sends His angel from the glory to the prison to accomplish the great deliverance. Can you doubt the power of Prayer (John xiv:14)?

Yet for a while both Peter and the saints can scarce believe their senses, so great is the answer. Peter thinks that he sees a vision and dreams a dream of the night. And the praying company only think it a visit of Peter's spirit to tell them of his coming death on the morrow, or of his having already been done to death in the prison. Alas, alas, how weak and insufficient is our faith after all. But what full answers to prayer the Lord is ready to bestow upon us at all times. Therefore pray, pray, PRAY, always and look to Him for answers!

PETER WRITES ABOUT CHRISTIAN LIVING.

(Feb. 29. 1 Pet. ii:1-5, 11, 12, 19-25.)

Golden Text, 1 John ii:6.

Daily Readings.

Mon., Feb. 23, 1 Pet. i:1-12. Tues., Feb. 24, 1 Pet. i:13-25. Wed.,

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Feb. 25, 1 Pet. ii:1-12. Thurs., Feb. 26, 1 Pet. ii:13-25. Fri., Feb. 27, 1 Pet. iii:1-22. Sat., Feb. 28, 1 Pet. iv:1-19. Sun., Feb. 29, 1 Pet. v:1-14.

I. LESSON OUTLINE.

1. A Spiritual House (verses 1-5). 2. Strangers and Pilgrims (verses 11, 12). 3. A Suffering People (verses 19-25).

II. THE HEART OF THE LESSON.

In the study of this portion of the first epistle of Peter we should have in mind the two titles of the believers in Christ which the Spirit brings prominently before us here. One of these is in verse 5, "a spiritual house, a holy priesthood," and connected with it is the first and preeminent privilege of the believer day by day; it is that of offering up spiritual sacrifices of praise and thanksgiving acceptable to God by Jesus Christ; and of this the Spirit writes fully in Heb. xiii:15. Back of all lies the truth of verses 1-4. We have here clearly set before us our fellowship with God our Father and with Christ our Saviour in and through the Word itself. We are seen as newborn babes growing through the proper use of the sincere milk of the Word. Our first taste of the things of God has but whetted our spiritual appetites for so much the more of the precious food. And so we are seeking deeper and richer and fuller satisfaction of our need in Him day by day. Then the imagery changes to that which speaks of greater stability and strength. Through this building up we are living stones upon the Living Stone; growing more and more strong upon and in the foundation Christ Jesus. And we are then introduced to the Spirit's higher thought concerning us as He nominates our high and holy privilege in Christ Jesus as the spiritual house and the holy priesthood in Christ, even as we have been made by His saving grace toward us. This is the secret and foundation and starting point of all our life in and for Christ Jesus our Lord and Saviour.

The next title is found in verse 9, where we are spoken of as "a royal priesthood." And this is linked up with the manifestation to others of the virtues or excellencies of the One who has called us out of darkness into His marvelous light. It is the spiritual sequel of the first title, the holy priesthood. We must first know the virtues of Christ by personal apprehension and enjoyment of them through faith ere we can tell them out to others; but then we are qualified to do so. Then can we hold them out and show them forth to the saints and to the world at large. And that not alone by word of mouth; but by action in life among men and that everywhere and upon all occasions. Such a life is linked up with the fruits of verses 11, 12, and will surely produce them. Such a people are of necessity and by the new birth strangers in this scene that knows not God; and therefore we have the sequel in a pilgrimage homeward. And with it is the privilege and joy of salvation from the fleshly lusts that are all around us and that most surely war against the soul.

The further, as in the last verses of our lesson, we see how a people who are thus peculiar and precious to the Lord and who live such a life in the world cannot expect anything else from the world but persecution and stress and pressure. To this we are called, and this is the challenge of the Spirit to our faith and love: but we may not miss the glorious gospel as told out in these last verses. How our Lord bare our sins in His own body on the tree: and in virtue of whose atonement by death we are now, through grace, returned to the Shepherd and Bishop of our souls. It is what we should ever keep well in mind beloved. That we are but SINNERS SAVED BY GRACE.

JOHN WRITES ABOUT CHRISTIAN LOVE.

(March 7. 1 John iv:7-21.)

Golden Text, 1 John iv:11.

Daily Readings.

Mon., Mar. 1, 1 John i:1-10. Tues., Mar. 2, 1 John ii:1-17. Wed., Mar. 3, 1 John ii:18-29. Tues., Mar. 4, 1 John iii:1-12. Fri., Mar. 5, 1 John iii:13-24. Sat., Mar. 6, 1 John iv:1-21. Sun., Mar. 7, 1 John v:1-21.

I. LESSON OUTLINE.

1. God is Love (verses 7-10). 2. His Love Perfected in Us (verses 11-16). 3. As He is so Are We (verses 17-21).

II. THE HEART OF THE LESSON.

This is the great family epistle of the word of God. And it is well worthy of our deep and prayerful study from time to time. It may be well to have in mind that there are two great divisions of the epistle: 1. From i:1-ii:28 we have the first of these, and in it we have what might be called the home life of the family of God. And one word characterizes this: It is the term fellowship that is used four times in the first chapter. And in this part of the epistle we have the revelation of God made to us in the statement, "God is light." And our fellowship is with Him in the light. 2. From ii:29-v:21 we have the second division of the epistle, and in it we have the public life of the children of God; and here we have the revelation of God in the terms "God is love." At the opening of this portion we have a precious word (iii:1, 2, 3). It would seem as though our Father would have us keep in mind two things ere we go forth into the public life among men and our fellow saints. One that He loves us with an unchanging fulness of divine love. And, second, that our Lord Jesus Christ is coming again so soon. In this second division our lesson finds a place. The practical manifestation of this love that indwells us and is in the heart of every redeemed one. All our holding of it forth must come from the heart knowledge; else our testimony is not worth while at all. It is here that Rom. v:5 finds a most blessed place; and when the Spirit has right of way with us it is possible to have this blessed privilege. And what need there is for this today among the saints of the Lord; and how

great the need for the manifestation of love in the family and toward the world. And how little manifestation of it there is. We know much truth: and we have heard so much about prophecy; but sometimes our intelligence in these things is at the expense of our love. And too often God's people are all disturbed about questions that minister dispute rather than godly edifying. And God is dishonored by it all. Rather let us have the love that buildeth up than the knowledge that puffeth up.

And this is the very thing that the world of the unsaved have need of today: even to know and to see exemplified the love of God in and through His redeemed children. And it is the high privilege of each born again one to have this love so fully indwelling the heart and showing itself in the life that the men who are under the power of Satan can truly take knowledge of us that we have been with Jesus and have learned of Him. Into the hearts that so truly know Him comes the heart enriching, heart strengthening, life sustaining fact that the "Father sent the Son to be the Saviour of the world." O what a blessed and glorious message this must surely be to the world and to the people of God. And how the world is won by it to the Lord Jesus Christ.

Linked up with this is the blessed spiritual reaction upon the heart and life of the children of God, who are thus living unto Him in all things. Surely there is the deepening of the knowledge of the Lord Jesus in the heart; and of His love unto us. Surely there is a growing sense of our nearness to Him and of how truly and fully we are His own. With what joy we come to see that "as He is, so we are in this world.

JOHN ON THE ISLE OF PATMOS.

(March 14. Rev. i:4-18.)

Golden Text, Heb. xiii:8.

Daily Readings.

Mon., Mar. 8, Rev. i:1-9. Tues., Mar. 9, Rev. i:10-20. Wed., Mar. 10, Rev. ii:1-11. Thurs., Mar. 11, Rev. ii:12, 29. Fri., Mar. 12, Rev. iii:1-22. Sat., Mar. 13, Rev. iv:1-11. Sun., Mar. 14, Rev. v:1-14.

I. LESSON OUTLINE.

1. A Coming Lord (verses 4-8). 2. An Imprisoned Apostle (verses 9-11). 3. A Vision of Christ (verses 12-18).

II. THE HEART OF THE LESSON.

The title of the book from which our lesson is taken is the great heart of this portion: "The Revelation of Jesus Christ." He is here in all the pre-eminence of His glorious person. We must also note that the book is one sent to the servants of God and of Christ. This links it up with our life of service unto Him. And at least suggests that the need there is for every one who knows Christ as Saviour to study the book in order to any true service in effectual and God honoring power, and Christ exalting blessedness. And yet it is very little read or studied even in these days. And it is most sadly misunderstood. We may not

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attempt anything more than to point out its divisions and note some important things in the lesson portion. As to the divisions of the book, the Lord Himself gives them to us in i:29: 1. The things which thou hast seen. (Chapter i). 2. The things which are (Chapters ii, iii). 3. The things which shall be hereafter (Chapters iv-xxi). We have to do with division in our present lesson. And the great central truth here is that of Christ Jesus Himself amid the candlesticks.

First, we are told of His glorious coming again in verse 7. Ponder it well. It concerns every human being of the entire race from Adam down: "EVERY EYE SHALL SEE HIM." How dogmatic! How searching as to our present attitude of faith or unbelief in Him. If we have received Him by faith, our portion is that of seeing Him face to face and of being like Him. If rejecting or neglecting, it must at the Great White Throne of judgment that we shall see Him, unless we now turn to Him in saving faith. This is the absolute word of God, and it shall be carried out to the very letter and in every detail in the purpose and power of God. How striking to have this testimony from one who leaned upon the bosom of Jesus at supper and was called the disciple whom Jesus loved.

But mark especially the description of our Lord amid the candlesticks. It is as Son of Man that He is seen; this tells us of judgment: of judgment upon what is represented by the candlesticks, and these are the churches. Yea, the church as including the whole professed mass from Pentecost to the Coming of the Lord Jesus. It is church history according to Jesus Christ in chapters ii and iii. How important to obey the injunction of the Spirit repeated seven times, "He that hath an ear, let him hear what the Spirit saith unto the churches." It is as Son of Man that Christ is to judge the world, and is perfectly fitted and able to look into the whole matter, and to pronounce upon it and to execute every finding of His and every sentence. All about Him here is surely significant, for it is a book of signs. Concerning Him as Son of Man there are nine items arranging themselves in three groups: 1. His personal glory: Clothed, Girded, with Hair Snow White. 2. His Judicial Qualifications: Eyes, Feet, Voice. 3. His Official Dignity: Holding the Seven Stars, Having the Sword, His Countenance.

The effect of all this upon John is significant and suggestive and typical. It is a vision similar to that of Isaiah when he saw the Lord in the temple. It is the Spirit's vision of Christ that is much needed today by the people of the Lord in order to definite and full and blessed service unto Him. And the effect will be similar in every case. The utter absolute humiliation of the flesh, and the bowing of us low before the Lord in deep humility of heart. But what wondrous grace to the beloved one in this connection. "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold I am alive forevermore, Amen; and have the keys of hell and death" (verses 18). O what might and power and grace are His in fullest measure; and what joy of heart is ours when we are thus brought to fully know Him and understand Him.

Spiritualism.

It is difficult to determine whether this wide-spread religion is supernatural in its origin, or whether it is wholly a human imposture. Its outward manifestations have so often been proved to be mere tricks, and its mediums gross frauds, that many sensible persons dismiss it from the mind as unworthy of serious thought. On the other hand, if the testimony of perfectly credible witnesses is to be received on any subject, there is something in its pretensions far more than the juggler's sleight, and something in the wonders it performs far more than mortal power. One ought not shut his eyes to facts, plain and palpable, which he can neither deny nor explain.

At all events, it has a strong hold upon the faith of multitudes in all parts of the world. No doubt its friends greatly exaggerate the number of its adherents, as when they claim more than ten millions of followers in the United States, but it is certain that it has invaded every city, town and neighborhood in the country.

The marvel is that so many professing Christians are found tampering with that which, admitting all that is urged for it, is positively forbidden in the Scriptures they have accepted as the rule of faith and practice. Its dealings are with the dead, the medium communicating with familiar spirits; and this is just what the word of God sternly condemns. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God" (Lev. xix:31). "A man also, or a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them" (Lev. xx:27). "There shall not be found among you . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deut. xviii:10-12).

There are many similar passages, which clearly prove that God recognizes the actual existence of familiar or attendant spirits, for if there were no such beings, He would not have

commanded the death of those who had intercourse with them. As the judgments He inflicted upon the gods of the Egyptians showed that these gods really lived, so His judgments upon men and women having familiar spirits showed that the spirits were not the dream of a deluded mind. Again and again He warns His people against any who would entice them to consult such spirits or demons, as they are often called. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? (should one in behalf of) the living (seek unto or consult) the dead?" (Isa. viii:19). The sin of consulting a medium cost King Saul his throne and life (1 Chron. x:13).

Precisely the same sin, and its righteous condemnation, are frequently mentioned in the New Testament. Not only were evil spirits and demons constantly cast out of their unhappy victims by our Saviour, but we find Paul in His name setting free a damsel possessed by the spirit of Python, proving that she was not an imposter nor lunatic, but a demoniac. So the Holy Ghost reminds us that witchcraft or sorcery is among the vile works of the flesh (Gal. v:20), that sorcerers shall have their part in the lake that burneth with fire and brimstone (Rev. xxi:8), and shall never walk the streets of the celestial city (Rev. xxii:15), but continue to dwell for ever and ever with the lowest and most degraded companions.

It is amazing, therefore, that professing Christians can have any dealings with that which provokes the displeasure of God here, and exposes them to such frightful punishment hereafter. They ought to know that the spirits they are foolish and wicked enough to consult are evil and lying spirits, for granting all they try to make out of the witch of Endor and the spirit of Samuel (1 Sam. xxviii), it is obvious that the medium was terribly startled by the unexpected appearance of the prophet, permitted to return for a moment to earth, only to announce the doom of the impious king, who dared to consult the dead, when God refused to answer him.

OUR HOPE

XXVI.

MARCH, 1920.

No. 8.

Editorials.

Bringing Him Forth “Behold, I bring Him forth to you, that you may know that I find no fault in Him.” (John xix:4). Thus spoke Pilate after our blessed Lord had been scourged and the soldiers had put the platted crown of thorns on His head and put the purple robe on Him and had mocked Him. And Pilate brought Him forth. “Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate said unto them, Behold the man!” What a spectacle that must have been! His face had been marred by the wicked blows of men. His back had been cruelly scourged. The crown of thorns had pierced his brow and His blood was covering His face. Thus He stood before them as “the Man of Sorrows and acquainted with griefs.” Behold the Man! Yes, the Man, holy, spotless, sinless; the second Man, the Lord of Glory in the form of a servant, now approaching the hour when His complaint uttered by His Spirit should be fulfilled—“but I am a worm and no man” (Ps. xxii:6). Behold the Man! What fallen man is, the desperate wickedness of his heart, the sinfulness of sin, is revealed in this scene, when they looked upon Him, who went about doing good, in whose mouth no guile was found, who is altogether lovely and then cried: “Crucify Him, crucify Him!” And when Pilate had brought Him forth again and said “Behold your King!” they cried again—away with Him—crucify Him! Then Pilate said, “Shall I crucify your King?” Their answer was, “We have no King but Cæsar.”

He had come to His own as King, the promised King; He had preached to them the Kingdom, that promised King-

dom to Israel. They rejected the offer first and then they rejected the King. And ever since the nation has been under the heel of Gentile power, a homeless nation.

He brought Him forth—and they took Jesus and led Him away. At Golgotha, the place of the skull, they crucified Him—and above the cross it was written, “Jesus of Nazareth, the King of the Jews.” And thus He died the sinners’ death, He gave His life as a ransom for many, as a propitiation for our sins and for the whole world. He endured the cross and despised the shame, for the joy which was set before Him.

And that joy for Him began when He bowed His head and said, “It is finished.”

His joy was, when on the third day the tomb was opened and He was brought forth as the First Begotten from the dead, when, after that, He sat down at the right hand of God, crowned with glory and honor.

But there is another “bringing Him forth.” Once Pilate led forth the blood-stained, thorn-crowned King. A day is rapidly nearing when the same King will be brought forth again, not by man, but by God. He, the First Begotten, who was dead and is alive forevermore, will be brought in again into the world, down to earth again. (Heb. i:6). Not the portals of an earthly judgment hall will swing open, but the everlasting doors of heaven will be ajar and God will lead Him forth and display the unspeakable glory of His blessed Son. The heavens will flash with His glory. He appears again. No longer is upon his brow the crown of thorns, but He is crowned with many crowns. No longer is He garbed in the mock-robe of purple, but in His Kingly garments. No frail reed in His pierced hands then but the rod of iron. Angels, who once in holy astonishment witnessed His dishonor, now accompany Him and worship before Him. Yet more than that; when He is brought forth once more He will be brought forth surrounded by His redeemed. He will lead them forth in triumph with Himself. “He shall come to be glorified in His Saints, and to be admired in all them that believed in that day.” (2 Thess.

i:10). When He appears, we, the Saints of God, shall also appear with Him in glory.

In that day, when He is brought forth His enemies will be made the footstool of His feet. Every tongue must then confess Him as Lord and every knee must bow in His glorious presence. He receives the Kingdom from the Father's hands, "that all people, nations and languages should serve Him." What a day it will be when He is brought forth again!

As this age draws to a close, as the great crowning day comes nearer, He is more and more rejected. So to speak He is still brought forth by man for mockery and dishonor. And we His people must share this rejection with Him, bearing His reproach, till the day of vindication, honor and glory comes, when we shall be glorified with Him.



It is towards Evening. Thus spake the two on the way to Emmaus—"Abide with us, for it is towards evening, and the day is far spent."

And the stranger, the Lord, whom they did not recognize, because "their eyes were holden that they should not know Him" went in to tarry with them. And then He revealed Himself to them in the breaking of bread.

For us, too, it is "towards evening, and the day is far spent." The night is rapidly approaching. But we know better than the two, who were walking away from Jerusalem. We know that He will abide with us. Our fellowship with Him will continue till we see Him face to face. And how we need Him when the day is far spent—His presence, His comfort, and his guidance. Surely He will not fail, but will abide faithful. And some day our eyes will be opened, and we shall see Him in all His Glory.



What will become of the Church?

This question is often asked in these days by a certain class of people. A newspaper started a symposium asking preachers and others to write articles as to the future of the church. What they

mean is the future of the organized denominations in the present day and coming days of upheaval, unrest and so-called "reconstruction." Some suggest a new program, a broadening and more liberal policy. Many agree that if the organized church does not fall in line with what is termed "the new world conditions," if she does not discard certain dogmas, she will be defeated.

"What will become of the church?" There is no problem connected at all with this question. The main thing is to know what the true church is. The true church is that living organism called in scripture the body of Christ. To this body all belong who are born again, indwelt by the Holy Spirit, and therefore possessing the life of the Lord Jesus Christ, one Spirit with Him. The foundation of this true church is the Lord Jesus Christ, the Son of God, as He is also the head of the body. This body can never be defeated or overthrown, for He has said, "Upon this rock (Himself, the Son of God) I will build my church, and the gates of Hades shall not prevail against it." (Matth. XVI:18.)

This true church is not a permanent institution on this earth. Nor is she called during this age to govern the world, to legislate for the world, to reform the world, to make the world better, and to give the world a new program or a re-construction. She is not of the world, as He is not of the world. She is on earth the representative of her absent Lord. Her great business is through her divinely given ministries to preach the Gospel and through her testimony in the Spirit's power to complete that body, so that His body may be built up and edified. (Ephes. IV:11-13.)

"What will become of this true church, the body of Christ?" The answer is clear and positive. When this true church is complete, when the body has all its elect members, then her glorious destiny will be consummated. She will be united to Him who is her head in glory, the Lord Jesus Christ, so that she may be the fullness of Him who filleth all in all. (Eph. I:23.) He will present that church to Himself, "a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. V:27.) How this destiny will be accom-

plished is made known in I Thessalonians IV:17-18. Then that glorified church will be forever with the Lord; she will rule and reign with Him over the earth. She is the travail of His soul, His seed, and will be like Him in glory, as each individual member will be transformed into the same image, so that He might be the first begotten among many brethren. Such is the future of the true church. This is what will become of her.

“What will become of the church?” Scripture answers this question also as to that which is the professing church, Christendom, Romish, Greek and Protestant. Christendom which has so sadly departed from Christ, which denies Him and the foundations of the faith, which is Laodicean in character and spirit, of which it is not true that she is not of the world, but which is worldly in every sense of the word—this Christendom also has a future. The Lord will spue her out of His mouth, a figure of speech, indicating that He will repudiate this obnoxious thing completely. (Rev. III:16.) Christendom will keep on federating till it federates itself into the final Babylon, “the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” (Rev. XVIII:2.) When the Lord returns Christendom will forever be gone. In the coming age it will be unknown. The true Church will reign with Him, not *on* the earth, but *over* the earth. The nations of the world will be converted and constitute the Kingdom, in which righteousness and peace will kiss each other. Reader! to what church do you belong?



Endless, Fathomless Endless, fathomless, unsearchable
Unsearchable Glory. Glory is the most blessed goal of
 the Redeemed of God. But even
 these exhaustless terms do not describe “the Glory that shall be revealed.” We shall be like Him for we shall see Him as He is. For our citizenship is in heaven from whence we also look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things

unto Himself. And so shall we ever be with the Lord. And they shall see His face; and His Name shall be in their foreheads—and they shall reign forever and ever. That in the ages to come He might display the surpassing riches of His grace in kindness towards us in Christ Jesus. What will it all be when it comes to pass! What glorious vision of His Face of Love and Beauty! And it will be a progressive glory, from glory unto glory.

“From Glory unto Glory!” Shall the grand progression fail
When the darkling glass is shattered, as we pass within the
veil?

Shall the joyous song of “Onward” at once forever cease,
And the swelling music culminate in monotone of peace?

“Then onward ever onward—through the unexplored abyss,
Dark barrier between the suns of other worlds and this,
Until the measure-unit mocks the grasp of human thought,
And space and time comingle while the clue is feebly sought.

Then, in that wider ocean, deep calleth unto deep,
Star glories while attendant worlds, forth flashing as they
sweep
Around their unseen center, that point of mystic power,
In unimagined cycles, where an age is but an hour.”

We shall know as we are known. The now mysterious heavens will no longer withhold their secrets from the redeemed hosts of the Lord. It is the Universe He made and all things are His, and because they are His they are ours, for all things are yours and you are Christ's and Christ is God's. Well may we shout in holy anticipation “Hallelujah.”

“From Glory unto Glory” with no limit and no veil!
With wings that cannot weary, and hearts that cannot fail;
Within, without, no hindrance, no barrier as we soar,
And never interruption to the endless “more and more.”

“For infinite outpouring of Jehovah’s love and grace,
 And infinite unveilings of the brightness of His face
 And infinite unfoldings of the splendor of His will
 Meet the mightiest expansions of our spirits still.”

Yes, that will be the supremest glory, the highest and the best “the infinite unveilings of the brightness of His face.” And then never to be severed from such a vision and such a glory, but on and on, on and on, with no limit and no end!

With such thoughts on glory fixed how insignificant everything else appears? How vain the earthly honors and glories! Well may we say “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” And homesickness fills our hearts when we think of that coming glory. Do you know anything of the heavenly homesickness? Such ought to be our feeling every day—tired of the strange land where we are and longing for home.

“Then let our hearts be surely fixed where truest joys are
 found,
 And let our burning, loving praise yet more and more
 abound,
 And, gazing on the “things not seen” eternal in the skies,
 “From Glory unto Glory,” O Saviour let us rise.”



The Last Trump.

“Behold, I show you a mystery; We shall not all sleep, but we shall be changed. In a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” (1 Corin. xv:51-52.) We have received several inquiries from our readers as to the meaning of “the last trump.” It seems some teachers, especially those who deny the imminency of the Coming of the Lord for His Saints, make out that the last trump of which the Apostle speaks here is identical with the seventh trumpet in the Book of Revelation. This is a serious error. The trumpet mentioned here has no relation at all with the seventh and last trumpet in Revelation.

The last trumpet in this passage is the call to the true church, when He comes with the shout (I Thess. iv:13-18); the seven trumpets of Revelation have nothing to do with the church at all, but they usher in events and judgments after the true church has left the earth.

“The last trump” is a term which may well be illustrated by the custom of the Roman army. There are in the Epistles of Paul numerous illustrations of this kind, taken from Roman life, and this seems to be one also.

Josephus, the Jewish historian, tells us the following: “When they are to go out of the camp, the trumpet gives a sound, at which time nobody lies still, but at the first intimation they take down their tents, and all is made ready for the march; then do the trumpets give a sound, these continue that they are to go out, in order to excite those that on any account are a little tardy, that so, no one may be out of his rank when the army marches. Then does the crier stand at the general’s right hand, and ask them thrice, in their own tongue, whether they be now ready to go out to war or not. To which they reply as often, with a loud and cheerful voice, We are ready.” It is a military term which bid the Roman hosts to rise up, burn their camp and march in rank. And so there will be a trumpet call for the redeemed host of the Lord, and they will rise from their graves, and the living Saints will be changed; all will fall in line, to be caught up in clouds to meet the Lord in the air. What a blessed revelation it is! This is the proper, blessed Hope of the believer. It should ring in our ears and hearts every day. “We shall not all sleep, but we shall be changed—in a moment, in the twinkling of an eye.” Suddenly some day the great change will come. Let us expect it every day.



Another Mistake. And others make another mistake by thinking that the trumpet mentioned in Matthew xxiv:31, is the last trump of 1 Corinthians, and that this verse is a prediction of the Coming of the Lord for His Saints. “And He shall send his angels with a great sound of a trumpet, and they shall gather together His

elect from the four winds, from one end of heaven to the other." Who are the elect? Certainly not the church. The Lord does not speak about the church in this chapter at all. Anyone ought to see this at once. Here is mentioned "the gospel of the Kingdom"—the abomination of desolation of which Daniel speaks—Judea—and the Sabbath-day. The elect are the Jewish people. The elect Saints which compose the church will not be gathered by angels, but by the shout of the Lord. Scattered Israel will be regathered, and it takes place when the Lord comes in great power and glory.

The passage is the conclusive argument against the post-millennial perversion which makes the visible coming of the Lord the destruction of Jerusalem. When Jerusalem was destroyed the Jews were scattered into the four winds, but here it is their gathering from the dispersion. The only method of true Bible study is to "rightly divide the Word of Truth."



Zion's Rebirth?

The Palestine Restoration Fund has flooded the country with advertisements and appeals to raise ten million dollars for the purchase and development of Palestine. Here is one appeal.

"Again among the nations is destined to stand Israel. Zionism is a longing and striving to restore to the Jewish people a normal national life. For 20 centuries, scattered in every clime, their speech broken into a thousand tongues, still they ever held sacred the ideal of Israel, and the passion for the homeland.—Israel 2,000 years dormant is rising. Zionism long a mystic hope, but now a practical movement with a definite program, is making real its aim, to make of Palestine once more a Jewish nation. Not only has Jewry organized to this end, but also great democratic governments have definitively given their approval and pledges of assistance. . . . Israel restored expresses to the Jew and non-Jew alike, the fulfilment of inspired promise and makes real in our own day the soul dream of the ages."

It sounds well, but it is only another dream of delusion

which will lead into the night of tribulation and suffering. Zion's rebirth requires faith; faith in Him who is Zion's Deliverer and King. Of that faith Jewry knows nothing today. Of the Jewish people it is still true what the Lord said through Jeremiah "Thus saith Jehovah: "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." (Jerem. xvii:6.) They are going forward now, thinking that democratic governments, their own resources and finances, will bring about their restoration. They are rushing headlong into that time of which the Word has so much to say, the time of Jacob's trouble. "Their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste." (Deut. xxxii:35.)

It will be during that predicted end, after God's purpose in this age is accomplished (the gathering and formation of the church, the body of Christ), that a remnant among them will awaken and turn to the Lord. This remnant will suffer and witness. **Their great message** will be once more the Gospel of the Kingdom, that the King is coming and the Kingdom is at hand. **The same message** which was preached before the church had come into existence (on the day of Pentecost), **will be preached after the true church** has ended her destiny here, and is in glory with the Lord. Of this preaching we read in Matthew xxiv:14. A good part of the nation will be awakened, and finally when He comes in the clouds of heaven they will look upon Him whom they pierced, and a great national mourning will take place. (Zechariah xii:10-xiii:i.) Then Ezekiel's promise will **be fulfilled.** "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezekiel xxxvi:26.) This is the new birth of Israel, as we also read in Isaiah lxvi:7-9. **Then the Lord will give them the land, and all the promised glories and blessings.** What the Jews are doing today is an infidel movement which will land them in the darkest night. We mention these facts for the sake of so many of God's people who begin to see these things, but think that the ever increasing efforts of

Zionism to regain the land, is the restoration of which the Prophets have spoken. It is not. The true restoration and blessing of Israel comes with the Coming of the Lord.



**The Rocks
Were Rent.** Not far from our home in Westchester County, N. Y., there is a great Glacier rock which is split in the center. A tablet on the rock informs us that in 1643 Anne Hutchinson was killed at this spot by the Indians. The rock was split long before that by the action of ice.

In Matthew XXVII:51 we read, "And behold the veil of the temple was rent in twain from top to bottom, and the earth did quake, and the rocks were rent." This all happened when our blessed Lord cried on the cross with a loud voice and yielded up His Spirit. The rent veil was a miracle and so was the earthquake and the rent rocks.

Picking up an old volume in our library, published in 1745, we found the following interesting paragraph: "A gentleman who travelled through Canaan told me, that an ingenious person, his fellow traveller, who was an unbeliever, used to make himself merry with all the stories the Romish priests entertained them with, as to the sacred places they went to see; and particularly when they first showed him the clefts in the rock of Mount Calvary; which is now included within the great Dome that was built over it by Constantine the Great. But when he came to examine the clefts more narrowly and critically, he told his fellow travellers, that now he began to believe; for he said, I have been long a student of nature and the mathematics; and I am sure these clefts and rents in this rock were never made by a natural or ordinary earthquake; for by such a concussion, the rock must have split according to the veins, and where it was the weakest in the adhesion of the parts. For thus, said he, I have observed it to have been done in other rocks, when separated or broken, after an earthquake. And reason tells me it must have always been so; but it is quite otherwise here. For the rock is split quite athwart, and cross the veins, in a most strange and preter-natural manner. This therefore I can easily and

plainly see to be the effect of a real miracle, which neither nature nor art could have effected. And therefore he added, I thank God that I came hither to see this standing monument of a miraculous power, by which God gives evidence to this day to the Deity of Christ." We doubt not this is correct, so that even the rent rocks bear witness that He who died on that cross is the Creator of all things.



Sir Oliver Lodge. This man is conceded to be a great Scientist. If one reads his book "Raymond," one discovers that a great Scientist also can be a great fool. Is he in his dotage to put out such abominable non-sense? And what about Sir Conan Doyle and Maurice Mæterlink? Who are these men with their "new revelation"—their new "science-religion" (contradictory terms in themselves)? Two of them are in our country giving lectures on Spiritism. They are here with a mission. A great Mastermind has sent them here, he, who in Scripture is called "the Prince of the Power of the Air," Satan, the Serpent, the Dragon, the Devil. Their mission is to propagatè the most ancient, the most devilish cult by which man-kind has ever been cursed. Read in "Current Events" in this issue the articles on the "Oujia Board," and "The Dangers of Spiritism," and you will agree with us when we say, that their propaganda of this Satanic, vile, soul and body destroying spawn of hell is a greater peril to the young people of this country than anything else which has ever come out of the bottomless pit. The "red-peril" is an angel in comparison with this outfit of necromancy and demonism.

We fully expect that Lodge, Mæterlink & Co. (the demons) will speak in Colleges, Universities. We expect to hear that the different Societies for Psychical Research in our institutions will feast them; probably churches will open their doors. Preachers already speak of their "great achievements," and some of these blind leaders of the blind, herald the "discoveries" of Lodge as "great progress."

Corrupt in doctrine and practise as the Catholic church is, we must acknowledge her stand she has taken against

this "child of the devil" spiritism, and that she is handling the situation in the right way.

Every Christian ought to stand up against this vile thing, and we only wish for the sake of the young people of this land something would be done to arrest this propaganda and to treat its advocates as the Anarchists are treated who aim at the destruction of our government.

Dear Readers! These are the perilous times. This is the evil day in which we all must "stand and withstand." God give us boldness and holy courage!



Scofield Reference Bible. This good work is not perfect, but we believe it has been, and still is the source of great blessing to Christians, especially to those thousands of believers who have never gone very deep in the study of the Word of God. The comments are very helpful and illuminating. It stands for all the fundamentals of the Faith once and for all delivered unto the Saints. It teaches clearly and fearlessly, the Inerrancy and infallibility of the Bible, the Deity of our Lord, the Sinlessness of His Life, the finished Work of the Cross and its all-sufficiency, the physical Resurrection of our Lord. His Priesthood and Advocay, and especially His Second Coming, and all Events connected with it. Furthermore, it is sound in the matters of the Holy Spirit, and the future Destiny of the Righteous, and the everlasting and conscious punishment of the wicked. It is a great testimony to the Truth of God in which every true believer rejoices.

We are not at all surprised that it has been attacked, slandered and belittled in various ways by the Destructive Critics. A certain denomination, which fairly hates the pre-millennial Coming of Christ, has antagonized this Bible work, and its preachers everywhere have warned against it. But we are surprised having received a small leaflet published by a Boston firm which seems to be the publishing house of an ultra-exclusive sect of the "Brethren" to find that they also belittle this Reference Bible, and warn against it. The leaflet advertises certain pamphlets relating to "The

Kingdom." *Oh the pity of it!* In these evil days when Satan aims to destroy the foundations why cannot all who belong to the household of faith stand united?



**Separation from
Apostasy.**

As we state elsewhere the twentieth Annual Boston Bible Conference was a season of great blessing. In many ways the work which began in Boston in 1900 has been made a blessing to the whole country. From that time dates our own enlarged testimony all over the entire United States and the formation of many monthly meetings and Bible Conference movements. The Conference received a communication from our brother, Mr. Scofield which was read and deeply impressed the audience. As we want our thousands of readers to read it also we print it herewith,

Crescent City, Florida, January 14, 1920.

THE BOSTON BIBLE CONFERENCE,

Park Street Church,
Boston, Mass.

Dear Brethren:

As one of the Speakers at the First Boston Conference—our Brother Gaebelin having been the other—it will not seem to you an intrusion if by my pen, since bodily presence is not, in the state of my health possible, I come among you.

Twenty years! The whole face of the world has changed since that first Conference! The seemingly strong Empires of that time, now lie in disjointed fragments, and the people cry aloud for bread to eat. Twenty years ago, we who then as now, regard the Advent of the Coming of the Lord for his Church, as a possible event at any time, were assured that vastly *more* time would be required for the shattering of the great world-system, and the bringing to pass of Biblical conditions, preceding the Advent. But twenty years even, were not required for the overthrow of the organized world-

system of that time. In less than four years, that cataclysm has been accomplished, reminding us that a thousand years with the Lord are as a day, and a day as a thousand years; we cannot today, in bearing the same testimony, but answer the demand for *more* time. Equally significant is the astonishing progress within that period of Apostasy, which then was almost wholly confined to three Universities, and as many Divinity Schools in England and the United States. Now the destructive criticism and the theology which goes with it, are taught from practically *all* the University Chairs of these Countries, and, alas, also from practically all the Theological Seminaries.

Worse, if possible, than that is the undeniable fact that, from influential pulpits in all the denominations, these same Christ-denying, atonement-denying, doctrines are proclaimed. It is undeniable also that, whatever may be the faith of great numbers of people in these denominations, the *official heads* are side-stepping the issue thus presented. Broadly speaking, it is entirely safe to proclaim these Apostate Doctrines from thousands of influential pulpits. This appalling situation calls for conviction, based upon plain Scriptures, which are so imperative upon conscience that, at any cost of misunderstanding or persecution, obedience shall be prompt and complete.

Let us devoutly thank God that His farseeing wisdom, anticipating this very day, has marked out a path for His obedient children. The *flesh* may draw back from it, and the *mind* may seek reasons for evading obedience, but the path is plain. It is the old path of separation from evil and untruth. In that path, the Saints and Martyrs have walked in every time of Apostasy for Nineteen Hundred years, and if, today, organizations, which refuse to purge themselves from Apostate teachers, speak bitterly of those who *cannot, will not*, fellowship "Doctrines of Devils," we answer, that every one of these organizations began in protest, and in separation for the preservation and promulgation of truth.

What then, is the plain teaching of Scripture concerning the Apostasy, that boldly denies fundamental truth? First

of all, let it be said that in grace and tenderness, Scripture distinguishes between error due to ignorance, and the open denial of truth. Such Scripture as II Timothy 2.24-26 and Acts 19.1-6, mark this distinction.

But the Scriptures do not speak tenderly and patiently of open Apostasy, for in the warnings of the obedient disciples concerning Apostate teachers, these are so described, as that they may certainly be identified.

In II Peter 2.1-19, we are given five marks of the Apostate teacher. First, "They have forsaken the right way," verse 15; Second, "They are wells without water," that is destitute of the Holy Spirit," verse 17; Third, "They speak great swelling words of vanity," verse 18; Fourth, "They promise liberty," but the end of their testimony is "bondage," verse 19; Fifth, "Unsaved professors in the Church 'run after them,' " verse 22. And the brand of God is upon them in the burning words of Judge 10-11.

The apostle John tells us their origin: I John 2.19. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." And the world-marks of the teachers are set forth in I John 4.5. "They are of the world: therefore speak they of the world, and the world heareth them."

What now, is the believer's path in this day of Apostasy? I have left myself time to quote but briefly. Turn to II John 9, 10, 11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son

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

For he that bids him God speed is partaker of his evil deeds." And if further instruction be needed, the words of II Timothy 2.20-21, may suffice for a believer who is minded in all simplicity to follow the Lord.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to

honor and some to dishonor. If a man therefore *purge himself from these*, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."

May this conference deliver a clear and ringing-testimony to this great need of separation from Apostasy.

Yours in the Grace and Love of Jesus Christ,

C. I. SCOFIELD.



Boston and other Conferences. The 20th Annual Bible Conference was held in the Park Street Church, Boston, Jan. 19-22. In spite of the very cold and inclement weather the meetings were very well attended. On the last afternoon and evening about 1,000 persons gathered in each session. The Lord was with us and ministered graciously to the needs of His people. The testimony given concerned Himself, and each speaker exalted the matchless person of our Lord. Emphasis was also laid upon the present-day condition, the increasing apostasy, and the need for the believer to separate himself from evil. The speakers were W. H. Griffith Thomas, Ford C. Ottman, G. P. Raud, A. C. Gaebelein and Donald D. Munro. Our brother, Mr. Munro, is now going forth as Bible teacher to minister the Word wherever the Lord opens doors. We heartily recommend him as a safe, a sane, and spiritual teacher, who has had many years' experience in the regular pastorate. He may be addressed in our care.

The meetings held by the Editor in Johnstown-Gloversville, New York, during the last week of January, were also much blessed. Everywhere the great Shepherd of the sheep is gathering His own and "His hungry sheep look up and are fed."

We are unable to give a definite schedule of all our different conferences in the Southland and elsewhere. We have made engagements in Kosciusko, Miss.; Baton Rouge, La.; Galveston, Texas, and other places. The Moody Institute Conference had to be abandoned on account of the Influenza

epidemic. We know our gracious Lord will continue to guide and to provide. We are His and at His disposal. But continue to pray for us, and for His Word, that it may run and be glorified in these last days.



A Personal Word. We want to thank most heartily our readers for all their kindness and patience during the past trying weeks. We also thank you for your prayers. We felt the blessedness of true intercession and answered prayer. His strength has been sufficient and He has done all things well. New editions have been printed of a number of our books. We can now furnish them in any quantity. The only one which we cannot supply at present is "Christ and Glory," the Conference Report of the Carnegie Hall Prophetic Conference.

You can help us during these months by ordering largely our books and pamphlets. Again we thank you for bearing burdens with us.



"Modern Spiritism," by Dr. A. T. Schofield, an earnest Christian physician of England, deserves a wide circulation. We have ordered a few hundred copies. Price \$1.25 postpaid.

"The League of Nations," by the Editor, is having a wide circulation, almost 10,000 copies are out. It has been welcomed by all lovers of the Word. Read last page of the magazine for our books and prices.

The Gospel of John.

Chapter III

(Continued)

"Nicodemus said unto Him. How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered: Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is

born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (Verses 4-7).

The question which Nicodemus asked of the Lord, after His emphatic statement concerning the new birth, reveals the ignorance of the natural man, though he may be, like Nicodemus, in the eyes of man, a great teacher and religious leader. He was just as ignorant as the Samaritan woman who did not know what the Lord meant by "living water." In answer to Nicodemus our Lord enlightens him as to the new birth, that it is a birth of the water and the Spirit, and repeats once more the absolute necessity of such a birth for entrance into the Kingdom of God.

We examine first the very weighty and important statement "that which is born of the flesh is flesh." It was no doubt spoken first of all in answer to the words of Nicodemus: "Can he enter the second time into his mother's womb and be born?" Even if this were possible it would not open the way into the Kingdom of God, for flesh, the fallen nature of man, cannot produce anything but flesh. This is the great truth our Lord makes known in this terse statement. Man enters into the world by the natural generation with a nature of sin, a fallen, corrupt nature. The whole race is by nature unfit to be in the presence of God. Both Jews and Gentiles are under sin and on account of sin the whole world is guilty before God. Out of an unclean thing nothing clean can be brought forth. (Job xiv:4). Well may we pause here and think of that other statement in the beginning of this Gospel, in which also the word flesh is used—"the Word was made flesh." If the Son of God was born like any other human being is born (as blasphemers in different colleges and in pulpits of evangelical denominations boldly declare), then He too falls under this statement, that He was born of the flesh and therefore flesh, and hence it would have been impossible for Him to be the Saviour of men. The holy, perfectly holy, sinless character and life of the Lord Jesus Christ cannot be explained in any other way than by His virgin birth.. We mention this argument here because the destructive critics, with their boast of scholarship (?) declare that John's Gospel has nothing to

say about the supernatural birth of Christ. But of Him it was never true "that which is born of the flesh is flesh" but He was conceived and born by the Holy Spirit of God and therefore holy, without sin, and without the possibility of sinning. Of every other human being it is sadly true-born of the flesh and therefore flesh, sinful and alienated from God.

And this nature of flesh, this corrupt nature, cannot be changed into something better, because it is not good at all and so evil that it can only bring forth evil. The root is corrupt and so must be the fruit. Of this nature the Spirit of God testifies "that they that are in the flesh cannot please God." It is enmity against God, for it is not subject to the law of God, neither indeed can be. (Romans viii:7-8). How important is this truth! Whenever it is denied it will affect the whole Gospel and will lead to the shameful denial of the Truth of God. And because human nature is absolutely corrupt, with nothing good in it, not even the imagined "divine spark" or a faint trace of good, therefore its offspring must be evil and nothing but evil, with no hope of self-improvement, and furthermore as a result an entirely new nature is needed in order to see the kingdom of God and enter therein. This new nature is the nature produced by the Spirit of God, and therefore a spiritual nature, the divine nature, which only is fit and fitted to be in the presence of Him who bestows it.

And this birth is of water and the Spirit" except a man be born of the water and the spirit." We could fill many pages with the different views which have been expressed on this sentence. Its application to baptism is the most common and held by many. But this view is totally wrong. The Lord did no more mean baptism in using the term water, than He meant the Lord's supper when in the sixth chapter He speaks of eating His flesh and drinking His blood. If He meant baptism then it would follow very logically that only those who are baptized can enter the Kingdom, and that all those who are baptized must of necessity possess eternal life. Baptism is the figure of death. Romans vi; Colossians ii and Peter iii:18 bear witness to this, as Paul writes in the sixth chapter of Romans, "Know ye not that

so many of us as were baptized unto Christ Jesus were baptized unto His death?" But our Lord here does not speak of death, not of His death and the believer's death in Him, but he speaks solely of the communication of life in the new birth.

"Christian Baptism was not instituted, nor did the facts exist which it symbolizes, till the Lord died and rose. How, then, could Nicodemus by any possibility anticipate them or understand what the Lord gives as the clearing up of his difficulty as to being born again? Yet the Lord reproached him as "the teacher in Israel" with his slowness of intelligence. That is he should have known these things, which he could not possibly know if the Lord alluded to a Christian institution as yet undivulged." (W: Kelly). Bishop Ryle of the church of England, which more or less holds the view that water means baptism gives a number of excellent reasons why this view is erroneous. We give his six reasons. (1) There is nothing in the words of the text which necessarily requires to be referred to baptism. (2) The assertion that "water" must mean baptism is an assertion utterly destitute of Scripture proof. It is a mere gratuitous assumption and must fall to the ground. (3) If water means baptism it follows as a logical consequence that baptism is absolutely necessary to salvation, and that all who have died unbaptized since these words were spoken have been lost. (4) If we accept the theory that baptism is the means of regeneration, that all baptized persons are necessarily regenerated we are irresistibly involved in the most dangerous and pernicious consequences. (5) If it means baptism it is difficult to understand why our Lord rebuked Nicodemus for his ignorance. (6) If water means baptism, it is most extraordinary that there is so little about baptism in the Epistles of the New Testament. Paul thanked God that of the Corinthians he had baptized none but Crispus and Gaius. He would surely never have said this, if all whom he baptized were at once born again. Imagine Paul saying, "I thank God I regenerated none of you."

Baptism as an ordinance cannot communicate life, nor is it essential to salvation. Water here is figurative of the

Word of God as it is also in the thirteenth chapter, in connection with the feet washing of the disciples and in Ephesians v:26. "The washing of water by *the Word*." Then there are three passages which show conclusively that on the Word of God is meant: i Corinthians iv:15, "for in Christ Jesus I have begotten you *through the Gospel*." James i:18, "Of His own will begat He us with the *Word of Truth*," and i Peter i:23. In the last named passage Peter writes: "Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth forever." This Petrine statement is sufficient to silence the view that the water baptism is an agent in the new birth. And this is so much more remarkable because Peter is the Apostle through whom ritualistic Christendom claims to have received its authority and doctrine. The Spirit of God useth the Word of God to bring about the new birth. Faith cometh by hearing and hearing cometh by the Word of God. The Word believed and accepted the Holy Spirit accomplishes by His power the new birth, and the new nature, the eternal life is received. We may well call the Word of God the mother of all those who are begotten again, while the Holy Spirit is the Father. For this reason Peter exhorts new-born babes, those just born again, to desire the sincere milk of the Word to grow thereby (i Peter ii:2). This is the only meaning of the word water, the written, the living and abiding Word of God.

This new birth by believing the Word of God and through the Holy Spirit as the agent of life and power is absolutely necessary to enter into the Kingdom of God. It is this which delivers from the power of darkness and translates us into the Kingdom of the Son of His love. And, as stated before, Israel cannot enter that coming Kingdom, the Kingdom which will come with the Coming of the King, except by the new birth. The remnant of Israel will be born again in that coming day, and a great national regeneration is in store for that nation. (Ezekiel xxxvi.) The Lord then said again, "Marvel not that I said unto thee, Ye must be born again." He bids him to stop wondering and the repeated emphasis confirms the great and fundamental importance of the new birth. No matter how this age may

progress in educational and scientific matters (it cannot progress in righteousness for it is an evil age) the demand of the Son of God can never be changed—"Ye must be born again." Dean Alford adduces from this statement an argument of the supernatural birth of our Lord. "The Lord could not say of Himself what he said to Nicodemus. He said "Ye" and not "We" must be born again. Why? Because in the full sense in which the flesh is incapacitated from entering the kingdom of God, He was not born of the flesh. . . . Therefore He includes not Himself in this necessity for the new birth.

Furthermore our Lord said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (verse 8). This applies to the mysterious and incomprehensible operations of the Spirit of God in the new birth.

(To be continued, the Lord willing)

Is the Sermon on the Mount Law?*

By C. I. Scofield.

For the first time in nearly two thousand years of study and discussion of revealed truth, the statement has recently been made that the Sermon on the Mount is *not* Law. The times are noisy with novelties of every description, and especially in the sphere of Bible truth. If this particular novelty stood alone, it might, more safely than many others, be left to break itself against the very phrasing of that great declaration.

But, to those who are aware of the drift of the more obscure currents of present-day discussion, it has become evident that the old assault of legality upon grace, which so troubled the ministry of the Apostle Paul, and against which he launched the mighty inspired argument of the Ga-

*We have received another excellent article from our brother Mr. Scofield on "Is the Kingdom of Heaven present or yet to come?" It will appear in our April number, and we are sure will be greatly enjoyed by our readers.

latian Epistle, is subtly returning. The danger lies in its very evasiveness.

Now, the Legalist of the Apostolic period, contended bluntly that Christians were under the Law of Moses. The Legalizer of today, fully aware that the whole of Galatians and of Romans explicitly affirm the exact contrary, and that the declaration of Romans 6.14, "ye are not under law, but under grace," must be evaded, since it cannot be denied, is driven to affirm that the Sermon on the Mount is not Law. Christian liberty and Christian truth alike, demand an examination of the great Sermon, in view of this denial: is the Sermon on the Mount Law?

The very wisest authority has defined Law as, *first*, "a rule of conduct prescribing what is right, and forbidding what is wrong." *Secondly*, a true definition requires that a rule, to acquire the character of Law, must "proceed from competent authority." *Thirdly*, must "be couched in the language of authority." And, *fourthly*, must "carry a sanction or penalty for violation."

These elements of Law are self-obvious, and are universally acknowledged.

Let us examine the discourse in question, having in mind these four tests:

I. Is the Sermon on the Mount "a rule of conduct?"

Surely no space need be taken to show that this first requisite of Law, is of the very substance of the Sermon, from first to last. Beginning with the Nine Beatitudes, expressing conditions of happiness, conditions which do not exist in the human heart, and which cannot be attained by any human effort, the Sermon proceeds to define righteous conduct.

II. If now, we ask the nature of the authority, which lies back of these rules of conduct, there can be no question that we are here listening to the words of the Supreme Authority in all the Universe. These are not the words of a philosopher, but of a Sovereign. Almighty God, in the person of His Son, to whom He has committed "all authority in Heaven and in Earth," (Matthew 28.18), utters this Law. Who else, indeed, could dare to add an amendment to the Ten Commandments? And this Jesus does, (Matthew 5, 21, 22, 27, 28); and that in language which

expressly affirms His purpose to amend the Ten Words from Sinai, "Ye have heard that it was said by them of old time, Thou shalt not kill," (Matthew 5, 21), and then follows the tremendous extension of the Law of Moses, which transfers the crime from the *act* to the *thought*.

III. If, now, we inquire whether the Sermon on the Mount is "couched in the *language* of authority," rather than in the language of *kindly counsel*, we are still dispensed from the necessity of making quotations. Everywhere there is the word of a King: "I say unto you;" nowhere is the phrasing that of good advice, but always of *imperative requirement*. Nowhere in the Sermon is the sword of the King more sternly invoked than in the condition upon which, under the Law of the Sermon, forgiveness may be expected. Matthew 6.14, 15, in comparison with Ephesians 4.32, will mark at once, the contrast between Law, as in the Sermon on the Mount, and grace, as the result of a complete and efficacious atonement. Under Law, there is the stern declaration, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Here is no room for evasion. Nowhere in all Scriptures is the language of authority more positive and final. But, between this utterance, which should send every man on earth to his knees, and the words of grace in Ephesians 4.32, the great redemption of the cross has been wrought; and now, the word of God is, "Forgiving one another, even as God for *Christ's sake* HATH forgiven you."

It is pitiful to see men, otherwise highly instructed, and deservedly held in reverence as teachers of the truth of God, quibble at this point.

IV. And now, applying the fourth test of Law—does the Sermon on the Mount speak of penalty for violation? Surely we have this in Matthew 5,20-22, 29, 30.

Let the reader compare these stern warnings of the awful penalty of hell fire, with the language of Christ in the **UPPER CHAMBER discourse**. He puts Himself and the disciples, for the moment, beyond the cross, speaking of the Redemption through His sacrifice, by anticipation, as if already accomplished, so that He might give a foretaste of the full position of the believer in this, the church age.

For, in this discourse, we have again the Lord speaking of commandments. (John 14.21; 15.10, 17.) But now, these are set forth as *privileges*, accompanied by great spiritual rewards. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Here is the language of encouragement, not of penalty. There is no warning of hell fire, but a glorious promise for the obedient believer. In John 15.10, the same thought recurs: "If ye keep my commandments, ye shall abide in my love." And what is the wonderful summing-up of His commandment under grace: "This is my commandment that ye love one another as I have loved you." What a contrast with a declaration of Law, having as its sanction or penalty for violation, hell fire!

Holding ever in mind the words of Paul to Timothy, (I. Tim. 1.8, 9), "But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man," it remains to state briefly, the eternal and abiding right *use* of Law; and it is not only of the Law from Mount Sinai, or the Law from the Mount of the Sermon, but of all revelation of the will of God, wherever found between the two lids of the Bible. While salvation is of grace through faith, the whole Scripture is a revelation of that which God desires and approves in human conduct; and this desire reaches, perhaps, its climax in the Sermon on the Mount. The reverent and loyal believer will rejoice to find, not only there, but in all Scripture, that which is well-pleasing to his Heavenly Father; and seek, through the power of the indwelling Holy Spirit, and the new nature, received through the new birth, that his life may conform, in all things, to the will of his Father, which is in Heaven. But this disposition is not wrought by fear of penalty, for "there is now no condemnation to them that are in Christ Jesus," (Romans 8.1); but is the outworking of the new power of love.

The Sermon on the Mount, therefore, has a great and beautiful moral application, as an instruction in righteousness; and it is helpful to see that the beatific character,

(Matthew 5.3-12), is not *attained*, but in grace *obtained*, as the Nine-fold Fruit of the Spirit; (Galatians 5.27, 23); a character inwrought in the believer by Divine power, not achieved by effort.

Quotations in the New Testament from the Old Testament

BY WILLIAM H. BATES, D. D.

The quotation in the New Testament of passages from the Old Testament is thought to present one of the most difficult problems with which Biblical scholarship has to deal. How to adjust the manifest difficulties, how to resolve the seeming discrepancies, consistently with any theory of Inspiration that shall preserve the integrity and divine authority of the sacred Scriptures is a question that some have thought to be insolvable.

New Testament writers have been accused of misquoting, of misunderstanding quotations, of accommodation, of quoting from memory and memory playing false, etc., etc. Tholuck says: "In very many, in most, cases in consequence of quoting from memory, the passage, so far as the words are concerned, is altered sometimes to such an extent that the deviation has caused the supposition that the citation belonged to some apokryphal book."

Professor Howard Osgood, a member of the Old Testament American Revision Committee, has issued a pamphlet, "Quotations of the Old Testament in the New Testament," in which is the entire embodiment of the Old Testament, so far as it has been embodied in the New, giving every quotation with the formula, "God said," "it is written," "that it might be fulfilled," etc.; every quotation without a formula; every direct reference; and every similarity of word or thought. We find quotations from Genesis 19 times, and in 9 New Testament books, from Exodus 24 times, and in 12 books; from Leviticus 12 times, and in 9 books; from Deuteronomy 26 times, and in 13 books; from the Psalms 59 times, and in 12 books; from Isaiah 50 times and in 11 books. But the list need not be extended.

The quotations in the New, of the Old, may be distributed into three classes: 1. Those agreeing verbatim with the Hebrew; 2. Those agreeing verbatim with the Septuagint, where it differs from the Hebrew; 3. Those differing from both the Hebrew and the Septuagint, of which, according to Horne, there are nineteen.

We must of course assume that the Old Testament is inspired of God, since we are told that in old time "holy men of God spake as they were moved by the Holy Ghost" (2 Peter i:21; and that "all scripture [*i.e.*, the Old Testament writings, for when St. Paul made the affirmation there was no New Testament] is given by inspiration of God" (2 Timothy iii:16). And we are also entitled to assume, in accordance with Christ's promise, John xiv:26; xvi:13; Matthew x:19, 20; Mark xiii:11; Luke xii:11, 12; xxi:14, 15, that the New Testament is inspired.

Now, the verbs in 2 Peter i:21, "spake" (active voice), and "were moved" (passive voice), show that the "holy men" were passive before they were active: indeed they were passive under the power of the Holy Ghost in order that He might move them to be active. He "moved," and they "spake" what He moved them to speak. The "inspiration," the in-breathing, was the act of God, the out-breathing the concurrent act of man. The Holy Ghost is therefore the responsible author of what they spoke. Laying aside all preconceived notions and all theories, it is to this conclusion that the simplest grammatical principles seem to conduct us. By the same token, there should obviously be charged to the Holy Ghost like authorship of the New Testament. The Holy Spirit, then, is the primal author of both the Old and New Testaments.

So plain and simple is it, when once stated, that it seems to go without saying, *viz.*, that an author has the right to quote in one place what he has said in another and if, in quoting, he finds it needful, for the accomplishment of his purpose to make any change in the quotation, he certainly has the right to make the change. Applying this obvious principle to the case in hand, we must say that while the Holy Spirit is responsible for the original writing in the Old

Testament, the same Holy Spirit is responsible for the changed quotation in the New.

The reasonableness and sufficiency of this solution may appear in the examination of some passages in which changes are made.

Let us take Ps. xi:6, "*Sacrifice and offering thou didst not desire: mine ears hast thou opened*"; and Heb. x:5, "*Sacrifice and offering thou wouldst not, but a body hast Thou prepared me.*" Ears opened, or "digged" as the margin has it, with reference to Exodus xxi:6, where the bond-slave through love for his master is not willing to leave him, and so has his ear bored through with an awl in token of perpetual sacrifice of service and obedience, is the idea of the original Hebrew. But "a body hast thou prepared me" is the differing rendering of the Septuagint, which the New Testament writer adopts and on which he builds his argument. Says Lee: "Commentators of the most opposite schools are singularly unanimous in regarding the New Testament form of exhibiting this passage as a strictly correct representation of *the sense* of the original." But the change in form is to be accounted for. The teaching here is, that personal obedience to the will of God rather than presenting animal offerings is the true sacrifice. And how could the Son of God, coming into the world, best show his obedience except through a prepared body? To show his absolute and unreserved subjection of Himself to His Father's pleasure a servant (John iv. 34; v:30; vi:38; Luke xxii:42), he took upon Himself the form of a servant, was made in the likeness of men (Phil. ii: 7), and in this prepared body he made obedient and serving sacrifice. Thus, in the New Testament quotation, the Holy Spirit gives a significant exposition of the idea veiled in the first writing. Manifestly, a divine wisdom is in the change.

Take Isaiah xxix:14, "*And the wisdom of their wise men shall perish*"; and 1 Cor. i:19, "*For it is written, I will destroy the wisdom of the wise.*" The insufficiency of human reason to lead to salvation is taught over and over again in Scripture, and here the Holy Spirit is making clear by a second and further revelation that the cause of their wisdom perishing, is God Himself. This is both pertinent and true.

Take Isaiah lxiv:4, "*God hath prepared for him that waiteth for Him*"; and 1 Cor. ii:9, "*God hath prepared for them that love Him.*" Both prophet and apostle are speaking of God's redemptive provision for mankind through the Messiah. But the Messiah for whom the saints of the old dispensation "waited" in hope, has come; and to the saints of the new dispensation He is the personal object of "love," both as they look back at his coming to earth and as they look forward to his coming again. Hope has been changed to love; and so it was needful that just this change should be made in quoting. The Holy Spirit is simply making an advance in revelation, casting new light on the way of truth and life.

Take Ps. lxviii:18, "*Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men*"; and Eph. iv:8, "*Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.*" The line of thought is this: Christ, in His humiliation and fitting for His priestly office, must of necessity have somewhat also to offer, even as every high-priest was ordained to offer gifts and sacrifices (Heb. viii: 3). He, therefore, "received gifts for men," and, in due time, ascended to dispense them, which he is constantly doing through this dispensation. Accordingly, as high-priest and head of the church, He "gives gifts unto men." As Hengstenberg well observes, the giving presupposes the receiving, and the receiving is succeeded by the giving as a consequence. In this change of the quotation, the Holy Spirit made not only a fitting, but a logical advance in revelation, carrying on, through a New Testament writer, the work which he had begun in the Old Testament.

Such is our solution of their problem that has been thought to be insolvable.

The rationale of the changes in the four cases examined, it is trusted, will be deemed valid and sufficient; and it is submitted that the assumption is therefore not unwarranted that a valid reason exists in every case of difference. If so, then the whole question of difficulty is settled. All we have to do is to go on, if we care to, and seek the rationale in the other cases.

God Our Refuge.

(Psalm xlv.)

The book of Psalms constitutes an exceedingly precious heritage for saints of all dispensations. In it the experiences of the soul while passing through a stormy world are given with a remarkable degree of fulness; and although the different writers were men under law, and, therefore, unaccustomed to the full grace, of Christianity, the most enlightened believer in the present favoured period will never fail to discover much that exactly corresponds to the exercises of his own heart to-day.

Christ has a large place in the book of Psalms, as He Himself told His disciples (Luke xxiv. 20). His birth into the world, His path of dependence and obedience, His faithful testimony, His sufferings, His death, His resurrection, His present session at God's right hand, His future manifestation as king, and His coming glorious kingdom, including not only Israel, but all the ends of the earth, are dealt with fully by the inspiring Spirit.

Israel has also a considerable place in the book, which does not surprise us when we remember that all the writers—David, Asaph, Moses, etc.—belonged to that privileged nation, And because Israel comes so largely before us in the Psalms, the Psalms necessarily contain a vast amount of prophecy as yet unfulfilled. It is of the utmost importance to grasp this fact, else much of the language used will be unintelligible to us. So many glorious statements will be found which have plainly received no accomplishment in the past, that, unless we discern the prophetic character of the book, we shall be in danger of suspecting the inspired writers of using the language of exaggeration.

Psalm xlv., while it furnishes a precious meditation for saints in all ages, most distinctly looks forward to the future. Not until the day of the appearing of the Son of Man will it receive its full accomplishment. The psalm that precedes it (xlv.) tells plainly of the coming forth of the great King to take His throne, and the psalm that follows it (xlvii.) gives us Israel's glad shout of triumph when His throne is established over all the kingdoms of the earth. Must not the intervening psalm, therefore, have a place in God's prophetic scheme also?

But we must first glance at the inspired heading—

"To the chief musician. For the sons of Korah.

A song upon Alamoth."

These headings should never be omitted in the reading of the

psalms. Unlike the summaries printed in italics in most English Bibles, the headings have been given by the Spirit of God, and should be viewed as part of the psalms to which they are attached. Frequently there is contained in them much food for the soul. "The chief musician." Who is he? Is it not Christ? When He gets all His heavenly redeemed around Himself in the Father's house above He will be the leader of their everlasting song of praise; and when He surrounds Himself with His earthly redeemed in this lower scene He will also be the leader of their song (cf. *Psa. xxii. 22; Heb. ii. 12*). He will enjoy more deeply than any the fruits of His own past toil and woe. "The sons of Korah." Who were they? These were the family of the man who led the disastrous revolt in the wilderness described in *Numbers xvi*. When he and his company were swallowed up, God in His mercy spared his sons, as we read, "Notwithstanding, the sons of Korah died not" (*Numbers xxvi. 11*). These, snatched, as it were by sovereign mercy from the very brink of destruction, were afterwards brought into God's sanctuary, and given places of honourable service there (*1 Chron. xxvi.*). How remarkably typical of our own case! We were once standing on the brink of a more dreadful destruction than they, but God has saved us in His grace, and brought us into His own presence, and given us the privilege and joy of ministering before Him. Are we not justified, therefore, in claiming a spiritual interest in every psalm dedicated to the sons of Korah? "Alamoth" means "maidens voices," and has reference to the custom of publishing victory by means of maidens in the song and dance (*Ex. xv.; Psa. lxxviii. 11*). This psalm is, therefore, one of deliverance and victory. Prophetically, it celebrates just that for Israel by-and-by; spiritually, it celebrates for us the even greater deliverance that we have experienced at the hands of our God.

Keeping for the moment to the prophetic aspect of things, *Psalm xlvi.* seems to find its fulfilment immediately after the appearing of the Son of Man, and before Israel's deliverance from her foes is completed. The Beast and his western hosts have been dealt with (*Rev. xix. 11-21*), and this they joyfully proclaim; yet the horizon is far from clear, a black cloud threatening from the north (*Ezek. xxxviii., xxxix.*); but as to it they are calm and confident, feeling assured that He who has done so much for them already will not fail to complete what He has begun. So they say:—

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be

troubled, though the mountains shake with the swelling thereof. **Selah**" (ver 1-3).

Tremendous language this! If "mountains" and "the sea" may be viewed symbolically here, as in other parts of the prophetic word (Rev. viii. 8; Jer. li. 25; Dan. vii. 2-3), general revolution and subversion of authority is referred to. The people of Israel will see much of this *before* the appearing of the Lord Jesus: here they say that if *yet more* of it is to be witnessed they will not fear, because of what God is for His people. Let everything that is stable be overthrown, their hearts will be confident. How different the experience where God is not known—"distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 25-26).

Here let us pause, and apply this to our own hearts. We are living in troublous times, when those who seek to be "men of God" have in many things a very painful path to tread. Are our hearts restful and calm simply and solely because we know *what God is* for us? Or do we suffer our hearts to be discouraged by reason of the way! Mark, He is "a very present help"—One always at hand. This cannot always be said of human helpers. In a time of distress and need, one's truest friend might chance to be in the Antipodes, and so be inaccessible when most wanted, but this could never be true of our God. Oh, to grasp the fact with a more simple faith, that we have to do with a "*living*" God, and a "*very present*" God! (Read 1 Kings xvii. 1; Heb. xiii. 5.6).

God our refuge is a sweet thought, but in 1 John iv. 16 we have what is yet sweeter, and transcendently higher. "God is love, and he that dwelleth in love dwelleth in God, and God in him." Dwelling in God! God our home! What do we know of this in our practical experience? To turn to Him in trouble is one thing, but to make Him the very home of our souls, both in sunshine and in storm is quite another. It should be as natural to our hearts to turn to God as it is for a labouring man to turn his steps to the place he calls home when the toil of the day is done. And what home is to such—a haven of rest from all the vexations and trials of the work-a-day world, a centre where his heart finds comfort and peace—just *that* should our God be to us at all times. Would that we all knew more of it.

In verses 4-7—the second section of our Psalm—restored Israel celebrates the blessedness and security which result from having God in Zion once more.

"There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacles of the Most

High. God is in the midst of her; she shall not be moved; God shall help her when the morning appeareth. The nations raged, the kingdoms were moved: He uttered His voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

Blessing necessarily flows from God's presence, hence the "river," which will have a literal as well as a spiritual fulfilment in the coming day (Ezek. xlvi. 1), Power is there also—"She shall not be moved." Israel may then say, "If God be for us who can be against us?" (Rom. viii. 31). "When the morning appeareth" (ver. 5, see margin); i.e., when the Son of Righteousness arises this will be experienced by Israel (Mal. iv. 2). Then "His voice" will be sufficient for the destruction of all their enemies, however numerous and powerful; no battle need be fought. See Rev. xix. 15-21 for their hosts; and 2 Thess. ii. 8; Isa. xi. 4 for the Antichrist.

Here again we may find an application for ourselves. While Zion is divinely forsaken the Christian assembly is the temple of the Holy Ghost (1 Cor. iii. 16). Of her it may be said, as in our Psalm: "God is in the midst of her." What a wonderful fact is here! Yet what unbelief has long prevailed in Christendom as to it! To the practical oversight of this great truth, may be traced most, if not all, of the evils that have afflicted the Church from the days of the apostles until now. But the presence of the Holy Ghost is an abiding fact, however unbelieving we may have been as to it. Where His presence is confessed in faith, blessing is experienced (see ver. 4 of our psalm), and there is power (ver. 5). In 1 Corinthians xiv. 24, 25, the apostle states what ought to be: the fact that it is little more to us to-day than an ideal should humble us unto the dust before God.

To proceed with Psalm xlvi. In the concluding section delivered Israel says—

"Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth: He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (v. 8-9).

War is not yet at an end, the sorrowful events of the present time being witness. But when the last great crisis has come and gone, with all its unparalleled horrors and bloodshed, men will delight in instruments of destruction no more. Under the beneficent reign of the great King "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn

war any more" (Isa. ii. 4). Happy time for this poor distracted scene!

God's voice is now heard—

"Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth" (v. 10).

Here we have the object and result of all the discipline through which Israel and the world have passed. God is known by the works that He has wrought, and His universal supremacy is indisputably established. Then will be fulfilled the words: "Thy kingdom come, Thy will be done on earth as it is in heaven" (Matt. vi. 10).

The psalm closes with a repetition of faith's confidence in God—

"The Lord of hosts is with us; the God of Jacob is our refuge." Selah. (v. 11).

The first clause reminds us of Elisha's words to his terror-stricken servant in Dothan, when the Syrians besieged the city in order to take him prisoner: "'Fear not, for they that be with us are more than they that be with them.' And Elisha prayed, and said, 'Lord, I pray thee, open his eyes that he may see.' And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi. 16-17). This guardian care of God is as true for us to-day as for the prophet then: He is always with and about His own, that the enemy may do them no harm.

But why does the psalmist twice say, "God of *Jacob*?" In xlvii. 9 we read, "God of *Abraham*." There is surely instruction in the difference. Think of the contrast between the two patriarchs, and the meaning is plain. Abraham was the pre-eminent man of faith and obedience, leaving himself and his affairs in the hands of God in a way that draws forth our admiration to this hour (though he was not perfect); Jacob, on the other hand, though as truly a saint of God as he, was a poor wayward schemer whom God had to pass through much painful discipline ere his heart could really find its all in Himself. After ages of Jacob-like wandering in the earth, Israel will by-and-by find comfort in the fact that Elohim is Jacob's God as well as Abraham's. Do *we* hesitate to put ourselves down alongside of Abraham, feeling that we find the reflection of our own history rather in Jacob? Well, be it so. He is the God of Jacob, and will never give up even the feeblest and most unbelieving of His people, though He may chasten them sore for their good and blessing in the end.

—W. W. FEREDAY.

Evolution—Occidental Heathenism.

1. Evolution has no explanation for the sin and misery of our world, except to make it a part of the nature of things which God himself could not avoid when he started the world evolving.

To quote the words of Le Conte: "What we call evil is not a unique phenomenon confined to man," and is not in any way connected with man's free will as an intelligent being rebelling against his Creator. On the contrary, it "must be a great fact pervading all nature, and a part of its very constitution." But man, having ascended from the lower animals through the long-drawn-out struggle for existence, still carries about with him as a relic of the cave and the jungle a large inheritance of animal selfishness and passion. Hence for any of us to sin in any of these various ways is simply to revert a little more to the primitive type, to become a little more like what God first made us. As John Fiske expresses it, "Theology has much to say about original sin. This original sin is nothing more or less than the brute inheritance which every man carries with him."

We might well pause here to show how utterly inadequate is the view that makes sin to be merely inherited animalism; but passing that, it is very evident that Evolution thus makes God the author of sin, and hence also of the misery which is sin's natural result. If we shrink at pantheism and claim to be theists, we must own that with this view God is either the helpless victim of circumstances or the deliberate author of evil. This fundamental evil, which Le Conte says pervades all nature and is a part of its very constitution, must be something which God deliberately saddled upon the universe when he started it evolving; or else he is not, as we used to think, all powerful and all wise. There is no dodging the one or the other horn of this horrible dilemma. According to theistic Evolution, sin and misery are either the result of God's deliberate purpose, or they are something which He could not help, being inherent in the very nature of the material (matter) on which He was working, matter thus

having an independent existence apart from God, with properties which are beyond His control. Certainly, according to this theory, it is not man's fault but his misfortune that he is a sinner; and if there is any being in the universe who is responsible for the present sin and misery of our world, it must be God himself.

Are we not justified in calling this a heathenish doctrine? Let us see if its remedy for sin and misery is any better.

2. But Evolution has no remedy for sin and suffering, either in the case of the individual or in that of the world. Christianity has a divine life coming into the soul from above, by which the sinner is born again and made a child of God, with power to overcome all hereditary and cultivated tendencies to evil. Evolution can only talk loftily of the power of development and culture. Christianity looks forward to the end of the present world-order, "that blessed hope," the personal coming again of her absent Lord, with the resurrection of all our loved ones and the final and complete eradication of sin and evil. Evolution can only talk vaguely of future benefits to "humanity" in the coming centuries, encouraging us with the hazy hope that probably the world at some far off time may "become a more comfortable and agreeable place for the man of the future to sin and die in." Which, of course is but to mock at all the hopes of the individual and of the race.

To quote the words of Fiske: "The process of evolution is an advance toward true salvation." This thought of the progress of the race might be cheering if we could only become incarnated again in the future when the race has evolved a little higher; but what comfort can it give one here and now who finds himself crushed and defeated in the bitter conflict with evil without and within? or what power has this Christless philosophy to transform the character and change the heart, to make the profligate pure, the proud and self-assertive humble and meek, the cruel and self-loving kind and unselfish?

Another enthusiastic exponent of these "advanced" views, thinks that it is all a mistake to be looking toward the future. He says, "What is needed more than anything else today is

to get rid of the idea that the human race needs redemption or a mediator, and to understand that we are a part of God ourselves."

As so many of the teachers of the "New Theology" are openly and avowedly pantheists, I suppose that their supreme hope is an ultimate Nirvana, like that of the Buddhists, when the being will be blown out like the light of a lamp, and reabsorbed into the great universal All.

Not long ago the editor of the *Independent* reviewed a new book which taught the old-fashioned doctrine of the sacrificial death of Christ. He criticized the book severely, saying that the author was advocating a lost cause, and affirming that there is actually a generation growing up who never heard the sacrificial explanation of the death of Christ. The learned editor of this great representative weekly even went so far as to say that many young people in the popular churches of America would actually be shocked at the suggestion that Jesus died that they might not die.

Now if such is the fact, is it at all extravagant or unjust on our part to speak of the young people just referred to as heathen?—providing, of course, that we use the term merely as a description and not as a reproach. No doubt they have been born into the lap of luxury, perhaps may have been educated at Harvard or Yale; they may be descended from the most select families of Puritan New England or Virginia; they may ride around in automobiles and private cars, and be twentieth century Chesterfields in point of manners and culture. But it is surely a fact that a generation which, as the result of early training in an atmosphere of Evolution, Higher Criticism and New Theology, is ignorant of or denies the claims to homage of the Creator of the heavens and the earth; who "never heard" the doctrine of the sacrificial death of Christ; who "would actually be shocked" at the suggestion that Jesus died in our stead in order that we might live—such a generation can only be appropriately described by the old-fashioned word "heathen," whether they live in America or China.

But, thank God, there are still many times seven thousand who have not bowed the knee to this modern apostasy. And they are only encouraged to greater faithfulness by the very

universality of the false doctrines now prevailing, for they know that it is quite full time for the great Jehovah to arise and vindicate His name as in ages past. Their faith in the Bible assures them that God must soon vindicate before the world the perfect harmony between His written Word and the book of nature, just as he vindicated the Bible in the days of the Reformers. At that time a long-intrenched apostasy had placed tradition and the authority of the church above the written Word; but the Bible was vindicated and restored to its rightful place as the supreme guide of mankind. Today this work of the Reformation has been largely undone, and a modern apostasy has relegated to a position of mere historic interest that divine Book which has shown itself so vital with blessing for all who will read and obey. But the other volume of God's revelation, the book of nature, is also now involved in the present misunderstanding; and while both books are misrepresented as to their true teachings, men largely reject the one because they say it does not agree with the other.—Selected from "*Back to the Bible.*"

A Solemn Word.

"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. xvi:22). The word "Anathema" means "Accursed" and "Maranatha"—"Our Lord Cometh." If any man love not the Lord Jesus Christ let him be accursed—"Our Lord Cometh." What a solemn word it is! How plain and simple it is! And it is not the Apostle Paul who wrote these words by himself so that there might be a reasonable doubt that he erred in penning this sentence. The sentence is the infallible, unalterable declaration of the Spirit of God. The curse of God must fall and rest forever upon all who reject the Son of God as their Saviour. The Lord Jesus Christ is the only way to God. Apart from faith in the Lord Jesus Christ there is no salvation. To love the Lord Jesus Christ means to believe on Him, and His love He manifested when He died in our stead and paid our penalty. If a sinner reject this love and refuse to believe on Christ the curse of God must

rest upon him. In view of what the Lord Jesus Christ suffered, the deep agony of the cross, forsaken of God, smitten and afflicted so that all the waves and billows of judgment and wrath rolled over Him, in view of all this, the solemn word is perfectly just. Yea God, a holy God, can do nothing else but let His curse come upon the man who refuses love and obedience to His Son Jesus Christ. When our Lord comes and is revealed from heaven with His mighty angels in flaming fire He will execute the vengeance of God on them that know not God and that have not obeyed the Gospel (2 Thess. i:7-9).

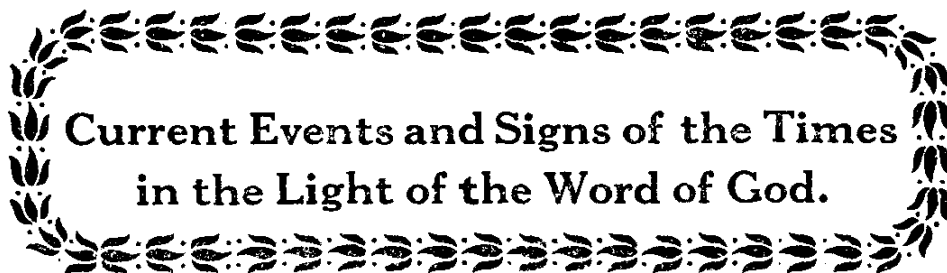
And how sweeping this solemn statement is. If *any* man love not the Lord Jesus Christ. It does not matter what the man is, where he is, what he believes, what religious creed he may behold, what process of reasoning he follows, how moral and philanthropic he may be—the criterion is “loving the Lord Jesus Christ.” If any man, though a church member, an honest, upright man, an educated man, and anything else, love not the Lord Jesus Christ let him be anathema—accursed. How could man dare to utter such a word if it were not the Word and verdict of God Himself. And it is, dear reader. It can never be altered. It is as changeless as God Himself.

Let us bring this solemn word nearer to our hearts. Do you love the Lord Jesus Christ? Have you believed on Him, that He died for you, loved you and gave Himself for you? Perhaps some one will read these lines who has not yet believed on Him and bowed in loving obedience at His feet. Some unsaved nominal church member may read these solemn words. Oh! friend, may the Spirit of God show you the Gospel, show you that Christ died for you. Believe on Him; love Him and thus escape the soon coming wrath of God. We praise God that He has been pleased to use “Our Hope” in the past in the salvation of souls. We earnestly pray now that this text and the brief exhortation may lead some soul to accept Christ as Saviour and Lord. Do not delay. The time is short.

And how little we, His people, seem to have these solemn words real before our hearts. A mass of people surround

us on all sides. Most of them are nominal Christians. They do not love the Lord Jesus Christ. They are lovers of pleasure more than lovers of God. Their lives of disobedience show that they know Him not. They are facing the divine, "Anathema." And how little compassion we have for them. How seldom our hearts know the real burden for souls. May the Spirit of God impress these solemn words upon our hearts and give us a deep yearning for those who are perishing.

A. C. GAEBELEIN.



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

The Dangers of Spiritism.—In an excellent volume on the Modern Spiritism, just published in England, A. T. Schofield, M.D., points out the awful dangers which lurk in the craze of Spiritism, which today is sweeping England and America. Dr. Schofield, whose other writings from a Christian viewpoint are well known, calls attention to the following dangers—The Moral and religious dangers; the dangers to reason; the dangers of "possession"; the dangers associated with necromancy (asking the dead) and the physical dangers. We give a few quotations.

"Mrs. Forbes, a secretary of the S. P. R. lost her son, and overwhelmed with grief, sought to get communication with him. She soon spoke to what she thought was her son daily, and then suddenly one night, had a most dreadful experience with a "man," or some powerful spirit who had forced himself (from the other world) into her presence, through the medium of automatic writing.

"Dr. Thornton's daughter, using the planchette (Oujia board) got responses from a spirit which had not given its name. She said, "If you can't write your name make a cross." Then the planchette seemed to be seized with fury, and swept away the hands from it. Miss Thornton put

it back, and she again said "Make a cross." It wrote on the paper, in letters six inches long—"No. No-No!"—Make a cross or go," she replied. Then it wrote, "Curse you—and left."

"A steady teacher in a boarding school, thirty-six years of age, a single man of temperate habits in all things, began to dabble in spirit writing, and soon was answered by a most unclean spirit writing the most obscene words and suggesting the most wicked thoughts and drawing awful pictures. It gradually destroyed his character, and he entered on a dissolute life, spending his time and money in orgies of debauchery."

"It is estimated that there are today some 10,000 persons in insane asylums in Great Britain who got there through practising occultism,"

"A lady living in Devonshire conducted all sorts of Spiritist phenomena, which nearly cost her her reason, and left her a hopeless cataleptic. A clever Spiritist leader died in an asylum in Paris the other day. He was well known to me. Innumerable other cases could be given, and a friend, whose brother was one of the best known Spiritists in America, told me that his brother did not know of a single case where the study had been pursued without distinct deterioration of the mental, moral, or spiritual faculties ensuing. Continued possession by an evil spirit always ends in chronic mental disease."

"With regard to the dangers of 'possession,' I have already given some remarkable instances of this condition, so that what I refer to is well understood, for I believe that now, in this twentieth century, there are cases in our asylums as clearly those of possession by unclean spirits as ever there were on the shores of the Sea of Galilee in our Saviour's time."

Spiritists themselves acknowledged this danger. A writer in the "Occult Review," says: "Spiritists are well aware of the awful peril of "obsession" by evil spirits. Man has some very dangerous and powerful enemies behind the veil."

The "British Quarterly Review" says: "To hearken to

the voice of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, more revolting. If it be the latter, no pursuit can be more dangerous."

Dr. Schofield is no mean authority in these matters. He is Vice-President of the Victoria Institute, and his scientific books on the matters of the unconscious mind are acknowledged as standard works. In view of this we repeat what we say in our editorial notes, men like Lodge, Mætterlink, Doyle with their propaganda for this Satanic, vile, soul-and-body destroying spawn of hell are a greater menace to the young people of this country than anything else which has ever come out of the bottomless pit. The "red-peril" is nothing in comparison with this horrible cult.

The Menace of the Ouija Board.—We are told that certain factories work day and night to turn out "Ouija boards," by which thousands of people, among them vast numbers of "church members" practise divinations, ask the supposed dead, and get information from mysterious outside forces. We are told that this board, or planchette, was known in China over 3,000 years ago, and that the heathen of that land filled with demon-possession, used it in the same way as it is used throughout Christendom today. Other pagan nations had similar devices to hold communion with demons. Perhaps if we knew the details of the vile practices of the Cannanites, against which the Lord warned his people, we would find that they also possessed an instrument of this nature. Spiritism is nothing new. It was known in Egypt and Babylon, and these demon powers had a definite part in the moral corruption of these and other ancient nations.

A New York Daily had recently an article on this increasing evil. We quote:

"Ever since the publication of a certain novel said to have been written by a woman at the dictation of the ouija board at the rate of so many thousand words an hour, we have been beset by a spreading and deepening cult of the ouija board.

“There seems to be no limit to what the ouija board, or the psychic forces lurking behind it, will do for an author, or a merchant, or a professional man or woman. Matters have come to such a pass that members of the faculty of the University of Michigan have found it necessary to issue a solemn warning to their students, both men and women, against the growing habit of consulting the ouija board on all matters of life.

“One professor, appalled at the strides that the ouija board is making among the impressionable souls, male and female, at Ann Arbor thus admonishes the delvers into the occult:

“‘If the students will devote the time to study that they now give to the ouija board, there will be fewer students placed on the “home” or on the “warned” lists at the end of the semester, after the examinations are over. To my mind the lure of the ouija is becoming a serious menace in this country.’

“And another, startled by the insidious influences of the mystical as exemplified in the ouija board, pleaded in these words with the boys and girls—intrusted to his intellectual guidance:

“‘Ouija boards are becoming more plentiful in the fraternity and society homes and in the rooms of independent students than Bible or prayer books, and more frequently consulted.

“It is becoming apparent that the organization of a National Society for the Suppression of the Ouija Board is necessary for the elimination of a national pest.”

The spiritistic propaganda which is now on throughout the English speaking world, through men of high standing in the scientific and literary world, like Lodge, Doyle and Maetterlink, is going to prove ere long the greatest curse. When Spiritism was revived almost 70 years ago in this country it was revived and propagated through the ignorant. It is different now. It has for its chief advocates, scientists and university graduates. But behind it all stands the unseen world of wicked spirits, which under the guidance of their head, the old serpent, the devil, are now pressing in

upon humanity preparing for the final conflict. Whoever practices spiritism, soothsaying, ouija board, or resorts in any shape or form to these things, opens his soul to the vilest and most degradating influences, and invites these demon forces to control their lives. Demon possessions are seen on all sides, but through these occult practices they will become ere long the universal thing. Christian parents must warn and watch their sons and daughters, for the young are especially susceptible of these horrible things. The many books which are published today, stories, and magazine articles which exploit the occult, should not be tolerated in Christian homes, nor supported by Christians in any manner. But what shall we say when so-called publishers of "Christian Literature" advertise and sell these books?

The Palestine Restoration Fund.—Zionists are now raising in this country a fund of ten million dollars which is especially to be used in the reclamation of thousands of acres of swamp lands, the building of a modern harbor, an anti-malaria campaign, irrigation, conservation of water supply and power and the construction of railroads and highways, besides other purposes. They have elected an advisory board. Among the members of the national board we see the following names: Newton D. Baker, Secretary of War; Cardinal Gibbons, head of the Catholic church; Dr. Charles W. Eliot, the Unitarian ex-president of Harvard; Bishop Burch, of the Episcopal Church; several women, etc. To say the least, it is an interesting combination. The leaders of Zionism now believe that Great Britain will become the mandatory of Palestine for the specific purpose of establishing there a Jewish national homeland which will eventually become an autonomous commonwealth. Such are their schemes. That men like Cardinal Gibbons and Eliot, who is practically an infidel, and others lend a hand shows the drift of things.

But the whole Jewish-Infidel restoration movement is dependent upon European developments. The Turkish Question is unsettled; so is the fate of Palestine. It is mere supposition that Great Britain will act as mandatory. Be-

fore the restoration schemes of the Jews, with God completely left out, can be fully ratified the great European Master-Politician, known in Prophecy as "the little Horn" (Daniel VII), has to make his appearance. How near this coming one is may be learned by these extraordinary preparations for the possession of Palestine.

The Preparation for the Coming Exodus.—London and Copenhagen will be the centres through which the mass-migration of Jews to Palestine will be directed, according to plans made public through the Zionist Organization of America.

The system which has been devised for the scientific regulation of the vast movement, which Zionist officials emphasize will not begin, however, until Great Britain has assumed the mandate over Palestine and the country made ready to receive it, covers every step from the point of departure until arrival at the national homeland.

Central immigration bureaus at Copenhagen and London, the former to register and organize immigration from eastern and central Europe and Scandinavia, the latter from Great Britain, British colonies, France, Italy, Spain, Switzerland, Holland, the Balkan Peninsula, North Africa and Asia.

District emigration bureaus in every country from which emigration will take place, local emigration bureaus in all important Jewish centres and emigration bureaus in the chief ports of departure, such as Odessa, Trieste, Salonica, and Constantinople.

A central immigration office will be established at either Jaffa or Haifa, whichever is made the chief port of arrival, with branches at all other places of entry, to act as a vast receiving station for all immigrants to regulate and assist their movements to the parts of Palestine where they are to settle, and to keep international headquarters in London informed as to the proper movement of emigration. Hospitals, quarantine stations, and buildings to accommodate immigrants are to be erected at all ports of entry.

To insure the highest possible personnel comprising the

first detachments to Palestine, every emigrant is to be subjected to a rigid physical examination, and classified as to occupation and financial means, so that each group of emigrants will contain the proper proportions of all trades, professions, and commercial interests.

Pessimism and Dark Forebodings.—The whole European situation is extremely dark and threatening. The outlook is worse than a year ago. The Soviet movement in Russia is victorious, and will before long spread over all Asia. India's fate is in the balance. Everywhere in Europe there seems to be a significant distrust and anticipation of coming disaster. The German Press and politicians view with darkest Pessimism events expected to follow the ratification of the treaty. The leading German Daily admonishes its readers to wait and watch and prepare for revenge, while the independent and Communist organs dazzle their readers with the prospect of a world revolution that will swamp all Europe, leaving nothing but ruins among which the victors and vanquished of 1920 will meet on equal terms to construct some new edifice."

The chaos is beyond description. Vast sums are needed and our own country may well hesitate to plunge deeper into this maelstrom of hopelessness. To the student of the Prophetic Word all this brings a solemn confirmation of what the Scriptures of Truth reveal concerning the end of this age. There will be ere long upon European territory a "new edifice constructed," a political structure in which victors and vanquished will be concerned. That "new structure" will be the league of nations, of which the Bible gives us a prophetic picture. When that has come to pass, then the real end with its final great tribulation will be here. How near it all seems to be. Almost in sight! What incentives these startling events are to God's true Church to watch!

The Bible.

"The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever."—1 PETER I, 24, 25.

The Bible! Indeed, not an ordinary Book! Hated and hounded as no other book has ever been, and yet indestructible; despised, and yet honored; derided, and yet highly esteemed; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it; wise and scholarly men have, in the sweat of their brow, thoroughly refuted it; and now, that higher criticism lords over it and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole; and, in the faith and power of the Word, Negroes submit to being burned alive, and Armenians and Chinese to being tortured to death. Ho, all ye scholars and critics! do but write such a book, and we will believe you!

Complete in itself—"accursed any man that shall add unto or take away"—unchanged and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men; it does not accommodate itself to progress, does not recant a single word, remains grandly simple and divinely overpowering, and in its sight all men are equal and feel their impotency.

With sublime freedom it strides through the history of mankind, dismisses entire nations with a glance, with a word, in order to tarry a long time with the deeds of a shepherd; complacently it seven times repeats a list of gifts; records seemingly unimportant genealogies; suddenly powers of the world to come flash from some word apparently casually dropped; or thunders roll in the background of the cool narration of some great crime. Now it speaks of God as playing with His creatures and delighting in the

daring chamois, the snorting horse, and the beautiful lily; now it rises like an eagle to heights that make peoples, passing hither and thither, appear like swarms of grasshoppers, yea, all nations like a drop in a bucket. This word tells of a coat of many colors that a father made for his favorite son; and is silent concerning the life and efforts of Isaiah or John, and the martyrdom of Paul. It raises deepest questions, as if they were but trifles: "Where wast thou when I laid the foundations of the earth?" It condenses into a single word a sweeping view of the world: "The things which are seen are temporal; but the things which are not seen are eternal." It reveals vast counsels of the Lord, that he will make a new heaven and a new earth, where old things shall no longer rise in the hearts of men. What book is there written by man that does not grow trite from repeated readings? But of this Book thousands of the best and most talented among men have testified, not only that they never tired of reading and studying it, but also that it constantly grew grander, richer, more unfathomable. How often some unseemingly word, that you have read a hundred times, suddenly opens up, revealing its deep, hidden meaning! If every sentence, yea, every word in the Bible that has been important or beneficial of this soul or that were underscored, would a single one be found, that had been written uselessly and without purpose, or that had borne no fruit? I think not.

The Bible, the Word of God, reveals to us this invisible God, whom mankind feels in, about, and above itself; in whom the child exultingly believes; whom the adult seeks and finds, loves, hates, worships, denies, to whom he prays and whom he curses; whom the dying aged hope to see, or concerning whom they try with quaking hearts to ease their minds, saying, There is no God! "In the beginning God created the heaven and the earth." The Bible does not deal with fools, whose heart's desire is, There is no God. It is not necessary to demonstrate God. Whoever is foolish enough to close his eyes and deny Him, may do so at his own risk; he will not harm Him, but himself. In the beginning of His Word, God steps forth out of His

eternity, grand and resplendent, the ground, principle, and cause of the universe, the Creator of creation, He, who, in incomprehensible omnipotence, creates, and there is no one who could say, Why doest thou thus? At the close of His Word, where a new eternal creation begins, heavenly creatures and powers cast their crowns at His feet, crying: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." "Alleluia: for the Lord God omnipotent reigneth!"—Prof. F. BETTEX.

Why Prayer is Not Heard.

Known and unjudged iniquity. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxxvi. 18). "The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. xv. 29). "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear" (Isa. i. 15). "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. lix. 1, 2). It is well, therefore, to ask ourselves if we have allowed that which is sinful, and failed to put it away by honest confession and turning to God.

Second, unbelief will hinder the blessing. "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" (Jas. i. 6, 7). "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). "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. xi. 6). Thank God, faith is His gift; and hence we can go to Him with the cry of the apostles, "Lord, increase our faith" (Luke xvii. 5).

Third, love of pleasure will choke the avenues of the

heart, so that no grace can reach us from the throne. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your pleasures," as it is in the margin and the Revised (Jas. iv. 3). It is characteristic of the last days, when perilous times shall come, that the great mass of professing Christians will be "lovers of pleasures more than lovers of God;" and the certain result follows, "Having a form of godliness, but denying the power thereof" (2 Tim. iii. 4, 5). It is as true now as it was eighteen hundred years ago, and it is as true of the professing Christian, as it is of the fashionable woman who makes no profession, that "she that liveth in pleasure is dead while she liveth" (1 Tim. v. 6); and in spiritual things as well as temporal, "He that loveth pleasure shall be a poor man" (Prov. xxi. 17).

Fourth, closely connected with this, pride puts up an effectual barrier in the way of God's mercies. "There they cry, but none giveth answer, because of the pride of evil men. Surely God will not hear vanity, neither will the Almighty regard it" (Job xxxv. 12, 13). "Though the Lord be high, yet hath he respects unto the lowly: but the proud he knoweth afar off" (Psa. cxxxviii. 6). He knows them, and "those that walk in pride he is able to abase" (Dan. iv. 37). Twice in the New Testament it is said, "God resisteth the proud, but giveth grace unto the humble" (Jas. iv. 6; 1 Pet. v. 5).

Fifth, indifference in our prayers instantly stops their flight heavenward. Too many of us are like the king of Israel, who was told by the dying prophet to take his arrows, and smite upon the ground. "And he smote thrice, and stayed" (2 Kings xiii. 18). No wonder the man of God was wroth with him, for his laziness showed that he cared very little for the divine help he sought. He was like the man of whom our Lord tells us, who through his own remissness could set nothing before a friend coming to him at midnight, and out of the way. Thus aroused from his negligence, he goes to One who is able to supply him; and then says Jesus, "Though he will not rise and give him because he is his friend [he has forfeited a right

to that title], yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke xi. 5-9). The sooner we come to the conclusion that there is no other road to a true revival, but through believing and importunate prayer, the better it will be.

Sixth, an unforgiving spirit will surely kill prayer. "When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mark xi. 25, 26). There is nothing more solemn and searching than this in the Bible, and nothing perhaps that more thoroughly reveals the secret of the weakness of so many Christians. It is just as true as the assurance that faith in the Lord Jesus Christ saves, and he who refuses or forgets to obey it has too much reason to fear that he has never really believed. At all events he can readily understand why his prayers are not heard.

Seventh, contempt or neglect of God's word will make prayer both worthless and offensive to the holy One who gave the word. "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9). Of Israel He says, "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in His Spirit by the former prophets: therefore came a great wrath from the Lord of hosts" (Zech. vii. 11, 12). We know that "all Scripture is given by inspiration of God" (2 Tim. iii. 16), and it is impossible for Him to accept the prayer of those who do not treat all Scripture as of divine authority.

In a day when prayer is largely without power, it becomes every lover of Christ and of souls to inquire seriously into the cause of the failure. Speaking after the manner of men, and from the human side, it demands ten times the effort it did twenty-five years ago to lead a sin-

ner to the cross, or to stir up the church to active work for the Master. Yet the work is not more difficult on the divine side than formerly. Unregenerate men were dead then, and they can be no deader now. But the chariot wheels of salvation drive heavily, notwithstanding the constant boasts of splendid progress. It is needless to say that the fault is not with God; and it would be well if even a few could come together to see whether the trouble does not lie in the direction of cold and heartless prayer.

Luther watched a little robin—
 The bird he sang his good-night song;
 Then tucked his head beneath his wing,
 Prepared to sleep the whole night long,
 The great man learned a lesson true,
 Which in his words I pass to you
 Mortal, cease from care and sorrow,
 GOD PROVIDETH FOR THE MORROW.

The darkness creeps around me; I forget
 The things I learnt; I am as weak as if
 No conquest had been mine. Once more a shroud
 Of mystery lies about me, and nought
 Is left of all on which I used to lean.
 Yet in my weakness and my helplessness
 There comes to me the memory of One
 Who waited while I wandered far astray
 On tangled pathways, which I vainly thought
 Should lead me up to God; and, as I turn
 To look on Him, He speaks: "I am the Way—
 The Truth—the Life—by Me, if any man
 Will enter in, he shall be saved." And lo!
 All that I need of wisdom or of power
 Is mine in Him; His robe of righteousness—
 Albeit I am helpless and undone—
 Thrown over me, has made me fit to stand
 With confidence before His Father's face.

Separation.*

By JAMES H. BROOKES

Letters are frequently received, asking advice as to the course to be pursued with regard to unfaithful preachers. It is difficult for one to judge what is another's duty, unless all the circumstances are known. Instead of seeking human counsel, it would be better for those who are perplexed to wait patiently on the Lord, and to consult His Holy Word. If they are looking only to Him, anxious to do that which is well pleasing in His sight, it is certain that He will make their path perfectly plain, and will be with them in that path.

It is easy enough to see that there are certain things, which ought to separate a believer from the ministry of a preacher, however strong the social ties, or the force of habit, or parental example, or worldly considerations, or denominational predilections, that may bind him to his accustomed place of worship. If the man preaches Higher Criticism, or if he denies the deity of the Lord Jesus Christ, or if he makes light of the precious blood as the one atoning sacrifice for sin, or if he sets aside of no value any other fundamental truth, then it is time to heed the voice which says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. vi. 17, 18.

It is a serious matter to compromise the truth and honor of God by giving countenance to that which vitally affects the character of the gospel. "Though we, or an angel from heaven, preach any other gospel unto you, than that which ye have received, let him be accursed. As we said before, so say I now again. If any man preach

* This faithful testimony was given over 25 years ago by our friend Dr. J. H. Brookes. What would he say today in the midst of the awful apostasy we are facing, were he still here?

any other gospel than that ye have received, let him be accursed," Gal. i. 8-9. If he is accursed who preaches any other gospel than that of the apostle, the man who upholds any other gospel by his presence and co-operation cannot hope to escape, in part at least, the same curse.

"He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds," 2 Jno. 9-11. The doctrine of Christ, embracing of course His deity, His death on the cross, His resurrection, His ascension to the right hand of the Father, is absolutely essential, and the man who does not hold this doctrine is not to be received into our houses. All friendly intercourse with him is positively forbidden, because the claims of Jesus Christ are infinitely above the demands of courtesy, and we can escape the guilt of partaking of his evil deeds only by complete separation.

As to those preachers who proclaim Higher Criticism, borrowing from their leaders, who borrowed from Voltaire and Tom Paine the arguments they hurl at the inspiration and infallibility of the Bible, they are of course infidels; "and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" 2 Cor. vi. 15. God has plainly said, "Ye shall not add unto the word which I command you, neither shall you diminish aught from it," Deut. iv. 2. By "prophecy," or divine revelation, "the man spake," or was divinely inspired, who said, "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest he reprove thee, and thou be found a liar," Prov. xxx. 5, 6.

Higher Criticism adds unto and diminishes from the Word of God at its own audacious will. It denies the Bible account of creation, it denies in the face of the testimony of our Lord Jesus Christ and of the Holy Spirit that Moses wrote the Pentateuch, it denies prophecy, it denies miracles, it denies the supernatural in the Holy

Scriptures; and he who has fellowship with it might as well have fellowship with open infidels in the Church. "To the law and to the tetsimony; if they speak not according this word, it is because there is no light in them," Isa. viii. 20, or "no morning for them;" and he who gives them support may well fear that he is journeying "to the land of darkness and the shadow of death," Job x, 21.

Family and early associations may hold back many, who are restless and dissatisfied under the preaching now, alas! so common. But there is a Word for them also. Jesus said to a man, "Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God," Lu. ix. 59-62. So He says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," Lu. xiv. 26.

These are the terms of discipleship, and they can never be changed. It is just as important now as it has ever been, that Jesus should be first; and every earthly affection must be gladly laid at His feet, if we would know the blessedness and joy of being true disciples. It is not what others would have us do, but what Christ would have us do, and it is for Christ's honor alone we must determine the question of our church relationship. We may be perfectly sure that the preaching which exalts man, and not Himself, is directly contrary to the thought of obedience to His Word.

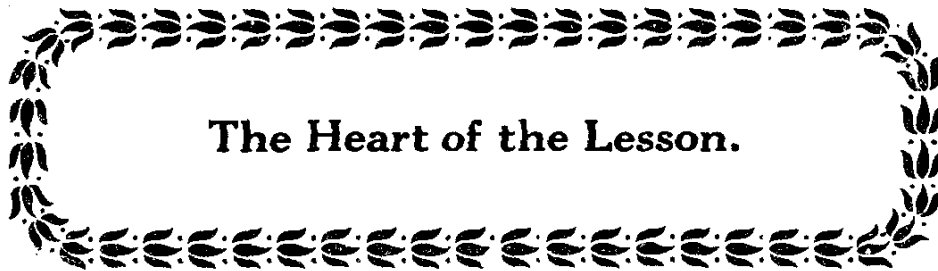
The truth is that we are living in the days with their perilous times. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood

and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work," 2 Tim. ii. 19-21. Here the great house, Christendom, is viewed as in ruins, and while the believer is in the world, he is not of it, but bound to purge himself from the vessels unto dishonor.

The age will close with a foul, worldly religious system, for "the mother of harlots" shall bear sway with her many daughters. Still God will have a people even there, for "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues," Rev. xviii. 4. When evil is open and manifest, when doctrine that assails the very foundation is preached, and allowed to be preached, then it is time for every real believer to come out as a living protest against false teaching.

It is not so easy to tell just where to go. If there is a Baptist, or Congregational, or Methodist, or Presbyterian preacher in the town, who preaches the gospel, is loyal to Christ and His Word, better go there, for what is a denominational or ecclesiastical name in comparison with the importance of upholding the truth of God? Or if there is an Assembly of Brethren, go there, rather than be identified with men, "Who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," 2 Pet. ii. 1. Or if nothing else can be done, get two or three of like mind and faith and love, and meet together for prayer and the study of the Word, remembering the promise of our Lord, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii. 20. If even this cannot be accomplished, then exclaim with the lonely prophet, "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of my heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone," Jer. xv. 16, 17. Yet not alone,

for one has said, "I will never leave thee, nor forsake thee," Heb. xiii. 5. The pathway may be narrow, yet it will be wide enough for Another, although He is invisible. "Let us go forth therefore unto Him, without the camp, bearing His reproach," Heb. xiii. 16. Remember, it is a going forth *unto Him*, and He will make good all losses endured for His sake.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
MARCH AND APRIL.

JOHN'S PICTURE OF WORSHIP IN HEAVEN.

(March 21. Rev. vii:9-17.)

Golden Text, Rev. vii:12.

Daily Readings.

Mon., Mar. 15, Rev. v:1-14. Tues., Mar. 16, Rev. vi:1-17. Wed., Mar. 17, Rev. vii:1-16. Thurs., Mar. 18, Rev. viii:1-13. Fri., Mar. 19, Rev. xx:1-15. Sat., Mar. 20, Rev. xxi:1-27. Sun., Mar. 21, Rev. xxii:1-21.

I. LESSON OUTLINE.

1. The Saved Multitude (verses 9-12). 2. Whence They Came (verses 13, 14). 3. Their Fulness of Blessing (verses 15-17).

II. THE HEART OF THE LESSON.

Remember the title of this marvellous last book of the Bible. "The Revelation of Jesus Christ," the unveiling of Christ. Remember that the last the world saw Him alive was ere the darkness enshrouded Him upon the cross, because from this earth He went back to glory. From there He sends the message of this book to us as His *servants*, revealing Himself to faith as He is now, and He is that soon coming again. Remember also that John's exodus through the open door in chapter

iv:1, etc., is prophetic of our going to be with Jesus as in 1 Thess. iv:16, 17; and that after that event the church is not on the earth at all till we come back with Him in chapter xix:11, etc. So our portion today has to do with earthly people and earthly conditions and our title is just a bit misleading. It is worship before the throne, but on the earth and after the return of the Lord.

The chapter opens with the testimony of the 144,000 saved Jewish people who are to preach the gospel of the kingdom after we, who are still in the scene testifying—the church, gone to be with Jesus in the glory. They are an earthly people having an earthly mission with an earthly message about the coming of the long promised earthly kingdom. The multitude of our lesson are the results of their testimony for the millennial earth. True, these are not all the saved people either of the Jews or of the Gentiles after the church is gone. But here are some of them, and there are many precious things about them. First, they are saved from among all nations, etc. Remember how widely the Jewish people are now scattered, and when God takes home the church, these Jewish people are prepared for their work by the Lord just where they are, and they proceed to publish the truth at once everywhere in the world. Think of 144,000 Pauls! What a testimony and what blessed results we have here!

Then their converts are seen as before the throne *after the tribulation* is over. Not necessarily the throne in the heavens, but the throne of the kingdom that is then brought in. And it is the praise and service of an earthly people that we have here. They are not enthroned as the church: they are not crowned as the church. But they have the insignia of praise and victory in their hands, and they are giving praise millennially, and of course eternally to the Lamb who has redeemed them.

John is puzzled about them seemingly: the church and Israel he sees but cannot account for them. Then the answer tells him of how they came out of the great tribulation. This fixes matters for us. An earthly Gentile people passing through the tribulation, the great one, for the millennial earth: for millennial service and blessing. An expression in verse 15 helps us to be clear about the matter. Literally it reads, "And He that sitteth on the throne shall spread His tent over them" (cf. Isa. iv:1, etc.; Psa. xlvii:1, etc.). It is that heavenly glorious city the New Jerusalem hovering over this earth millennially and protecting and blessing and enlightening the earthly people. But mark well how in that coming day of Christ's personal reign and glory we are to have praise and glad hallelujahs everywhere. O, the joy and bliss of it all! How it even now calls forth our heart praise to Him who has redeemed us and who has washed us in His blood. But far, far above the earthly place of privilege and blessing which this great multitude occupy shall be our place of privilege in the purposes of God's grace as our God and Father, and of Christ our Saviour. O, to think of the eternity just before us! And the way in is open to faith today

OUR HOPE

Review.

THE LIFE WORK OF PETER AND JOHN.

(March 28. Rev. *xxi:21-xxvi:5.*)

Golden Text, *Matt. xxviii:19, 20.*

Daily Readings.

Mon., Mar. 22, *Acts ii:14-24, 32-42, iii:1-16.* Tues., Mar. 23, *Acts iv:8-21, v:1-11.* Wed., Mar. 24, *Acts viii:4-8, 14-25, ix:32-43.* Thurs., Mar. 25, *Acts x:30-48, xii:5-17.* Fri., Mar. 26, *1 Peter ii:1-5, 11, 12, 19-25; 1 John iv:7-21.* Sat., Mar. 27, *Rev. i:4-18.* Sun., Mar. 28, *Rev. vii:9-17.*

I. LESSON OUTLINE.

1. The Power of the Gospel (Lessons 1-3). 2. The Miraculous Work of the Gospel (Lessons 4-8). 3. The Fruition of the Gospel (Lessons 9-12).

II. THE HEART OF THE LESSON.

Taking the Gospel for our theme we have first the power of the gospel as manifested in the way in which saving grace is shown to us in the first three lessons for the quarter. Thousands are saved on the day of Pentecost through the preaching of Peter in the power of the Holy Ghost. And great is the joy of heart on the part of the souls saved, as they enter into the full fellowship of souls in Christ Jesus, confessing His name. Then follows the physical healing and spiritual salvation of the lame man in and through the power of this same precious gospel of Christ Jesus. And the reaching of many on that day in the temple. This occasions the arrest of Peter and John by the Sanhedrim, and yet only opens the way for a clear cut testimony to the saving power of Christ before the very Sanhedrim which perchance had condemned the Lord to death. With what boldness of faith and persistence of love and grace did the whilom recreant Peter tell of the saving grace and power of the Lord Jesus Christ. And how boldly did he declare that His name was the only name for salvation.

Following upon this we have the miraculous work of the Gospel specially set forth in the next five lessons. Concerning these we may only give a hint here and there. First is the miracle of judgment in the death of the two who lied to the Holy Ghost about their gifts. What a solemn warning concerning the wages of sin even today. All such lying is withering to the soul now, although physical death does not intervene. Then we have the miracles attendant upon the coming of Peter and John to Samaria, where Philip had been preaching the gospel up to that time. And when the coming of the Spirit excites the cupidity of Simon. Next comes the miracles of *Acts ix:* three in all, although but two are in our lesson. Miracles of grace as showing God's future purpose of blessing concerning His people Israel, who are beloved for the Father's sake even today. And who are destined

to blossom and bud and fill the face of the world with fruit. A sure miracle of God's grace then. And then the opening of the door of grace to the Gentiles by Peter, attended by the heavenly vision and the miracle of grace that sent the Jew freed of his prejudices to tell the glad tidings to the Gentile. And with the attendant miracle of the outpouring of the Spirit upon them. And, last of all, the miracle of the deliverance of Peter out of the prison and from all the expectation of the Jews, in answer to the earnest prayer of the little company of the saints. Yet who, spite of faith, were loth to believe in the full answer that had come to their prayers in Peter's full liberation from jail.

Our quarter's lessons close with four which speak more or less clearly of the fruition of this grace of God in the gospel. First, there is christian living as in lesson 9. Showing us the high and holy privilege and responsibility of the believer in Christ Jesus, of walking and living as Christ Himself lived; in that Christ now indwells every believer himself. Then there is the Christian love as seen in lesson 10. A love that is not ours by the first natural birth into the world. But that is only ours through grace in regeneration. When Christ is formed in us; when we are made partakers of the divine nature: and God's love is poured out into our hearts by the Spirit of God. And then we love with the love of God Himself. And then we have the thought of how this life and walk with Christ entails more or less of suffering and persecution at the hands of the world, which hates Christ and hates His people. True, we may not be banished from home, or be made to suffer in our bodies even unto death on account of our testimony; but yet all who believe will suffer persecution in one way or another. And our last lesson of the quarter speaks of the blessed fruition in the coming day when the redeemed shall be gathered into His presence to suffer no more: but to be forever with Him. And when we shall praise Him and serve Him in all things wherever He may send us. And when He shall fully bless us one and all.

EASTER LESSON.

(April 4. Luke xxiv:13-31.)

Golden Text, Luke xxiv:26.

Daily Readings.

Mon., Mar. 29, Luke xxiii:1-12. Tues., Mar. 30, Luke xxiii:13-26, Wed., Mar. 31, Luke xxiii:27-38. Thurs., April 1, Luke xxxii:39-56. Fri., April 2, Luke xxiv:1-12. Sat., April 3, Luke xxiv:13-35. Sun., April 4, Luke xxiv:36-53.

I. LESSON OUTLINE.

1. A Stranger on the Road (verses 13-16). 2. A Sad Tale (verses 17-24). 3. A Soul Stirring Message (verses 25-31).

II. THE HEART OF THE LESSON.

Our golden text is surely central here. It is the precious word of

Christ Himself in resurrection life and brings with it a word of help and cheer and blessing and hope to the heart. Can you picture the two men on the way from Jerusalem to Emmaus? Can you put yourself in their place, as they commune concerning the things near and dear to their hearts? Would Christ have come near had their converse been about anything else? Would He draw nigh to any two or more professed Christians today as they journey discoursing the political situation, or the latest fashion, or the next thing in pleasure, etc.? May we not think anew of the precious promise "where two or three are gathered together in My name: there am I in the midst of them." And couple with it the blessed Old Testament word, "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. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him (Mal. iii:16, 17). True, He comes at times unseen and unnoted by our dulled spiritual senses; too often dulled by sorrow, as these were on the way to Emmaus.

But what deep interest and tender grace toward troubled souls. And how, in His own blessed way, He undertakes to have the whole matter settled to their joy. But first they are led to tell out all their sorrow and burden. That is necessary, even now also. And the very telling of it to a sympathizing heart and ear is ever helpful: it surely eases the heart. But what a spiritual shock they are treated to by the seeming stranger, "O, fools and slow of heart, to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory"? (verses 25, 26). How it opens the mind and heart to receive the truth from the word which they needed. And who so skilled to lead them into all truth as He who walked with them that day in the way? No wonder that their hearts burned within them by the way as the Scriptures were thus opened to them. But pray do not forget that the One who walks with us in the way today is the One who is empowered to guide us into all truth as He takes of the things of Christ and shows them unto us, in their living power and force. May we not forget that the experience of the Emmaus road may be ours today whenever we list.

But the journey is coming to a close all too quickly for those whose hearts are thus stirred. The stranger seems to be going beyond Emmaus: but would he not come in and sup with them? They would fain hear more of such blessed teaching, and so they press him, and they enter together to have a more blessed time than ever over the Word. But who is this that is blessing and breaking the bread? O, wondrous vision! Their Risen Lord Himself. With what eagerness they start towards Him! But He is gone from their sight. No more supper for them. And upon flying feet they hasten back to the city with the glad tidings of the Risen One, to find that the Apostles and

those with them are eagerly speaking together about how the Lord has appeared to Peter. And how gladly they confirm the truth by telling of what occurred to them. And just as they were talking, the Lord Himself is there. O, blessed, blessed privilege! But it is ours now as believers in Christ. Not to really see Him as with these natural eyes, but to have faith's vision of Him that so fully satisfies the heart. And then as we go out to tell the story to others, we find that we are vouchsafed still further and deeper fellowship with Him; and richer blessing in our own souls through grace. And remember the coming sight of His face that is so soon to be ours in the day so long looked for when He comes to receive us unto Himself in the glory.

DEBORAH AND BARAK DELIVER ISRAEL.

(April 11. Judges iv:4-16.)

Golden Text, Psalm xlvi:1.

Daily Readings.

Mon., April 5, Judges i:1-21. Tues., April 6, Judges i:22-36. Wed. April 7, Judges ii:1-13. Thurs., April 8, Judges ii:14-21. Fri., April 9, Judges iii:1-31. Sat., April 10, Judges iv:1-24. Sun., April 11, Psa. xlvi:1-11.

I. LESSON OUTLINE.

1. A Call to Service (verses 4-7). 2. A Necessary Condition (verses 8-9). 3. A Great Victory (verses 10-16).

II. THE HEART OF THE LESSON.

Our lessons now for some time are to be in the Old Testament. And it would be well to remember some things in our study. Primarily, that we here have what the Lord speaks of in 1 Cor. x:11, "Now all these things happened unto them for ensamples (margin types); and they are written for our admonition, upon whom the ends of the world (literally age) are come." They are God's pictures of New Testament grace and truth. And so we would rather be occupied with the prophetic and spiritual aspect of our lessons than with their mere historical truth. Taking our golden text as the heart of this lesson we shall have to change the title: for it is not Deborah and Barak delivering Israel, but God using them to do so. And one truth that our lesson shows us is how God would not permit either of these people to put away the worst enemy lest they should boast of what they had done. Do not forget that God's people Israel were in these sore straits through their own fault. A careful reading of the earlier chapters of the book of Judges makes this clear. And yet the Lord feels for His people when they are in distress and under pressure because of their sad departure. And He ever hears their cry and sends them help. This is true even today; and even when our sufferings and trouble are due, as so frequently, to our own wrongdoing. God's ear is ever open to our

cry; and His hand is ever ready to provide for us the needed help and strength and blessing.

The oppressor of our lesson was very strong and powerful, and everything seemed to be in his hands: and Israel was so weak and helpless and without any resources. They are just in the place where God can come in with grace and mercy to the full help and blessing and deliverance of them. It is when we have reached what people call "wit's end corner," that God is free to act and to manifest His love and power and grace on our behalf. So Israel found it in that day: so we find it now. But mark the condition upon which he was willing to go out to the war (verses 8, 9). In the present day it would mean for us that we were willing to go only as Christ Himself should go with us in the fullness of power and grace and blessing. On the fulfilment of that condition alone could we possibly accomplish anything at all. Remember His word of promise, "Lo, I am with you always, even unto the end of the world (age)" (Matt. xxviii:20).

Sometimes people object to what they call the cruelty of the wars of the Jews against their enemies: and specially do they find fault with God for ordering the extinction of the nations. They forget what God had to say concerning the sin and iniquity of these nations in Canaan. God had not interfered with them till their iniquity had come to the full measure of its intense evil (Deut. vii, xviii:9-14). But now the land was wholly vomiting out its inhabitants because of their wickedness. It was God's judgment on them for their sins and dreadful evils. And He was using His people to execute His judgment upon them. If you read in the books of Exodus, Leviticus, and Deuteronomy you will find how many things God tells Israel not to do because the people of Canaan were doing them, and had actually become worse than animals in many things. What a complete victory is given by the Lord to Deborah and Barak. And how fully Israel is delivered that day. And how blessedly God makes known His Name, "the God of Jacob," as in our golden text. This is a precious truth for us too. Only now the Lord is known by us as "The God of all grace." As our God and Father in Christ Jesus. And He still blesses and delivers His people.

The Scriptures are a gigantic structure, so simple that the poorest in intellect is gladdened by its sight, and so wonderfully executed that the greatest human mind can not cease admiring it. And all this is presented so unaffectedly, so naturally, and with such freedom, that at first one does not notice its immense grandeur, and yet with a destructive, unmerciful logic and inflexible consistency not equaled in any book ever written by man. Like a rock it stands, and will stand as long as the earth lasts.

OUR HOPE

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Editorials.

“And they that passed by reviled Him, **Let Him** wagging their heads and saying, **Thou Come Down** that destroyest the temple and buildest it in three days; save thyself. If Thou be the Son of God come down from the cross.” Likewise also, the chief priests with the elders, mocking Him, with the scribes and elders, said, “He saved others, Himself He cannot save. He is the King of Israel; let Him come down from the cross, and we will believe on Him.” (Matthew xxvii:39-42.)

Read it once more! Read it slowly and softly! Can there be anything more affecting than this scene of long ago! As the Blessed One walked among men He knew that such would come to pass. Yea, even before He had ever become incarnate, His own Spirit had prewritten all this in His Word. “But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head saying, He trusted in the Lord, that He would deliver Him. Let Him deliver Him, seeing He delighted in Him.” (Psalm xxii:6-8.) “They that sit in the gate speak against Me; and I was the song of the drunkards.” (Psalm lxxix:12.) “For the mouth of the wicked and the mouth of the deceitful are open against Me; they have spoken against Me with a lying tongue. They compassed Me about also with words of hatred, and fought against Me without a cause.” (Psalm cix:2-3.)

Oh, what a scene! And He who is omnipotent, the Lord of Glory, in unfathomable, infinite patience, bore it all. “When He was reviled, He reviled not again; when He

suffered, He threatened not; but committed Himself to Him who judgeth righteously; Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed." (I Peter ii:23-24.)

What a taunt it was "Thou that destroyest the temple and buildest it in three days—save thyself!" And again "He saved others, Himself He could not save." He could have done this, but He would not, for He came to die the sinner's death. And the two mockeries, "If Thou be the Son of God come down from the Cross"—"He is the King of Israel—let Him come down from the cross." They knew His claim as Son of God; they knew that the Son of David is the King of Israel. They demanded proof of both by His coming down from the cross. And if He had left that cross they would not have believed on Him. He remained there to finish the work, which had to be finished and which He alone could do.

Another day is approaching when He who endured the cross and despised the shame will come down, not from the cross but from the throne, which He fills now in glory. Once He left the bosom of the Father to come down to clothe Himself in a Human body. The next time He comes down, He comes with the body He took on in incarnation, the body which He gave on the cross, the body which laid in the grave and which arose. Of this He spoke even in the hour of His passion, for He said before the Highpriest, the elders and all the council, "Nevertheless I say unto you, Afterward shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

What a coming down from heaven's glory that will be! No longer will He then be the object of mockery and rejection, but He appears in great power and glory. No crown of thorns then, but many crowns encircle His blessed brow. He comes down in royal majesty, with His royal title written on His thigh, "King of kings, and Lord of lords." He comes down to judge the earth in righteousness and to execute the holy decrees of God's judgments. He comes down to claim and to possess His blood bought inheritance,

the nations and the uttermost parts of the earth. He comes to receive His throne, to occupy that throne as the King-Priest, to enthrone with Himself His own, His glorified church.

And do we not hear today still in apostate Christendom the words of mockery in connection with His second, glorious Coming, "Let Him come down"! Scoffers are all about us who do exactly what the Holy Spirit predicted, saying, "Where is the promise of His Coming?" (2 Peter iii:4.) There is more than scoffing, even positive denial that this same Jesus will ever come down and manifest Himself the second time. Much literature is put out in our days which attempts to explain away what Scripture so fully teaches, that He who was crucified in weakness, is to appear in glory; that He who was the Lamb of God on Calvary, who opened not His mouth to answer all the cruel mockeries, will arise as the Lion of the tribe of Judah. The greatest enemy of Christ is unbelieving Christendom with its scribes, its priests and councils, as those were His enemies who passed by the cross and sneered at Him, "Let Him come down."

But He will come down to earth again; He will come down and fulfill all what is written about that great coming event in human history. And when He comes down and appears once more, when every eye sees Him, His Deity and Kingship will be fully vindicated. At these two facts the enemies at the cross sneered, "If He is the Son of God . . . He is the King of Israel." Both His Deity and His Kingly Glory are today also denied. But when He comes down, through the vaults of heaven this denial will forever end. It will demonstrate both, His Deity and His Kingship, as the Son of Man, the head of the new creation.

And there is prophetically written a prayer about that coming down of the King of Israel, the Son of God. It is a prayer which has not yet been prayed. The Saints of God composing the church, if they divide the Word of Truth rightly, do not pray for Him to come down, but our prayer is, "Even so Come Lord Jesus," and the answer to this

prayer will be when He calls us to meet Him in the air, to follow Him into the **Father's house**. (I Thessal. iv:17-18.) But listen to another prayer, "Oh, that Thou wouldest rend the heavens that Thou wouldest come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire that causeth the water to boil, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!" (Isaiah lxiv:1-3.) This prayer will yet be prayed by believing Jews in the coming day of tribulation. And He will answer that prayer and come down. Then He will make known His Name to His adversaries and make the nations tremble at His presence.

May we, beloved reader, in the days when He is still reproached, bear His reproach with Him and remember that "even hereunto were we called, because Christ also suffered for us, leaving us an example, that ye should follow His steps." (I Peter ii:21.)



**The Keeping
Power**

It is the Lord, who is the keeper and preserver of His people. Unspeakable comfort it is that the power to keep is in His own omnipotent hands. "My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel shall not slumber nor sleep. The Lord is thy keeper." (Psalm cxxi.) All His people can say so in faith, trusting Him who changeth not, who is the same God of Jacob, who spoke to fugitive Jacob. Behold I am with thee, and will keep thee." He kept His people Israel in the wilderness even "as the apple of His eye." And well did inspired Hannah sing, "He will keep the feet of His Saints." (I Samuel ii:9.)

How beautifully Peter speaks of the inheritance of God's people, as incorruptible, and undefiled, that fadeth not away. It is an inheritance reserved, or kept, in heaven for us. It can never be diminished or taken away. And those

whose inheritance it is are kept also for that inheritance by the power of **God through faith**. (I Pet. i:4-5.) Because those who are born again have faith and trust in the Lord, therefore the power of God keeps them.

It is through His Word He keeps us, the Word of Life and Power, that enduring, incorruptible Word. How wonderfully Proverbs puts this fact before us. "When thou goest, it shall lead thee; when thou sleepest it shall keep thee" (Prov. vi:22). This Word keeps from sinning when it is hid in the heart. Where withall shall a young man cleanse his way? by taking heed according to thy Word" . . . "Thy Word have I hid in my heart, that I might not sin against thee" (Psalm cxix:9, 11). "By the Word of Thy lips have I kept me from the paths of the destroyer" (Psalm xvii:4). The Word believed and trusted, keeps through its power the child of God in the Love of God and in perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in thee" (Isaiah xxvi:3). The Epistle of Jude which unfolds the darkest days of apostasy, begins with the assuring statement, that those who are sanctified by God the Father, the beloved of God, called Saints, are preserved in Jesus Christ. The Revised Version translates more faithfully, "To them that are called, beloved in God the Father, and kept for Jesus Christ." It is a comforting thought in the midst of all the darkness, the manifestation of demon powers, the pitfalls and snares, the perilous times which are now upon us, that His own, the precious members of His body will be "kept" not only by the Lord Jesus, but "kept for Jesus Christ." And the same Epistle closes with the doxology, "Now unto Him who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever."

And so let us trust Him; let us walk in His fellowship; use constantly His Word; obey it, submit to it and we shall be kept in every way till we reach the blessed home in glory.

“Ye are Christ’s” (I Corinth. iii:23).

Ye Are Christ’s Stop a moment and think who He is whose you are, child of God! The Lord of Glory, the One who is at the right hand of God, who has all power in heaven and on earth, who is the omnipotent, omniscient Lord; the Wonderful, the Counsellor, the mighty God, the Everlasting Father, the Prince of Peace; He before whom Seraphim veil their faces and cry their threefold holy; He who is very God and became man, who died for our sins—His we are if we have believed on Him. He has made us His. He has bought us with a price, the great redemption price, His own precious blood. And as we accepted Him we became His and He became ours. We have entered into a relationship with Him which is eternal. Nothing can separate us from the Love of God which is in Christ Jesus our Lord. “I am His and He is Mine” ought to be the daily song of our hearts.

These three words “Ye are Christ’s” if constantly realized in faith will become words of power, words of comfort, words of peace and joy in our lives. We are sure the Spirit of God will bring this blessing to some of our readers. If we are tempted, sin threatens to ensnare us, remember “Ye are Christ’s.” When the enemy comes with his power, when the powers of darkness rise up the simple fact “Ye are Christ’s” will keep us calm and trusting. When sorrow and suffering are our lot, when earthly joys pass from us, when friends forsake, when we are lonely, remember and say it again, “I am Christ’s,” and tears will be wiped away, broken hearts healed, and the lonely soul filled afresh with His heavenly companionship. When danger threatens, evil is on all sides, just say it once more, “I am Christ’s”—I will fear no evil for Thou art with me. The charms of this present age will charm no more, if with wings of faith we rise every day to a new realization, that we belong to our most wonderful, our most glorious Lord. Oh, test it! Try it out! Whatever it may be the precious fact “Ye are Christ’s,” the personal realization “I am Christ’s” will meet every need and supply the strength through the Spirit’s power to live for Him.

What will it mean for all eternity—"Ye are Christ's?" No saint can answer it. Forever with the Lord; forever His; forever like Him; forever sharers of all His Glory. Hallelujah.



"O blessed eternity! Sit down and once a Eternity! day bethink thyself of this *eternity*, among all thy arithmetical figures study the value of this infinite cypher, which though it stand for nothing in the vulgar account, doth yet contain all our millions. Lay by thy perplexed and contradicting chronological tables, and fix thine eye on this eternity; and the lines which, remote, thou couldst not follow thou shall see all together here concentered. Study less these tedious volumes of history, which contain but the silent narration of dreams, and are but the pictures of the actions of shadows; and instead of all, study frequently, study thoroughly just this one word—*eternity*, and when thou hast learned thoroughly that one word thou wilt never look at books again. What! Live and never die. Rejoice, and ever rejoice! Oh, what sweet words are these, never and ever! O happy souls in hell, should you but escape after millions of ages, if the Origenist doctrine were but true. O miserable saints in heaven, should you be dispossessed after the age of millions of years! But oh, this word *everlasting* contains the accomplished perfection of their torment and our glory. Oh, that the wicked sinner would but soundly study this word *everlasting!* Me thinks it should startle him out of his deepest sleep. Oh, that the gracious souls would believingly study this word *everlasting!* Me thinks it should revive him in his deepest agony. And shall I Lord thus live forever? Then will I also love forever. Must my joys be immortal, and shall not my thanks be immortal? Surely if I shall never lose my glory, I will also never cease Thy praises. Thou doest both perfect and perpetuate me and my glory, and so I shall be Thine and not mine own. So shall my glory be Thy glory; and as all did take their spring from Thee, so shall all devolve into Thee again; and

as Thy glory was thine ultimate end in my glory, so shall it also be mine end, when Thou hast crowned me with thy glory which has no end."

These are the burning words of the saintly Richard Baxter, written in 1652. Alas! How that word "eternity" is forgotten. It is a good advice to "sit down once a day and bethink thyself of this eternity." It will surely be a blessing. In these momentous days in which we are living, with its haste and worry, the simple thought of "eternity" will deliver us from being ensnared by the ambitions of this dying age and soothe us in the midst of all our trials and perplexities. This is our calling—"not to look at things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things that are not seen are eternal." And how soon these eternal things may burst upon us!



The great work a Christian is called
The Great Work to do is to give the Gospel to others.

The blessed Gospel we enjoy has made us a debtor, we owe it to everybody else. What a joy it is to have been used under God to lead a never-dying soul to Christ! To know we have been instrumental in deciding the eternal destiny of a fellow being is a blessed thing. But what joy will it be when in eternal fellowship we shall meet those in glory who led us to Him, and those whom we have helped to know the Saviour. If we would think but more of that one word "*eternity*" how much more we would reach out for those who are on the road to eternal night and eternal woe. It is an evidence of a very low spirituality if we are not concerned in the salvation of others, and yearn over those who know Him not. No matter what knowledge we may have acquired, how deeply we search the Scriptures, if there is little interest in the winning of others, something is wrong.

We are often asked how to be a soul-winner. Books have been written on it, giving instructions how to do it. But it is very simple. It is not something which we can

do ourselves; the Lord, He who came to seek and to save that which is lost, must do it through us. We must put ourselves into His hands for this great work. In the opening chapter of the Gospel of Mark the Lord said to Simon and Andrew, "Come ye after Me, and I will make you to become fishers of men." He did not say, "try to be fishers of men"—"learn certain methods, used different schemes," but "I will make you."

This must be realized first of all, that He must do it through us, that it is He who gives the power to do it. We cannot do it of ourselves, but we must look to Him. Furthermore, realizing that He calls us into this work, that this is the work He expects us to do, we must put ourselves at His disposal, follow His leadings and trust in His guidance. Then whatever we do, the words we speak, the tracts we give out, the means we supply, all must be done with prayer and to the glory of His own Name. No self-seeking, seeking of glory, ambitiousness of any kind must be allowed, for it hinders the Spirit of God. How grieving it must be to the Holy Spirit when this great work is done for selfish reasons!

Sometimes believers are asked how many souls they have won. We know excellent Christians, who live saintly lives and are grieved because they could not point to many whom they had led to the Lord. Such feelings are not right. No one knows just how the Lord uses His people in the salvation of others. Many an unknown Saint, whose name was little known, whose voice was never heard in public, was used in the salvation of others by his quiet and devoted life. Nor do we know how the Lord blessed the Gospel message, which our support made possible, in the salvation of the lost. Eternity will bring the most startling revelations in this matter.

Yet the Gospel is and must be the concern of every true believer. In season and out of season, at all times we must preach the Word, pass on the Word to others, give for the dissemination of the Word. In our prayers we must pray for the Gospel, for the unsaved. Every Christian ought to have a prayer list of names of those who

know Him not, and put these names in intercession before the throne of grace.

Let us remember the time is short. The day is fast approaching. The night is coming when no man can work. And be sure your labor in His Name will not be in vain. There will be an abundant harvest.



Attacking Moses Nothing is so common today as the attacks upon the opening chapters of the Word of God. A hundred years ago French and German infidels, most of whom, if not all, vile, licentious men, led in these attacks. Today the "Reverend D. D's" of evangelical denominations continue their pernicious work. This is proven by the many newspaper clippings which our good readers send from time to time to our office, giving extracts from sermons of different men, who evidently think they can make a reputation by denying the revelation of God how the universe came into existence; but they rather show their ignorance. Instead of believing the Bible they speak of "Science," of which most of these men are woefully ignorant. Thus one mentioned the "spontaneous generation hypothesis." The infidel Haeckel said years ago, "If you do not accept the hypothesis of spontaneous generation, you must take refuge in the miracle of a supernatural creation." Now this spontaneous generation hypothesis—has been completely exploded and no true Scientist believes in it. So the other alternative ought to be believed "supernatural creation." The same is true of the Darwinian foolishness. No one except third class Scientists still hold on to it. A Scientist as great as any, Prof. Virchow, said, "I can make nothing of the idea that man evolves from an animal; for, as a matter of fact the links do not exist which would exist if they had ever lived. The immediate ancestor of man, the missing link, is non-existent." Still there are a few fools left who look for that non-existent missing link.

Wonderful it is to see how the Creation-account in Genesis is increasingly acknowledged to be correct in every

way. We could quote high authorities to that effect. There is no contradiction between the Creation account and Science. There have been apparent contradictions, but Science had to bow before the Bible and acknowledge that its Creation account is true. The last word will always belong to the Bible. Science, which is knowledge gained by searching and experience, can never contradict the revelation of God. Said a great geologist, who was not a believer, "Moses was a great geologist, wherever he may have obtained his knowledge." Still another Scientist declares, "Moses has left us a cosmogeny the exactitude of which is more wonderfully confirmed every day." But where did Moses get it from? Certainly not in Egypt, nor from other sources. Nor are the opening chapters of Genesis modelled after the Assyrian Genesis and Babylonian creation accounts. All these are the faint and perverted echoes of the truth, once possessed by the race in a primeval revelation. But where did Moses get all this exact knowledge from, which the latest, most painstaking research confirms as without a flaw? There is but one answer possible. The Creator made it known to him by direct revelation.

All these attacks upon the foundation chapter of the Bible emanate from the same source, whether the attacks are made by Paine, Voltaire or Ingersol, or in Theological Seminaries, by men who claim to be "Christians." That source is the spirit of negation, Satan.



And No The same would-be scholars and scientists,
Miracles posing as religious teachers and educators,
 tell us that the miracles of the Bible are im-
 possible. They deny the miracles point-blank,
 and yet they believe something which is more unbelievable
 than anything which is recorded in the Word of God. Man simply cannot get away from miracles. He may deny the miracles of 1900 years ago, though attested by witnesses and beyond controversy, but even the materialist and the infidel evolutionist, professor or preacher though

he be, believes in miracles. And the miracles they believe in are those which supposedly happened millions of years ago with no one to witness to their genuineness. This fact has been admirably pointed out by the late Professor Bettex.

“That he may not have to believe in a creation he believes in an unproved spontaneous generation or imports at great expense life-germs from other worlds. That Christ raised the dead, made an organism, which had lived, live again, he does not believe; but he does believe that organisms were generated by dead matter. That God for a special purpose endowed an ass with speech, that it spoke certain words, is too absurd to believe but that an ape, without knowing why, gradually began to talk, and that all the asses in the world will some day speak, is, or ought to be, seriously believed by those who hold the doctrine of evolution. That God, the Creator of fire and of men, should have made three men fireproof for a few minutes, seems to them a ridiculous legend; but they believe that organic germs existed for millions of years in the glowing cosmic gas or molten granite. Nay, even a Scientist like Tyndall believes that all life-germs, the inventive faculty, reason and will, in all their manifestations were once latent in “a fiery cloud.” If that is not a miracle—what is it?”

Neither does the creation of a primordial cell, which these preachers with a show of learning mention, exclude the possibility of a miracle at any time. If God once created such a cell, He can create another today or tomorrow; or are we to suppose that since then He has forgotten how? If He could create one, he can create a hundred, a thousand, a million; then He can instantly (or is a certain time necessary?) create all those necessary to the reviving of a dead man, and to the future resurrection of the body—here is the miracle again! Let us deny God altogether, and say—“the primordial cell created itself. But alack! Here we have something as much like a miracle as one pea is like another.”

There is evidently something the matter with these “religious teachers and preachers” who deny the miracles of the Bible and who sneer at the Creation account made

known to Moses by the Holy Spirit. What is it? It is not the question of "brain-matter" but it is the question of "heart-matter." They are natural men, and in all these matters concerning God, Creation, the origin and destiny of the race, just as much in the dark as the Hottentots and Bushmen of Africa and Australia. Their cosmogenies are every bit as ridiculous as the cosmogeny of Hindus, Chinese and other pagan nations. Only they are in a worse condition, for the light shines now and they deliberately turned away from that light. Of them it is true, sadly true, of what is written in Romans, "They were made vain in their reasonings, and their unintelligent heart was darkened, professing to be wise they became fools" (I:21 Young's transl.).

But we feel sorry for their dupes, especially the young, whose hearts they poison with their infidelity.



In the February issue of "The Record
Recommending of Christian Work," the organ of the
Poison East Northfield movement, founded by
 Dwight L. Moody, the great Evangelist,
 is an article on "Books helpful to Bible Study." The
 author of this article has studiously avoided recommending
 orthodox, Scripturally sound works on Bible exposition.
 But he puts together a list of works of Critics which could
 hardly be improved upon. They are the works of Has-
 tings, George A. Smith, Charles Foster Kent, the Bible
 mutilator of "Shorter Bible fame;" Shailer Mathews of
 Chicago, S. R. Driver, A. Deismann, a German Critic; H.
 A. Kennedy, and Jackson Shirley Case, who recently pub-
 lished a ridiculous book on Revelation, which is also recom-
 mended to the readers of the Record. Well there are other
 Critics like Bruce, Peake, McFayden and Glover.

That is what we call "*recommending poison*" and the
 most deadly poison, more deadly to the soul, than wood-
 alcohol is to the body. Years ago two of these Critics
 tried to sneak in unawares into the East Northfield Con-
 ferences when dear old Moody was living. When he found

out the character of the men he made them take the next train, refusing them the platform. One of them was George A. Smith. Well, what would Mr. Moody say if he could read this list of helps to Bible Study? He would be horrified and hide his face in shame.

We feel sorry for the young people and others who will on this recommendation purchase some of these books. Recently the President of a certain college of an evangelical denomination, being recently called to the position, sent us the titles of a hundred or more volumes, which had been put into the college library by his predecessor. Every one of these books were of a destructive, critical character. He wrote us of the harm they had done already and asked our advice. We wrote him to take them on the college campus and burn them up.



We mean the weekly paper published in New York City by that name. It has a very large circulation. We have examined copies from time to time which convinced us that it was a mixture, far from being sound in doctrine. Our attention was called to the issue of January 31. We had difficulty in procuring a copy of that issue but finally got one. On page 140 we found the following:

The Christian Herald Mrs. A. P., Bangor, Me. You ask "Will an unconverted American or Jew who gave his life for America in the last war, be saved?" Now, place over against this the declaration of Jesus himself, found in John 15:13. In the face of such a declaration from the highest source of Truth, how can we assume to judge differently? We should not judge at all, but rather accept it as a reasonable conclusion that a just and merciful Father, whose own Son gave his life for the world, will not condemn those who gave up their lives in the great world-struggle to save Christianity and civilization. Without assuming to know anything more about it than this, we should be willing to leave it in God's hands.

What a shocking statement this is! We wonder if the present editor of that periodical gave this answer. He is Charles M. Sheldon, who years ago grieved the hearts of

God's people by the publication of that book, which proclaimed in the form of a story a perverted Gospel, and which the leading Bible teachers severely condemned—"In His Steps—What would Jesus do?" Later he published a story on the second Coming of Christ which showed a deplorable ignorance of what the Bible teaches of that glorious coming event and was as great a perversion of the Truth, if not greater, than "In His Steps."

Whoever penned the answer to the question, "Will an unconverted American or Jew who gave his life for America in the past war, be saved?" gave expression once more to the Devil's lie, that the unsaved soldier who died on the battlefield is saved, though he never believed on the Lord Jesus Christ and therefore was not born again. This miserable lie strikes at the very vitals of the Gospel of Jesus Christ. The true Gospel tells us that we are saved by grace *through faith*, that we are saved because Christ died for our sins, that he who *believeth* on Him has life and he that believeth not shall not see life but the wrath of God abideth upon him—and this perverted Gospel claims that every soldier who died, though he never believed on Christ is saved in virtue of his death. The quotation of John xv:13 reveals the blindness of the natural man. That verse has nothing whatever to do with an unsaved Jew or American. It only applies to believers, the followers of the Lord Jesus. We greatly deplore that such an unscriptural, unsound and evil assertion was published again.



Before us is the programme of a benefit **More Apostasy** performance held in the Trinity Auditorium of Los Angeles, under the auspices of the Faith Church of which Charles Brandon Booth is the pastor. For the information of our readers we desire to say that the Trinity auditorium is under Methodist management, the home of a Methodist Episcopal Church. What took place at that show one of our readers, who visited California, sent us an account. We let him speak.

"Last Wednesday evening I changed my plans from at-

tending the Bible Institute to attend the new movement launched by a grandson of the late General Booth, Charles Brandon Booth. This new religion is to be supported by all the denominations. That evening the new movement, called "Faith Church" was inaugurated by an entertainment of music, singing and dancing. This last feature culminated in a man dancing almost nude, having only a loin cloth, and some half a dozen young girls who wore not more than that. Not a word was spoken of Christ nor was there a prayer, nor a spiritual song."

One is dumb and has no words to express the horror of such vileness which goes under the name of "Faith Church." The "pastor" is Charles Brandon Booth, the son of Balington and Maud B. Booth, a grandson of the old General. This Booth was for eleven years the Field Secretary of the Volunteers. He announces in his prospectus "the services will be of the highest order of spiritual, intellectual, and artistic appeal. The Pastor will do the preaching on only a few Sundays of the year. On the remaining forty or forty-five Sundays it is planned to have the greatest preachers, speakers, and thinkers of the nation and the world to fill the pulpit." The dancers announced on the programme which is in our possession are "the dancers from Denishawn," which is a popular Dancing School in Los Angeles.

Here we are face to face again with apostasy. A grandson of General Booth holds the leadership. Let us remember that our Lord predicted these conditions, which are now coming in like a tremendous tidal wave. "As it was in the days of Lot so shall it be when the Son of Man cometh." But worse things are coming.



Our readers will be helped by the article **Concerning the Kingdom** in the current issue on the Kingdom from the pen of our aged brother, Mr. C. I. Scofield. It is worth while to study the article carefully, for the truth given is of fundamental importance in a right division of the Word of Truth. The trouble with many believers is that they have

never seen the truth as to the kingdom, so scripturally presented by our brother. As a result they are very much at sea and in confusion. Read this article, it will help you.

We republished several months ago Mr. Scofield's most helpful address on "The Dispensational Place of the Synoptic Gospels." A certain statement by Mr. Scofield concerning the Sermon on the Mount has been branded by a certain teacher and writer, "*a wicked utterance.*" But such a sweeping and unjust statement is only another result of a wrong division of the Word of Truth. Mr. Scofield's article in the March issue of "Our Hope" as to the sermon on the Mount is masterly and unanswerable. May the Lord bless our brother and keep him with us "till He comes."



Publications. Remember the special reprints of articles which appeared in our page, "**The Dispensational Aspect of the Synoptic Gospels,**" by Dr. Scofield is one; 35 cents per dozen. Then the Gospel leaflet, already much used, "**Is Life Worth Living?**" 25 cents per dozen. We have also been urged by a goodly number of our friends to put our address on "**The Apostasy**" in pamphlet form. We have done so. It ought to be circulated by the thousands. Price 10 cents per copy or 75 per dozen.

"**The Holy Spirit,**" by F. C. Jennings, can also be had in convenient size. We make it the same price as "The Apostasy." Order one dozen and send them to your friends.

Please watch the inside cover page of each issue of OUR HOPE. We shall make each month special offers to make possible the circulation of our books and pamphlets.



Why Such Delays? We have never before received so many complaints about our friends not receiving the magazine and the books they ordered. Numerous letters did not reach us at all and some of our letters did not reach their destination. Many packages were lost and the Railway Express had to refund a good deal of money for parcels which were either lost or stolen. The truth is everything in the transportation lines has been highly unsatisfactory. We sent a large package of books to Boston for our Conference, and it arrived three weeks after we sent it. We could

give many other cases like this. We are sorry that so many of our readers had to complain to us but we were not responsible for it.



Our Hope. Please help us in making the magazine known. Next to the Lord we depend on those who know and love the magazine. We cannot afford advertising, nor can we pay solicitors, or offer premiums. Hundreds of our readers look upon the circulation of OUR HOPE as a real service for the Lord, and many have had the joy of seeing blessed results through putting the paper into the hands of others. Please also remember that the subscription price is \$1.50. So many only sent a dollar, when the magazine costs us over \$1.25.



Our Ministry. The first three months of 1920 have been busy days for us in the ministry of the Word. During the last week in February the Editor addressed splendid audiences in Kosciusko, Mississippi. The first week in March was spent in Baton Rouge, La., where we found many interested in the Truth, being our third visit to the Capital of Louisiana. Governor R. G. Pleasant and wife attended. Then followed the work in Texas, of which we cannot report anything as we go early to press.

In April we have engagements in Altoona and Tyrone, Pa., and in New York City.

May and June will be given to British Columbia, to Alberta, Saskatchewan and Manitoba. Many new places will be reached. This series of meetings begins D. V. with a two weeks Bible Conference (May 2-14) in Vancouver. Pray for all these meetings. Pray for us and for the ministry of the Word.



A Day of Prayer The Russian Evangelization and Bible Society Committee has appointed a special day of prayer and intercession for Russia.

April 11th has been set apart for this purpose. Meetings will be held on that day in New York City, in the Marble Collegiate Reformed Church, Fifth Avenue and 29th Street.

We urge all our readers to join us on that day. Pray for an open door in that land and that the Satanic resolutions of the Soviet government to keep out the Gospel may come to nought and that we may soon be able to send the Word of God to Russia. Pray also that laborers may raise up to go to this great field.

The Gospel of John.

Chapter III (Continued)

“Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou the teacher in Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our testimony. If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He who came down from heaven, even the Son of Man who is in heaven” (Verse 9-13).

For the third time Nicodemus speaks; it is the last time he answered the Lord. He had first addressed the Lord expressing his faith in Him as a teacher come from God. When our Lord had told him of the new birth as the only way into the kingdom, Nicodemus answered foolishly and now after he had heard from the lips of the Son of God all the great truths concerning man's corrupt nature, the necessity of the new birth by water and the spirit, and about the agent in the new birth, the Holy Spirit, in His incomprehensible operations, he asks, How can these things be? What an evidence of the blinded condition as to spiritual things this great teacher in Israel revealed! It is the blindness of the natural man which is the condition of all of us. After our eyes are opened we realize it as the blind man did whom the Lord healed—“one thing I know, that, whereas, I was blind, now I see” (Chapter ix:25).

Nicodemus revealed ignorance even in the elementary things he should have known as the teacher of Israel. “Art thou the teacher of Israel, and knowest not these things?” As such he should have known through the study of the Scriptures, at least in a general way, that Israel before entering and possessing the kingdom promised to them, must be an Israel not only circumcized in the flesh but

in the heart as well. The Lord had spoken to Nicodemus of these earthly things and not of heavenly things at all, not of this present dispensation and a church with a heavenly calling, but of that kingdom of blessing and glory, an earthly kingdom, promised to Israel.

The Scriptures make it very plain that only the born-again remnant of Israel will enter the land and enjoy the millennial glories. "I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord" (Ezek. xx:38). "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say it is my people, and they shall say, the Lord is my God" (Zech. xiii:8-9). The ungodly, the apostate in Israel cannot enter the kingdom. In the Psalms and in the Prophets the necessity of a spiritual re-birth of Israel is often brought forth in connection with the coming kingdom. For instance in Psalm xv which begins with the questions—"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill?" The answer is the demand of righteousness, the result of the new birth. Or in Psalm lxxiii, God will be good to Israel, fulfill all his promises to them "to such as are of a clean heart." The new covenant which is yet to be made with all Israel mentions the new-birth. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write them in their hearts; and will be their God, and they shall be my people. . . . I will forgive their iniquities, and I will remember their sin no more" (Jerem. xxxi:33). But the clearest prophecy on this line is the one to which we referred before—(Ezekiel xxxvi:23-36). Long before that the Lord had announced through Moses the world-wide dispersion of the nation, their return in repentance and

their new birth. "And the Lord Thy God will circumcize thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live" (Deut. xxx:6). Of these earthly things, the earthly kingdom and the conditions to enter therein, the Lord had spoken, and Nicodemus did not know these simple things revealed in the Hebrew Scripture. Of "the heavenly things" of the kingdom, the Lord did not speak to Nicodemus and these heavenly things concern the fulness of redemption, the believer's identification with Himself, the gift of the Spirit, the church, as the body and fulness of Christ. From this we learn conclusively two important facts, First, the Kingdom of God has an earthly and heavenly side; the earthly side is the kingdom promised to Israel (called in Matthew "the Kingdom of heaven"); the heavenly side is the church with her heavenly calling and destiny. The second fact is that the Lord speaks of the earthly things of the kingdom, the heavenly things were made known after the Holy Spirit came to earth.

In the next place He who spoke thus to Nicodemus reveals Himself, who He is, not "a great teacher," but One who came down from heaven, and though in the form of man, is in heaven. The words He spake to Nicodemus demand our careful attention.

"No Man hath ascended up to heaven." Some have looked upon this statement as a contradiction and point to Enoch and Elijah, who went to heaven without dying. It just depends what one understands by "heaven." The heaven of which our Lord speaks is the third heaven, where the dwelling place of God is. Into this heaven no man ever has ascended (Acts ii:34). Nor have the Saints of God since the Lord Jesus ascended into heaven to take His place at the right hand of God, gone into that heaven. The day will come when the redeemed will be brought into that heaven. **The Lord speaks of Himself. "He that descended is the same also who ascended far above all heavens, that He might fill all things" (Ephes. iv:10).** We may well connect this statement of our Lord with Proverbs xxx:4—"Who hath ascended up into heaven or descended?"

Who hath gathered the wind into his fists? Who hath bound the waters into a garment? Who hath established all the ends of the earth? 'What is His Name, and what His son's Name, if thou canst tell?' But why does He speak here first of ascending into heaven, and afterward mentions His descent? He speaks prophetically, that is in anticipation, as elsewhere in this Gospel, especially in His prayer in the seventeenth chapter. There He said, "I am no longer in the world," yet He was still in the world. So here He anticipates His ascension. And He descended, came down from heaven first. It is another precious evidence of His pre-existence and Deity. Still more is the Equally, so are the words "the Son of Man who is in heaven." This is a sublime statement with which Unitarians and others have meddled. That so-called XX Century New Testament, which claims to be a translation from the Greek, when in reality it is nothing but a perverted paraphrase, against which we have repeatedly warned the people of God, translates and gives Verse 13 as follows: "There is none gone up to heaven, except the one who came down from heaven—the Son of Man Himself." These men who are responsible for this XX Century New Testament have taken an astonishing liberty with one of the greatest statements which came from the lips of our Lord—they have taken out the declaration of the Son of God that as Son of Man He is in Heaven, though He walked upon the earth. It shows what kind of a spirit is behind these attempts to modernize the Word of God.

Others have tried to correct this statement by saying "the Son of Man who was in heaven." While this is perfectly true, it does not say this in the text. "The Son of Man who is in heaven" reveals His omnipresence, the omnipresence of God. While living on earth as Man, He was at the same time in heaven; as God He dwelt in heaven; as Man He dwelt on earth. Every moment between His coming down from heaven and His going back this statement was true of Himself. It shows us that He did not relinquish His Deity when He appeared in the form of a servant. This Gospel shows us in the three great attrib-

utes manifested of Deity, manifested in the life of the Son of man; omnipotence, omniscience and here omnipresence. And such a One is our Saviour and Lord, who died for our sins, who is our friend.

The expression "who is in heaven" is one of those many expressions in the New Testament which can be explained in no other way than by Christ's Deity. It would be utterly absurd and untrue to say of any mere man, that at the very time he was speaking on earth he was in heaven. But it can be said of Christ with perfect truth and propriety. He never ceased to be very God, when He became incarnate. He was "with God and was God." As God He was in heaven while He spoke with Nicodemus. The expression is one which no Unitarian can explain away. If Christ was only a holy man and nothing more, He could not have used these words. The explanation of the former part of this verse, viz.: that Christ was caught up into heaven after His baptism, and there instructed about the Gospel He was to teach, would be of itself absurd, and a mere theory invented to get over a difficulty. But the conclusion of the verse is a blow at the very root of the Socinian system. It is written not only that Christ "came down from heaven," but that "He is in heaven"*.

Such a wonderful person is He who died for our sins, who is our Lord, whom we serve and who serves us, whose glory we shall behold and share. He is the "Wonderful;"

(To be continued D. V.)

* Bishop Ryle.

Is the Kingdom of Heaven Present or Yet to Come?

By C. I. SCOFIELD.

Among the theological novelties of the present day, it is urged vehemently, and with no small tokens of bitterness, that it is gross error to teach that the kingdom of heaven, as described in the Scriptures, is not here in manifestation, but is *yet* to come.

The question is wholly and solely Biblical. The Scriptures describe the kingdom of heaven, and predict the time, relatively, to other events, of its manifestation. If the kingdom of heaven is now present, it is because those Scriptures have been fulfilled.

What, then, is the Biblical description of the kingdom of heaven? The fountain-head of all Scriptural truth, concerning a Kingdom, subsequent called the Kingdom of Heaven, or more literally, "of the heavens," is the Covenant of Jehovah with King David, entered into 1,040 years B. C., twenty-seven years before the death of the Psalmist-King. The Prophet, Nathan, was Jehovah's messenger to David, and the record of the Covenant is: (11 Sam. 7:8-17).

Now, therefore, so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel: And I was with thee withersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and 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: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David. (II Samuel 7:8-17).

That Solomon is in view in verses 12-15 is evident, but the Covenant reaches far indeed beyond Solomon, and merges in the great word, "forever."

Psalm 89 is the seal and confirmation, by the oath of Jehovah, of the Davidic Covenant.

"I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations. I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him by first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. (Psalm 89:3, 4, 20, 21, 26-29)

Proceeding from the Davidic Covenant, the Prophets describe both the kingdom and the King; Son of a virgin in the house of David, and yet Immanuel, "God with us," (Isaiah 7:13, 14); a child "born," and therefore human, but a Son "given," and therefore divine, He is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," (Isaiah 9:6); and He it is, upon whose shoulder the government "must rest."

And then follows one of the instances, of which the Bible affords so many, of the explicitness which excludes human theorizing—"Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:7).

The Davidic Kingdom is the great theme of the Prophets, in their vision of the far future. In that vision, the restoration of Israel, and the ultimate universality of the Kingdom, becomes prominent; but, always, it is *David's* Kingdom.

It would be interesting to follow the glowing words of the Prophets, as they describe the bringing back to Palestine of the scattered children of Abraham, and their establishment in unexampled power; but this would involve a complete review of the Prophetic Word. It must suffice to note that, in the vision of the Prophets, the establishment of the kingdom and the restoration of Israel to Palestine always blend. The formula, "in that day," is of constant

recurrence. It must suffice to refer to two great passages, one taken from the wonderful description of the kingdom in Isaiah 11:10, 11, 12.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

To the same purpose is the passage, Jeremiah 23:3-8.

And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. 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**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Ezekiel also bears the same testimony. (Ezk. 34:11, 12, 13, 23-25.)

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their

own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods."

The Prophet Daniel adds two vitally important elements; namely, the time relatively to other events, when the Kingdom will be set up, and the name by which the Kingdom covenanted to David is henceforth called. A mere reference to Daniel's second chapter, in which he describes the monarchy-vision of King Nebuchadnezzar and the inspired interpretation of that vision, must suffice. It will be remembered that King Nebuchadnezzar awoke from a troubled sleep, overwhelmed by the impression made upon him of a dream which he had dreamed. The King had forgotten the dream, remembering only that he was impressed and disturbed by it. He demanded of his wise men that they should tell him the forgotten dream, and give him its interpretation. They were unable to do either, and Daniel was given, by revelation, both the dream and its interpretation.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake hem to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel 2:31-35.)

Extended comment at this point is rendered unnecessary by the fact that all Christian exegetes are agreed that we have here the first complete view, in prophecy, of the period called by our Lord, "the times of the Gentiles." Luke 21 :24.

Briefly, the vision is of four world-empires, beginning with that of Nebuchadnezzar. Historically, there is no question that we have this four-fold fulfillment in Babylon, Medo-Persia, Macedonia—under Alexander the Great, and Rome.

The prophecy of the four World-Kingdoms has been fulfilled, but it had not been fulfilled at the first Advent of Christ. Rome was at the zenith of her power; the separation indicated by the two legs of the image, fulfilled later in the division into the Eastern and Western Empires had not taken place, still less the division into lesser powers—the European world-system. Not yet had the iron of the Roman imperium been mingled with the brittle clay of the popular will, fickle and unstable. All this, unfulfilled at the first Advent, but fixed and immutable in the order of events which must precede the setting-up of the kingdom of the heavens, has now been fulfilled. The sphere of the former Roman Empire lies today in fragments which may in a day coalesce into the ten Kingdoms of the Gentile end-time. And all this must be before the Kingdom of the heavens can come, or Daniel is a false prophet. But that is an alternative rendered impossible by our Lord's words in Matthew 24:15, which send us to Daniel for details of the end-time.

Daniel's order is clear—the decay and division, first into two parts, then into ten, of the fourth empire; the terrible reign of the "Little Horn," (Dan. 7:8, 24, 25); (Christ's "Abomination," (Matthew 24:15); Paul's "Man of Sin," (II. Thess. 2:4, 8); John's "Beast" out of the sea, (Rev. 13:1-10); followed by the smiting stone, (Christ in His second advent), effecting the final destruction of Gentile world-power, (Dan. 2:34, 35, 45), and *then*, and never *until* then, "SHALL THE GOD OF HEAVEN SET UP A KINGDOM WHICH SHALL NEVER BE DESTROYED . . . AND IT SHALL STAND FOREVER." (Dan. 2:44; 7:23-27.)

No one pretends, no one *can* pretend, that *any* of these things were fulfilled before or at the first advent of Jesus Christ, and yet we are asked to believe that the kingdom of heaven was then set up! And this, too, in the face of our

Lord's confirmation of Daniel's order of events! (Matt. 24:15).

The Kingdom covenanted to David, and so amply described by the Prophets, enters the New Testament absolutely unchanged. The first verse of the New Testament, (Matt. 1:1), defining the relationships of Christ, is careful to include His Davidic sonship. He is "Jesus Christ, the Son of David, the Son of Abraham"—the Seed of the two great covenants, of Kingship in the David Covenant, of redemption in the Abraham Covenant. And in the angelic promise to Christ's virgin mother, the very promise is renewed: (Isaiah 9:7). (Luke 1:31-33.)

"Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isaiah 9:7.)

"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 1:31-33.)

These are words which admit of no evasion. In them, Jesus is declared to be the heir of the Davidic Kingdom and throne-right. David did not govern a spiritual kingdom from the throne of God in heaven. He *did* "reign over the house of Jacob."

Taking up His mission—Davidic to rule, Abrahamic to save—the Kingdom was announced as "at hand" by John the Baptist, (Matt. 3:1-2), by Jesus, (Matt. 4:17), and by preachers sent by Him, (Matt. 10:7).

"At hand" is not a promise of necessary immediateness. Eighteen hundred and fifty-six years ago, the Apostle Paul wrote to Christians in Philippi, "The Lord is at hand," (Phil. 4:5), **and still, this very day, and each day until He comes, He is "at hand."**

When John and Jesus and the Twelve preached "the

kingdom of heaven is at hand," that kingdom was the next great expectation. And today, to Israel and the Gentile nations, the word again is: "the kingdom of the heavens is at hand."

But the time speedily came when it was clear that the true King was rejected. His mightiest works had been done in three representative cities, Chorazin, Bethsaida, Capernaum, and these were, (Matt. 11:20-24), solemnly set apart to judgment. Nineveh and the queen of the South would rise up in judgment with that generation, (Matt. 12:41-42). And, from that moment, the message is changed; it is no longer, "the kingdom of heaven is at hand"—a message primarily to Israel—but, wide as human need, Jesus proclaims the "rest" of salvation, the blessedness of service. (Matt. 11:28-30.)

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Declaring in Seven Great Parables, which He called "mysteries," i. e., things not before revealed, (Matt. 13:1-50), "of the kingdom of heaven," our Lord described the "christendom" of history—the mixture in one profession of "wheat," (children of the kingdom), and "tares," (children of the wicked one), (Matt. 13:24-30; 36-42), of good fish and bad, (Matt. 13:45-50). He expressly limited that condition to this present age. (Matt. 13:40-49.)

Most significant of all, our Lord announced a new thing, another "mystery," (Eph. 3:1-10), the Church. The Prophets describe the Kingdom, the Epistles describe the Church. Save that the Kingdom, when it comes into being, will also be a divine institution, the Church and the Kingdom are utterly diverse. And now, most significant of all, having announced His purpose, "I will build my church," (Matt. 16:18), Jesus forbid his disciples to proclaim His Messiahship. (Matt. 16:20.)

"Then charged he his disciples that they should tell no man that he was Jesus."

Soon He was to weep over Jerusalem, (Matt. 23:37-39), and a little later, crowned with thorns, He was to hear the chief priests and rulers say, "Let him be crucified," (Matt. 27:22), and, "We have no king but Caesar." (John 19:15).

It is in the face of all this that now, when indeed millions are looking for the return of the King in power and glory to "sit upon the throne of His Kingdom," (Matt. 25:31), and to fulfill the covenant and oath of Jehovah, and the word of God by Gabriel to Mary; it is *now*, when indeed the coming forth of the Christ and of the armies of heaven, of Him who "hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS," (Rev. 19:11-16), is a reasonable expectation—*NOW*, we are asked to believe that the kingdom of the heavens was set up two thousand years ago!

Two thousand years of incessant war, of cruelties, of desolating disease, of horrible and atrocious misgovernment, while all the time the righteous King has been reigning in His Kingdom! The Prophet said that in the Kingdom "a king shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. 23:5).

So far from the fulfillment of the great prophecy, (Jer. 23:6), "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," by Israel was, and is still left to wander unrecognized; and far from Judah dwelling safely, the year 70 of this era, which we are to call the age of the Kingdom, witnessed the destruction of Jerusalem and the Temple, and the dispersion of Judah, which still continues.

In a word, no kingdom prophecies save the promise of the forerunner, John the Baptist, and of the Virgin birth of the King, were fulfilled in connection with the first advent of Christ. But the forerunner was brutally murdered at the instigation of a dancing girl, and the King, crowned with thorns, was subjected to a slave's death.

But we may justly rejoice that the centuries of waiting, during which the "mysteries of the kingdom of heaven," and the Church, have run their predicted course; and of

the disintegration of the fourth world-empire, so that today, the prophetic foreview is almost, if not quite complete, we may again say, "the kingdom of heaven is at hand." Only so will earth's sore problems be solved. And never before was the last prayer of the Bible, "Even so, Come Lord Jesus," more timely.

Finally, as if anticipating even so unscriptural an error as the denial of the future setting-up of the Kingdom, that Divine purpose was directly affirmed by the Spirit-guided gathering of the whole Church, as recorded in Acts 15: 12-17.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, harken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

The prophecy thus quoted and affirmed is found in Amos 9:11-15.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

And so once again, and authoritatively, the Scripture de-

clares that the manifestation of the King is Davidic, and is marked, as all the prophets declare, by the restoration of Israel.

Much of the confusion concerning this whole subject is due to the notion that, in all respects, the "Kingdom of God" and the "Kingdom of Heaven" are identical. That they have much, indeed nearly all things, in common is shown by the fact that parables appertaining to the "Kingdom of Heaven" in Matthew are, for instance, repeated in Luke and Mark as of the "Kingdom of God;" but Christ's teaching concerning the new birth is a doctrine of the "Kingdom of God" only, and the parables of the wheat and tares, and of the net, (Matthew 13), spoken of the "Kingdom of Heaven," are not used of the "Kingdom of God." The "Kingdom of God" is universal, including all moral intelligences, willingly subject to the authority of God, whether angels, the Church, or Saints of past or future dispensations, (Luke 13:28-29; Hebrew 12:22-23); while the "Kingdom of Heaven" is messianic, mediatorial, and Davidic, and has for its object the establishment of the "Kingdom of God" in the earth. (Matthew 6:10; I Corinthians 15:24-25). The "Kingdom of God" comes not with "outward show," (Luke 17:20), but is chiefly that which is inward and spiritual, (Romans 14:17); while the "Kingdom of Heaven" is organic and is to be manifested in glory on the earth.

Adoption

By William H. Bates.

The statute law of the State of New York defines adoption to be "the legal act whereby an adult person takes a minor into the relation of child, and thereby acquires the right and incurs the responsibilities of parent in respect to such minor" (L. 1873, Chap. 830, Sec. 1). And the law gives the child not only a right to, but requires that he shall take the name of the one adopting him, while it confers upon him the other rights and privileges of a born son.

An English author thus defines: "Adoption is an action whereby a man takes a person into his family, in order to make him a part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children."

History tells us that Napoleon, immediately after the battle of Austerlitz, adopted all the children of the soldiers who had fallen, and had them supported and educated at the expense of the State. They all, as the children of the Emperor, were permitted to attach the name of Napoleon to their own (Abbott's Napoleon, Vol. I, Chap. 31). And we are told that while among the American Indians it was the fate of captives taken in war to be cruelly put to death, a captain had one possible chance for his life. He was sometimes saved to be adopted into a family in place of a warrior who had fallen in battle; in which case he was regarded as that chieftain resuscitated, was reckoned to stand in his place, and even to assume his relations of consanguinity (Bancroft's U. S., Vol. III, Chap. 22).

This common principle of adoption is something with which we are all more or less familiar. It is a principle which is often and fondly taken to illustrate the position of a believer, in his place in God's family. But is it Scriptural?

A prominent clergyman, in a sermon published in a newspaper, says: "Adoption means more than any other word in the Bible, perhaps. It is sweeter than the most melodious rhythm of angelic lips." On the other hand, a very reputable English religious writer and exegete says: "Adoption is a sham—God never adopts any one." And he is right!

The English word "adoption," like the Greek word which it translates, is used in the Bible five times, and only in the writings of St. Paul. Let us find, if we can, just what the Scriptural meaning of the word is.

The Greek word *huiothesia* occurs in Rom. viii:15, 23, and ix:14, where it is translated "adoption"; in Gal. iv:5, where it is translated "adoption of sons;" and in Eph. i:5, where it is translated "adoption of children." There is no

more reason why, in Galatians and Ephesians, it should be translated by three words, than in the three occurrences in Romans, where it is translated by one word. That is so much surplusage.

But the question is, what does the word *mean*? It was invented by Paul, or by the Holy Spirit through Paul, to express a new idea in grace; and since there was no use of it before that time to help us to understand it, we must arrive at its meaning by a study of the word itself. Its derivation gives us the clue.

It is a compound, and made out of the noun *huios*, *son*, and the verb *tithemi*, to *put*, to *constitute*, to *make*. It means, then, simply to *make a son*. Unfortunately we have no single English equivalent to express it; but that is its signification.

Now, how is a person made a son? By adoption, after the manner of the civil law? Legal adoption may put him in a son's place, but not in all respects in a son's condition; it may give him all the rights and privileges of a son, but he is not therefore a son. Whatever may be his position in the family, he is alien blood, and nothing can ever make him otherwise. When Moses was adopted by Pharaoh's daughter, that did not make him an Egyptian; he was a Jew still. Reader, how would you feel suddenly to discover that you are an alien in the family in which you are brought up—only adopted?

Blessed be God, Scripture teaches us something better than this adoptive relation! There are not two ways of entrance into God's family, as there are into the family in human society?: i. e., one by birth, and one by adoption; but only one way, and that is *by birth*. Accordingly we read in John i:12, 13, "As many as received Him, to them gave He power to become the sons of God . . . which were born [Gr. *begotten*] not of blood, nor of the will of man, but of God." Also John iii:3, "Except a man be born again"—more accurately, "be begotten from above"—"he cannot see the kingdom of God." There are many texts of like import. The only way, then, to get into God's fam-

ily is to be born into it. And *that* we are, in the new birth, in regeneration, sons.

Hence we see that to make the English word "adoption," with the idea that commonly attaches to it, the equivalent of the Greek word *huiothesia*, is to give but a poor and misleading rendering of a peculiar term which signifies something more and better. And the analogies that, in homiletic ways, are drawn from this relation to illustrate the believer's standing in grace, are certainly infra-biblical, if not altogether false. Indeed none of the creeds of Christendom that have come under my observation, rise to the heights of the Scripture's teaching on this subject.

Believers are not brought from the world outside by a cold, legal, adoptive act, and given a son's right, while still of alien blood; but they are in parental love begotten, born, into that place, and have the same condition both with respect to inward nature and outward right that Jesus Christ Himself has; for we read in 1 John iv:17, "As He is, so are we, in this world," and in Rom. viii:16, 17, "The Spirit Himself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God and joint-heirs with Christ." If there be anything nearer, dearer, more precious than this, I know not the form of words to express it.

"Adoption is a sham," but sonship is a reality. "God never adopts any one"; but He does, by a divine begetting, make them His real and true sons.

Of the contents of this peculiar term which the Apostle Paul uses, we may not now fully know. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be." (1 Jno. iii:2.) Evidently some of its meaning we cannot know until the consummation of our sonship in the resurrection-life; hence it is, while now enjoying its "first-fruits," we still, inwardly groaning with ardency of desire, are waiting for the concreted adoption, to wit, the redemption of our body. (Rom. viii:23.)

There are accompaniments and consequents of this relationship, both on the human and divine side, which we do

well thoroughly to consider, though here they can be only briefly indicated. On the human side:

1. Sons, we have the family name. Eph. iii:14, 15; 1 Jno. iii:1; Rev. ii:17; iii:12.

2. Sons, we have the parent's nature. 1 Pet. i:4; John i:12, 13; iii:6.

3. Sons, we have the family likeness. Col. iii:10; Rom. viii:29; 2 Cor. iii:18.

4. Sons, we shall have a family love. John xiii:35; 1 John iii:14.

5. Sons, we shall have a family service. John xiv:23, 24; xv:8; Acts ix:6.

There are accompaniments and consequents on the divine side also, that are of and from God towards His children:

1. His children, they are the objects of His peculiar love. John xvii:2, 3; Isa. xliii. 1-3.

2. His children, they are the subjects of His fatherly care. Matt. vi. 32; Ps. cxxv. 2; xxxvii. 3.

3. His children, they are the subjects of His paternal discipline. Heb. xii:8.

4. His children, they are the subjects of His parental comfort. Isa. lxvi:13; 2 Cor. i:4.

5. His children, they shall receive their inheritance. 1 Peter i:3-5.

“My God, my FATHER—blissful name!
O may I call thee *mine*?
May I, with sweet assurance, claim
A portion so divine?”

“To us the privilege is given
To be the Sons and Heirs of heaven;
Sons of the God who reigns on high,
And Heirs of joy beyond the sky.

“Not all the nobles of the earth,
Who boast the honors of their birth,
So high a dignity can claim,
As those who bear the Christian name.

“Their daily wants God’s hands supply,
Their steps He guards with watchful eye,
Leads them from earth to heaven above,
And crowns them with eternal love.”

Gleanings in Genesis.

Arthur W. Pink.

25. *The Man Jacob.*

Jacob and his experiences may be viewed from two chief viewpoints: as a picture of the believer, and as a type of the Jewish nation. We shall take up the latter first. As to Jacob foreshadowing the history of the Jews we may note, among others, the following analogies:

1. Jacob was markedly the object of God’s election: Rom. 9:10. So, too, was the Jewish nation. See Deut. 6:7; 10:15; Amos 3:2.

2. Jacob was loved before he was born, Rom. 9:11-13. Of the Jewish nation it is written, “Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest, the Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love” (Jer. 31:2, 3).

3. Jacob was altogether lacking in natural attractiveness. This is singularly true of the Jewish people.

4. Jacob was the one from whom the Twelve Tribes directly sprang.

5. Jacob is the one after whom the Jewish race is most frequently called. See Isaiah 2:5, etc.

6. Jacob was the one whom God declared should be “served,” Gen. 25:23; 27:29. Of the Jews the prophetic scriptures affirm, “Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And Kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall *bow down to thee* with their face to the earth, and lick up the

dust of thy feet" (Is. 49:22, 23). And again it is written of Israel, "And they shall *bring* all your brethren for an offering into the Lord out of all nations upon horses, and in charoits, and in litters, and upon mules" (Is. 66:20).

7. Jacob was the one to whom God gave the earthly inheritance, Gen. 27:28; 28:13. So, too, the Jews.

8. Jacob suffered a determined effort to be *robbed* of his inheritance, Gen. 27: Isaac and Esau. So have the Jews.

9. Jacob valued the blessing of God, but sought it in carnal ways, totally opposed to faith, Gen. 26:27. So it is written of the Jews, "For I bear their record that they have a zeal of God, *but not according to knowledge*. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves into the righteousness of God" (Rom. 10:2, 3).

10. Jacob was exiled from the land as the result of his *sin*, Gen. 28:5. So have the Jews been.

11. Jacob spent much of his life as a wandering exile from the land; such has been the history of his descendants.

12. Jacob was distinctly the *wanderer* among the patriarchs, and as such a type of the wandering Jew!

13. Jacob experienced, as such, the sore chastenings of a righteous God. So, too, the Jews.

14. Jacob had no "altar" in the land of his exile: thus also is it written of the Jews, "For the children of Israel shall abide many days without a King, and without a prince, *and without a sacrifice*" (Hosea 3:4).

15. Jacob set his heart upon the land while exiled from it. His yearning for home is strikingly expressed in his words to Laban: "Send me away, that I may go unto mine own place, and to my country," (30:25). How we behold the same yearning among the Zionists today, as they appeal to American and British statesmen to make it possible for them to return in safety to Palestine!

16. Jacob was unjustly dealt with in the land of exile, Gen. 29:23; 31: 41, 42.

17. Jacob developed into a crafty schemer and used subtle devices to secure earthly riches, Gen. 30:37, 43.

18. Jacob while in exile receives promise from God that he shall return unto the promised land, Gen. 28:15.

19. Jacob received no further revelation from God during all the years of his exile, until at length bidden by Him to return, Gen. 31:3.

20. Jacob was graciously preserved by God in the land of his exile and was the object of His ceaseless providential care.

21. Jacob became wealthy while in the land of exile, Gen. 30:43.

22. Jacob, because of this, had stirred up against him the enmity of those among whom he sojourned, Gen. 31:1.

23. Jacob ultimately returned to the land bearing with him the riches of the Gentiles, 31:18.

24. Jacob is seen at the end *blessing* the Gentiles (Gen. 47:7), and acting as God's prophet, Gen. 49.

We shall next look at Jacob as a picture of the believer. It is intensely interesting to mark how each of the patriarchs foreshadowed some distinct truth in the believer. In Abraham we see the truth of Divine sovereignty, and the life of faith; in Isaac Divine sonship, and the life of submission; in Jacob Divine grace, and the life of conflict. In Abraham, election; in Isaac, the new birth; in Jacob, the manifestation of the two natures. Thus we find the *order* of these Old Testament biographies foreshadowed accurately what is now fully revealed in the New Testament. Again, we may remark further that, typically, Jacob is the *servant*. This is ever the Divine order. Abraham, the chosen object of God's sovereign purpose, necessarily comes first, then Isaac, the *son* born supernaturally, the heir of the father's house, followed by Jacob, the *servant*. It is needful to call special attention to this order today, though we cannot here enlarge upon it. Man would place sonship at the *end* of a long life of service, but God places it at the *beginning*. Man says, Serve God in order to become His son; but God says, You must first be My son in order to serve Me acceptably. The apostle Paul expressed this order when he said: "Whose I am, *and* whom I serve" (Acts 27:23). How carefully this order is guarded in our type appears further in the fact that *before* Jacob commenced his service at Padan-aram he first tarried at Bethel, which means "the House of God"—we must first enter God's household before we can serve Him! That Jacob *does*, typically, represent *service* is clear from, Hosea 12:12, where we are told, "And Jacob fled into the country of Syria, and Israel *served* for a wife, and for a wife he kept sheep." The *history* of this we get in Genesis 29 and 30. As a servant with Laban, Jacob was singularly *faithful*. Here is his own challenge, "These twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was, in the day the drought consumed me, and the frost by night."

There is still another way in which this *progressive order* in

the typical foreshadowings of the three great patriarchs comes out. This has been forcefully set forth by Mr. F. W. Grant who, when commenting on the words of the Lord to Moses at the burning bush—"say unto the children of Israel, the God of Abraham, and the God of Isaac, and the God of Jacob sent me unto you"—says, "In Abraham we find manifested the type of the Father, and in Isaac admittedly that of the Son, in Jacob—Israel we find a type and pattern of the Spirit's work which is again and again dwelt on and expanded in the after-scriptures. Balaam's words as to the people, using this double—this natural and this scriptural—name, are surely as true of the nation's ancestors, 'It shall be said of Jacob, and of Israel, what hath God wrought!' What God hath *wrought* is surely what in the one now before us we are called in an especial way to acknowledge and glory in. For Jacob's God is He whom we still know as accomplishing in us by almighty power the purposes of sovereign grace."

While it is true that each of the three great patriarchs exemplified in his own person some fundamental truth of Divine revelation, yet it is to be particularly noted that each succeeding individual carried forward what had gone before, so that nothing was lost. In Abraham we behold the truth of election—God's singling of him out from all the people on the earth; yet in Isaac the *same* truth is manifested, as is evident from the passing by of Ishmael and God's declaration that "In Isaac shall thy seed be called. Isaac represents the truth of Divine sonship, born supernaturally by the intervention of God's power. Now in Jacob both of these truths, with important additions, are also to be observed. Even more notably than in the cases of Abraham and Isaac, Jacob is the object of God's sovereign choice: "Jacob gives occasion to the exercise of God's sovereignty as to the twin children of Isaac and Rebekah. For they being not yet born, nor having done any good or bad, that the purpose of God according to election might stand, not of works, but of Him that calls, it was said to their mother, the elder shall serve the younger. It had been shown before in casting out the bond-woman and her son; but so it was now far more emphatically in Jacob chosen, not Esau. No flesh shall glory; in Jehovah certainly, as it ought to be. Is man *only to think and talk of his rights?* Sinful man! Has God alone no rights? Is He to be a mere registrar of man's wrongs? Oh! his wrongs, not rights: this is the truth, as no believer should forget from the dawn of a vital work in his soul" (Jacob W. Kelly).

As the above truth is now so much controverted we subjoin a further quotation from the pen of one who is regarded as one

of the leading orthodox teachers of our day: "In all this we see the marvel and glory of the Divine sovereignty. Why the younger son should have been chosen instead of the elder we do not know. It is, however, very striking to find the same principle exercised on several other occasions. It is pretty certain that Abraham was not the eldest son of Terah. We know that Isaac was the younger son of Abraham, and that Joseph was not the eldest son of Jacob. All this goes to emphasize the simple fact that the order of nature is not necessarily the order of grace. All through, *God decided to display the sovereignty of His grace* as contrasted with that which was merely natural in human life. The great problem of Divine sovereignty is of course insoluble by the human intellect. It has to be accepted as a simple fact. It should, however, be observed that it is not merely a fact in regard to things spiritual; it is found also in nature in connection with human temperaments and races. All history is full of illustrations of the Divine choice, as we may see from such examples as Cyrus and Pharaoh. *Divine election is a fact, whether we can understand it or not* (italics ours). God's purposes are as certain as they are often inscrutable, and it is perfectly evident from the case of Esau and Jacob that the Divine choice of men is entirely independent of their merits or of any pre-vision of their merits or attainments (Rom. 9:11). It is in connection with this subject that we see the real force of St. Paul's striking words when he speaks of God as acting 'according to the *good pleasure* of His will' (Eph. 1:5), and although we are bound to confess the '*mystery* of His will' (Eph. 1:9), we are also certain that He works all things 'after the *counsel* of His will' (Eph. 1:11—italics not ours). There is nothing arbitrary about God and His ways and our truest wisdom when we cannot understand His reasons is to rest quietly and trustfully, saying, 'Even so, Father, for so it seemeth good in thy sight.' 'In His Will is our peace'" (Dr. Griffith-Thomas, Commentary on Genesis).

Not only is the Divine sovereignty illustrated in Jacob, as in Abraham, but we also see typified in him the truth of regeneration (as in the case of Isaac) inasmuch as *nature* was set aside, and only in answer to prayer and by Divine intervention was Rebekáh enabled to bear Jacob: see Gen. 25:21.

That which is most prominent in the Divine dealings with Jacob was the matchless *grace* of God, shown to one so unworthy, the marvellous *patience* exercised toward one so slow of heart to believe, the *changeless love* which unweariedly followed him through all his varied course, the *faithfulness* which no unfaithfulness on Jacob's part could change, and the *power* of God which effectively preserved and delivered him through

numerous dangers and which, in the end, caused the spirit to triumph over the flesh, transforming the worm Jacob into Israel the prince of God. How these Divine perfections were displayed will be discovered as we turn our attention to the various scenes in which the Holy Spirit has portrayed our patriarch. We turn now to look briefly at Jacob in Genesis 28.

In our last article we dwelt upon Jacob deceiving his father, now we see how quickly he began to suffer for his wrongdoing! "And Isaac called Jacob, and blessed him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. *Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother*" (28:1, 2). Jacob is sent away from home, to which he returns not for many years. In our studies upon Isaac we have seen how he foreshadowed those who belong to the *heavenly* calling, whereas, as we have pointed out above, Jacob typified the people of the *earthly* calling. This comes out in many incidental details. Isaac was forbidden to leave Canaan (type of the Heavenlies)—24:5, 6—and his bride was brought to him, but *Jacob is sent forth out of Canaan* to the house of his mother's father in quest of a wife, and thus was signified the evident contrast between Isaac and Jacob, and Jacob's *earthly* place and relationship.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thy liest to thee will I *give* it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (28:10-15). There is much here that might be dwelt upon with profit to our souls, but we can do little more than mention one or two things.

Here we behold the marvellous *grace* of God, which delights to single out as its objects the most unlikely and unworthy subjects. Here was Jacob a fugitive from his father's house, fleeing from his brother's wrath, with probably no thought of

God in his mind. As we behold him there on the bare ground with nothing but the stones for his pillow, enshrouded by the darkness of night, asleep—symbol of death—we obtain a striking and true picture of *man in his natural state*. Man is never so *helpless* as when asleep, and it was while he was in *this* condition that God appeared unto him! What had Jacob done to *deserve* this high honor? What was there in him to *merit* this wondrous privilege? Nothing; absolutely nothing. It was God in *grace* which now met him for the first time and here *gave* to him and his seed the land whereon he lay. Such is *ever* His way. He pleases to choose the foolish and vile things of this world: He selects those who have nothing and gives them everything: He singles out those who deserve naught but judgment, and bestows on them nothing but blessing. But note—and mark it particularly—the recipient of the Divine favors must first take his place *in the dust*, as Jacob here did (on the naked earth) before God will bless him.

And under what similitude did the Lord now reveal Himself to the worm Jacob? Jacob beheld in his dream a *ladder* set up on the earth, whose top reached unto heaven, and from above it the voice of God addressed him. Fortunately we are not left to our own speculations to determine the signification of this: John 1:51 interprets it for us. We say fortunately, for if we could not point to John 1:51 in proof of what we advance, some of our readers might charge us with indulging in a wild flight of the imagination. The “ladder” pointed to *Christ Himself*, the One who spanned the infinite gulf which separated heaven from earth, and who has in His own person provided a Way whereby we may draw near to God. That the “ladder” reached from earth to heaven, told of the *complete* provision which Divine grace has made for sinners. Right down to where the *fugitive* lay, the ladder came, and right up to God himself the “ladder” reached!

In His address to Jacob, the Lord now repeated the promises which He had made before to Abraham and Isaac, with the additional assurance that He would be with him, preserving him wherever he went, and ultimately bringing him back to the land. In perfect harmony with the fact that Jacob represented the earthly people we may observe here that God declares Jacob's seed shall be “as the dust of the earth,” but *no reference* is made to “the stars of heaven!”

The sequel to this vision may be told in few words. Jacob awoke and was afraid, saying, “How dreadful is this place! This is none other but the house of God, and this is the gate of heaven” (v:17). Next, he took the stone on which his head had rested and poured oil upon it. Then he changed the name

of the place from Luz to Bethel. It is instructive to note this change of name, Luz, to its original name, signifies "separation," while Bethel, its new name, means "the house of God." Is it not beautiful to mark the typical force of this? God calls us to *separate from the world*, but in leaving the world *we enter His house!* "Never do we part from out at His call, but He far more than makes it up to us with His own smile" (W. Lincoln).

Finally, we are told, "And Jacob vowed a vow, saying, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house, and of all that Thou shalt give me I will surely give the tenth unto Thee*" (28:20-22). How true to life this is! It was not only characteristic of Jacob personally, but typical of *us* representatively. *Jacob failed to rise to the level of God's grace* and was filled with fear instead of peace, and expressed human legality by speaking of what *he* will do. Oh, how often *we* follow in his steps! Instead of resting in the goodness of God and appropriating His free grace, like Jacob, we bargain and enter into conditions and stipulations. May the God of Grace enlarge our hearts to receive His grace, and may He empower us to magnify His grace by refusing to defile it with any of our own wretched additions.

"Holding Fast the Faithful Word."

By NORTHCOTE DECK, M.D.

Solomon Islands.

Remembering the perils, the heresies, the divisions, of the early Church, in spite of Pentecost, and in spite of Apostolic prayers and guidance, it is demonstrated that even when large numbers of the heathen are truly converted to God, and have stepped out safely into the heavenly pathway, the Evil One is but foiled. He may seem to depart for a season, but it is merely that He may return with fresh devices, subtler seductions and temptations, to deceive even the elect.

Yet if in any way the infant churches in the mission field become sidetracked from the truth, and thereby lose their first love, they will also and at once lose their present powerful witness to the heathen around them, and the further progress of the Gospel will be impeded.

Now when a babe is born the mother's work is but beginning not ending. And in the young and growing work of many mission fields, as in the Solomon Islands where God has in short years given us thousands of converts, continued prayer is needed that the infant churches may be guided aright, and kept from departing from the faith. The very eagerness of the native teachers to keep their converts true and bright is sometimes one of their chief dangers. We have seen very instructive instances lately, of how any departure from God's plan, (however well intentioned), or lack of balance of truth, leads inevitably to wrong conceptions of God, and hindrance of God's work.

We have had in one district of 500 converts, great difficulty in regard to the cause and origin of sickness. The subject of human sickness and suffering is a pressing problem in the home lands today. Yet to the heathen the problem is simple. It admits of but one solution. He knows no God of love. In many lands he has no conception of blessing or **progress or growth of soul coming via the sick bed or the heavy heart.** To him sickness is merely an index of anger, anger of the imagined spirits with whom he has peopled the unseen and the unknown. It is evidence that he has in some way done wrong and offended his Akalo, (the supposed spirit of his departed ancestor), whom he worships, and who has thus punished him with sickness.

Now we know that God DOES at times speak to His own, when they are rebellious, and convict them of sin, through sickness. Yet on the other hand sickness is one of His most precious ways of refining the soul, and many of the saintliest men have been the greatest sufferers.

One of our most faithful native teachers who witnessed and laboured in wild Malaita without any outside help for years, although fervent in faith, was yet very limited in knowledge. On beginning his work for God in the islands, he laid down the law for his district, that all sickness is the result of, and punishment for, previous sin, which must therefore be publicly confessed before the sickness may abate. Thus was initiated a ceremony called "rofelaa" or

“the searching,” in which (instead of a man examining himself after apostolic precept), the sick man was examined by a number of the Christians and exhorted to confess his sin. And in this way, certainly, sins unsuspected before, WERE brought to light, and it was partly for the sake of this supposed beneficent result that the Christians clung to the practice, in spite of the missionary’s advice.

But another reason why the practice was hard to eradicate was, that it was in reality a heathen instinct, born with the people, which had held sway for generations and was thus unconsciously being grafted on to the Christian faith. And history tells us that it was in precisely the same way that pagan practices were adapted and added to the worship of the early church, especially in the days of Constantine.

A good deal of prayer has been made that this incipient departure from the faith and the truth, might be checked before it spreads to other districts, and we have sought to show how one-sided a view of the truth such a practice brings. I remember once the dear old man who was its author saying to me: “Yes, Doctor, I know all about Job, and about Paul’s thorn in the flesh. But only one thing I know, God shewed me this thing for myself. When I came to the islands to preach I never had the chance to learn very well. I did not read the Bible well like many teachers now. So God shewed me this truth for myself, He taught it to me, and now this is the law for this place.” So, unconsciously, the dear man was claiming a higher revelation than the inspired Word of God, a thing which has been the starting point for many false views of truth.

Yet unknown to us, God was working toward a cure, and the net result of such teaching began to shew itself, for some began to fear God rather than to love Him, to dread His dealings rather than to have confidence in Him as a loving Father. As an extreme instance, one good man became afflicted with “yaws,” a severe islands disease with much suffering, often lasting two years. Not finding any other suitable sin as a cause, he traced the origin of the disease back to the fact that, years before, he had absented himself from the Lord’s Supper, that he might go and meet

a ship returning recruits from whom he hoped to get a present!

In the providence of God, the climax came one day when there was to be a dedication service for a number of babies, when some of the newer converts from the heathen refused to bring their children into the church to dedicate them: "Suppose we bring our children and give them to God, He might take away our children, and they die quickly."

This brought the elders and older Christians up with a round turn; it shocked them and made them realise to some extent the tendency of the "rofelaa." THEY had learned to love and trust God years before the rofelaa was begun, and not realising how pernicious the result might be had sanctioned the practice mainly because they thought the fear of public confession would hinder the weaker falling into sin. But as they agreed at this time, some of the newer converts were looking upon God more like an Akalo to be feared, than as a loving Father to be trusted, and Who was slow of anger and plenteous in mercy.

When the ship sailed in we had a memorable meeting, the church packed to the door, a great sea of woolly heads and shining faces. An object lesson goes far in a case like this, and on the platform one had in one hand a great lump of cast iron, and in the other a flashing sharp razor. The iron, won indeed from the mountain, quarried and molten was indeed the pure metal, but inert useless; it was shewn to be a true picture of the raw convert, not fashioned and sharpened and therefore comparatively useless for God's work. Whereas God often wished to fashion them as razors are fashioned, by putting them into the fire of affliction and sickness, and so tempering and moulding them as to make them sharp cutting instruments for His service. Then God's grace and love were urged upon them, "the Father of mercies," Whose patience and tenderness so far transcended the feelings they had for their own children, to whom they are devoted.

As they realized how they must have grieved Him with their heavy thoughts, a number of the elders then and there

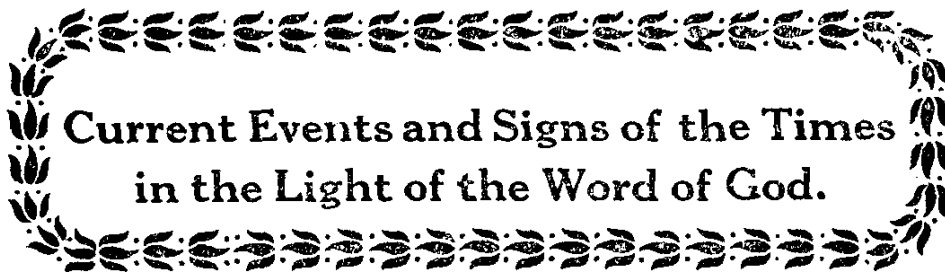
agreed not to allow the "rofelaa" in their branch schools, and to do all in their power to discourage the practice. That day, too, several of the elders with children of suitable age brought them to be dedicated to God, to encourage the newer comers to trust Him in a similar way.

Here, then, is a most instructive demonstration of how ANY departure from God's balance of truth, or any pretensions to revelations beyond the scope of His inspired Word, though with beneficent object, carried out with a zeal for His house, must yet result in distorted views of our loving Father, and thus hinder the truest communion with Him. The practice of rofelaa is too natural an instinct easily to be stamped out, and it will take time and much prayer before the harm done by this devoted man's well meant error is undone.

But this simple error and its subsequent result all bring home again to us the absolute urgency of "holding fast the faithful word." We may think to improve upon God's methods with man, but it ever remains true that "the truth of God is broader than the measure of man's mind." May we still bow to God's revelation for it is still by the "foolishness" of preaching, souls are to be won and fed.

God give us then in our field, in ALL mission fields, faithful men "rooted and grounded" in the Word, "able by sound doctrine both to exhort, and convince the gainsayers." For if ever the churches in the foreign field were in danger it is now when all over the world numbers are increasing, and alas, for want of sufficient faithful native teachers, the standard of Christian knowledge and therefore of Christian living, is being too often lowered. YOU can help most by prayer.

For the heart grows rich in giving;
 All its wealth is living grain;
 Seeds which mildew in the garner,
 Scattered, fill with gold the plain.



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

The Mysteries of the Air. Marconi, the wireless expert, discussed recently in "The Daily Mail" the constant interruptions of the Marconi wireless instruments by mysterious undecipherable signals, which were noted before the war, and which of late have occurred at frequent intervals. He said the following: "We get very queer sounds and indications, which might come from somewhere outside the earth. We have had them both in England and in America. The Morse signal letters occur with much greater frequency than others, but we have never yet picked up anything that could be translated into a definite message. The fact that the signals have occurred simultaneously at New York and London with identical intensity seems to indicate that they must have originated at a very great distance. We have not yet the slightest proof of their origin. They might conceivably be due to some natural disturbances at a great distance, for instance an eruption of the sun causing disturbances."

Asked whether attempts were possibly being made by another planet to communicate, Mr. Marconi said, "I would not rule out the possibility of this, but there is no proof. We must investigate the matter much more thoroughly before we venture upon a definite explanation. He added that the mysterious sounds are not confined to any particular diurnal period. They are equally frequent by day and night, he said.

That there is something behind this strange phenomenon Marconi and others acknowledge, but what it is they cannot tell. We know from the Scriptures, that the atmosphere surrounding our globe is the place where the evil

spirits have their abode. The whole air is tenanted with them. Satan, the head of the power of darkness, bears the definite name "the Prince of the power of the air" (Ephesians ii:2). The same Epistle speaks of the wicked spirits in the heavenlies (vi:12 correct translation). A most interesting incident is reported in the Book of Daniel which shows the powers in the air. A heavenly messenger had been sent to carry a message to Daniel. But this messenger was delayed for three weeks. He came through the air and of course his delay was there. He tells Daniel that "the prince of the Kingdom of Persia withstood him one and twenty days" (Daniel x:13). Who was this Prince of the Kingdom of Persia? Certainly not a human being for a human being cannot interfere with the service of a heavenly messenger. There is only one explanation possible and that is, the prince of the Kingdom of Persia was some powerful demon-prince, who looked after the affairs of the Kingdom and he kept back the angel from delivering his message on time.

From the Book of revelation we read of a war which is some day to be fought unseen by human eyes, in mid-air (Revel. xii). The combatants will be Michael, the Archangel and his angels and the Dragon (Satan) and his angels. The Dragon will be defeated and will be forced by divine power to leave with his angels the atmosphere; he will be cast out and cast down upon the earth. When He reaches here and finds the true church gone, he will institute the great tribulation and manifest his fearful power to the full.

May not these mysterious signals originate from these wicked spirits, and may they not be an attempt from the side of these agencies to communicate with men in this way? Who can tell, but this may be the case. While mysterious things are going on on the earth, the sinister things of that demon-cult Spiritism, while evil spirits try to ensnare men and women to possess them and use them, these same evil agencies may prepare for other delusions. We should not at all be surprised to hear in the near future that these mysterious signals will be under-

stood and that messages from the air will be given to man. And the men who refuse to believe the one message which God has given will listen to the lying messages, as they do already in Spiritism. This whole subject should be of deep interest to all Christians. We may look for startling things in the near future, indications of the coming, the fast approaching end of the age, with increasing demon powers.

A Hopeful Note. Recently there has been published an extensive history of the Zionistic Movement. The work consists of two volumes and the author is Mr. Nahum Sokolow. Here is a quotation from the preface:

“The progress of modern civilization has come to be regarded as a sort of a Messiah for the final solution of the Jewish problem. Zionists consider the conception as superficial and misleading. Modern civilization is a vague, nebulous expression. It connotes the development of those rich physical resources by which man is surrounded. It connotes also guns and super-dreadnoughts and submarines and diplomacy and power.

Zionists do not see how this civilization will solve any human or national problem. They see that in spite of all the admirable achievements of modern civilization something is wrong. Indeed, except for technical improvements everything is still lacking. One must go back and seek again the proper fountainhead of that real civilization, of that culture of the heart whose triumph will be “the new heavens and a new earth, wherein dwelleth righteousness.”

This is a remarkable statement inasmuch as it shows that the author declares his belief that the much boasted civilization is powerless to ameliorate human and national problems, or solve them. And still more remarkable it is that this Hebrew quotes the New Testament (2 Peter iii:13). He does not state how this new heaven and earth wherein righteousness dwells will be fully brought about. If he follows Scripture and believes in the Oracles of God he will see that it can only come through the coming of the Messiah-King, the Son of David, our blessed Lord. It is one

of the most hopeful notes we have yet seen coming from the camp of Zionism.

Serious Conditions. Instead of things getting better they seem to become decidedly worse. During the past year more crimes have been committed in the history of our country than in any preceding year. The Railway Administration reports that the thefts from freight cars amounted during 1919 to \$45,000,000—more than at any other year. Divorces are showing a frightful increase and so do suicides and murders. The spirit of unrest becomes more marked. The masses of people show all the characteristics of 2 Timothy iii:1-5. Instead of the expected righteousness which war was predicted to bring we see increasing unrighteousness and corruption. "Making the world safe for Democracy" was one of the slogans of the war, yet today the world was never so unsafe. All is ominous. The future is full of terrible possibilities, thus financiers and statesmen declare. What is coming next? We know it from the Word of God, which is fully vindicated in these present-day conditions, for it has long ago declared that our age is an evil age, that it cannot become better, because it lieth in the wicked one, and that its end will be an end of unrighteousness, immorality and apostasy. How long will it be before it all breaks out and heads up in the man of Sin? It cannot be far away.

Yet in the midst of all these dreadful conditions the pulpit so called tells the people that all is well, that the world is getting better, and that no kingdom, such as the Word of God predicts, will ever come into the world. Here is a sample of what is being preached by many lips in evangelical denominations:

"Jesus got his idea of the Kingdom of God out of His own heart and not from the books of the prophets. This kingdom consisted of His Own ethical, moral and spiritual life, the doing of God's will, and the wonderful companionship with the Father. The coming of the kingdom means the sharing of His

goodness and purity. He realized that the kingdom would be spiritual.

"If we could once get the idea of the vision of the kingdom in His heart we would not wonder that He would not give it up for a temporal kingdom.

"When a nation forgets God, Jesus visits His judgment upon it. If we forget Him we will have to suffer His judgment.

"Jesus will come into society. Then over all nations. He did not say that He would destroy all governments but that he would establish democracies that have been initiated.

"Jesus is reigning more in America today than he has ever in any other nation at any other time.

"Jesus will come into society. The world is not growing worse. The sign of His coming will be spring, not blackness. His physical body will not come back nor will the world see Him for His presence will be spiritual."

The League of Religions. A short time ago the league of religions was inaugurated in London, England. An Anglican Bishop and a Jewish Rabbi are the leaders and Buddhists, Mohammedans and Confucianists are to participate in it, and great good will come of it, the promoters declare. What blindness!

Eternity in Hebrews.

First, we have an eternal Christ in whom we trust. The Father saith unto the Son, "Thy throne, O God, is for ever and ever"; and the inspired apostle does not hesitate to apply to Him the sublime language, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." Heb. i:8-12. Thanks be to God, we have a Saviour who never dies, and never grows old, and never changes: "Jesus Christ, the same yesterday, and to-day, and for ever." Heb. xiii:8; Jno. viii:58; xii:34; Mic. v:2; Col. i:17; Rev. xxii:12-14.

2. "He became the author of eternal salvation unto all them that obey Him." Heb. v:9. It is no temporary gift He

bestows upon His people, but it outlasts the fleeting breath, walks with them triumphantly through the valley of the shadow of death, and endures while endless ages roll. "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 judgment; but is passed out of death into life," Jno. v:24. The sure word of His promise to all believers is, "I give unto them eternal life; and they shall never perish," Jno. x:28, iii:16, 18, 36, vi:40, 47; Rom. v:21, vi:23; 2 Thess. ii:13-17; 1 Tim. i:15, 16; Jno. ii:25.

3. We read of "eternal judgment," Heb. vi:2; so called because it is fraught with consequences of eternal joy or woe, because its results endure for ever, and because its decisions can never be reversed. But this need not in the least disturb the Christian, since the believer's only judgment seat, as touching the question of his sins, is the cross of Christ. It is true that we must all appear before the judgment seat of Christ, but not to settle the question whether we are or are not saved. When we appear there we shall be in our resurrection bodies of glory, and therefore already saved. **But our works are to pass in review to determine our station in the kingdom.** Luke xix:12-19; Jno. v:28, 29; 1 Cor. iii:11-15, vi: 2, 3; 2 Cor. v:10; Rom. xiv:8,10; 2 Jno. 8; Rex. iii:11.

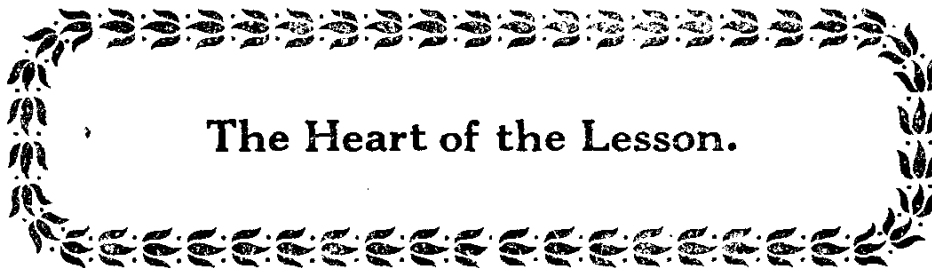
4. "Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption," Heb. ix:12. It is a redemption to which nothing can be added, and from which nothing can be taken, because the purchase of His most precious blood, that is of infinite value in the sight of God. Why seek to add to its efficacy by placing beside it the flimsy and filthy rags of our own righteousness? Eph. i:7, ii:13; Rom. iii:24; 1 Pet. i:18, 19; Jno. i:7.

5. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix:14. The eternal Spirit existed with the eternal Son and the eternal Father, and will con-

tinue to exist while the new heavens and the new earth endure, Gen. i:2; Job xxvi:13, xxiii:4; Lu. i:35, iv:1; 14, 18; Jno. i:32, xv:26, xvi:13, 15; Acts ii:33, v:31, 32; Rom. i:4; 1 Pet. iii:18.

6. They which are called "receive the promise of eternal inheritance," Heb. ix:15; elsewhere described as "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you," in sharp contrast with those "reserved unto judgment," "reserved unto the day of judgment to be punished," "to whom the mist of darkness is reserved for ever," and "reserved unto fire." 1 Pet. i:4; 2 Pet. ii:4, 9, 17, iii:7; 1 Cor. ix:25; Rev. xxi:27; Ps. xvi:11.

7. "Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," Heb. xiii:20. It was a covenant confirmed by oath, written in the blood of the Son of God and therefore immutable and eternal. Heb. vii:22, viii:6, ix:20, x:16, 17, xii:24; Rev. xi:19.



THE HEART OF THE LESSON.

The International Sunday School Lessons for April and May.

THE VICTORY OF GIDEON'S BAND.

(April 18. Judges vii:1-8, 16-21.)

Golden Text I Sam. xiv:16.

Daily Readings.

M. 12. Judges vi:1-14. T. 13. Judges vi:15-28. W. 14. Judges vi:29-40. T. 15. Judges vii:1-11. F. 16. Judges vii:12-25. S. 17. Judges viii:1-17. S. 18. Judges viii:18-35.

I. LESSON OUTLINE.

1. God's Chosen Army; vv:1-8. 2. The Divinely Given Victory; vv:16-21.

II. THE HEART OF THE LESSON.

Our golden text is central to our lesson, for God is upon the scene; and with Him there is no let nor hindrance. Nothing is too hard or difficult with the Lord and for Him to do for His distressed, oppressed people. We must need to connect with our lesson the record of the people's sin (Chap. vi:1). And the sequel chastening (vi:2-6). Following this is the cry of the distressed people (vi:7), with God's proof, followed by their gracious deliverance. This is more than a mere historical record of indisputable facts. It is prophetic and typical of all the ways of the God of all grace with His own day by day. Our portion specially is occupied with the deliverance that God wrought for Israel that day. Let us follow the lesson outline in our study.

First, God's chosen army. In the beginning God chose His leader and the one who is to be the channel of blessing. The record (Chap. vi) is striking and interesting and profitable. But note the special verse 14 where we have God's command to Gideon, "Go in this thy might." Yet the very setting of the verse speaks of Gideon's asserted weakness and insufficiency. But this is exactly what God needed then and now, in order to manifest His own strength and power (II Cor. xii:7-10). Do not forget that in this lies our strength, "strong in the *Lord* and the power of *His might*." This same method the Lord follows in the choice of the army (vii:1-8). An army reduced from 32,000 to 300 by divine testing. And then the arming of the chosen company was with trumpets and pitchers holding lights: no opportunity for sword or bow. Moreover they are divided into three companies. So we have human weakness personified. If victory is to come at all it must be from God, and by His power.

And then the victory itself; how complete it was, vv. 16, viii:21, tells us. But it was so given to Israel that they should have nothing to boast about at all. God had the glory and the honor and the praise. There is a spiritual warfare on to-day: but it demands the divinely tested and chosen ones to do battle. No one who thinks more of ease and pleasure than of the work of the Lord is fit for the field or the camp; fit for the service of Jehovah. None who are not *wholly separated* unto Him can be used of Him. Men are ever seeking crowds and eyeing the multitudes as though success were identified with such. But Gideon with the man-made army of 32,000 would have been defeated absolutely. But with the God chosen 300 he is mighty to meet the foe and defeat him. We must needs see to it that we have God with us (Rom. viii:31). Otherwise we are doomed to defeat. And whatever in the Christian

heart or life bars full fellowship with God must needs be dismissed ere God can go forth with us to victory. But with Him indwelling and abiding with us there is absolute certainty of victory (I John iv:1-4). Nor must we allow the enemy to suggest, as often he does, that these conditions of pressure and stress are of our own making, hence we need not expect anything from God. We are but reaping what we have sown. Nay, nay, our Father is the God of all grace; and with confession of sin and the crying aloud for help there is ever the answer of grace and mercy to us from our heavenly Father. Only acknowledge our sin and the evil and weakness and the command to us as to Gideon is "Go in this thy might." God is free to act when we are weak and as nothing.

RUTH'S WISE CHOICE.

(April 25. Ruth i:14-22.)

Golden Text Ruth i:16.

Daily Readings.

M. 19. Ruth i:1-10. T. 20. Ruth i:11-22. W. 21. Ruth ii:1-12. T. 22. Ruth ii:13-23. F. 23. Ruth iii:1-18. S. 24. Ruth iv:1-22. S. 25. Psa. xcii:1-16.

I. LESSON OUTLINE.

1. A Sad Parting; vv. 14, 15. 2. A Wise Insistent Choice; vv. 16-18. 3. A Sorrowful Home-coming; vv. 19-22.

II. THE HEART OF THE LESSON.

Historically little need be said concerning this lesson. Dispensationally and prophetically it shows the inbringing of the gentile—Ruth through the Jew—Naomi and Boaz, to the place of blessing. And then the ultimate blessing of the Jew through the gentile. For Ruth is one of the clear types of the church. Then too the historical setting of the book is suggestive. The occurrences take place during the time of the judges between the days of Joshua and the elders that outlived him and the coming of the king to the throne of Israel. Just as we now, in this church period, are living between the time of the ascension of our Lord Jesus and the home going of the apostles, and the coming of the King Christ Jesus to reign.

But we would rather turn to the practical bearing of the lesson upon our personal life and walk today. In this aspect Naomi is a vivid type of the believer away from God. Her proper home and place of fellowship are at Bethlehem-Judah—the meaning of the names is suggestive: Bethlehem—the house of bread. Living there we have praise as suggested in the

name Judah. Here is the family in the meaning of whose names is told out the life of the believer in fellowship with God. Elimelech—my God is king: the Lordship of Christ. Naomi—pleasantness; the joy of such a life. Mahlonsong, suggesting the praise of the heart. Chilion—completeness; as having all in Christ. Then too they are Ephrathites—fruit bearers. But all this is true at Bethlehem—Judah.

But the testing time of the famine carries them away to the Land of Moab—the land of mere profession (Moab—of the father. Yet are they not Israelites). At first it is but to sojourn there; then it grows into continuing there, and finally to a settling down and dwelling there for ten years. But the Lord will not permit any of His own to be thus away from Him. The home call comes through bereavement and sorrow to bring back the chastened one to Himself. In the death of the husband and sons we also see how all that their names suggest is given up by the believer away from the Lord. And in the marriage of the son we have further departure. Ruth—satisfied; Orpah—outward beauty. What a sad fact that the believer should be thus satisfied. With sorrowing heart Naomi is turning back to Bethlehem as Marah—bitterness; the iron has entered into her soul.

Now comes the opportunity of leading two heathen daughters-in-law to God, but alas, she is not in any heart condition to do this. Mark the sad counsel of vv. 8, 9. Practically saying, go back to your old heathen lives and have a good happy time there; there is nothing in me or in Jehovah for you. How utterly useless the child of God out of fellowship with God (Psa. li:12, 13). One of the women—Orpah heeds the advice and turns back. But Ruth refuses to do so. She has had a glimpse of the true God, and no heathen home can ever satisfy her again; no heathen connections meet the yearning of her soul. And she comes to dwell under the shadow of the Almighty in spite of Naomi's efforts to restrain her from so doing. How grace triumphs over all obstacles when the Lord is bent upon saving a precious soul. Remember that the Good Shepherd goes after the lost sheep *till He finds it*. Short of the finding He does not stop. And the Son of Man is come to seek and to save that which was lost. The sequel as presented in our portion is hardly what we should be satisfied with as a stopping place: the whole book should be considered. Then the climax is reached in the inbringing of this saved Moabitish damsel, who is under the curse (Deut. xxiii:3) to the place of blessing and grace and joy and high privilege. A sinner saved by grace: and so a channel of blessing and grace to the bereaved, disheartened one, as well as to all with whom she came in contact.

OUR HOPE

THE BOY SAMUEL.

(May 2. I Sam. iii:1-13, 19, 20.)

Golden Text Prov. xxiii:26.

Daily Readings.

M. 26. I Sam. i:1-9. T. 27. I Sam. i:10-18. W. 28. I Sam. i:19-28. T. 29. I Sam. ii:1-19. F. 30. I Sam. ii:20-36. S. 1. I Sam. iii:1-10. S. 2. I Sam. iii:11-21.

I. LESSON OUTLINE.

1. God's Chosen Vessel; vv. 1-7. 2. God's Sore Message; vv. 8-13. 3. God's Blessed Servant; vv. 19, 20.

II. THE HEART OF THE LESSON.

Note how the spiritual condition of the people is set before us in the first verse of the chapter. A corrupted priesthood unrestrained by the man highest in the office of God's people. A disheartened, discouraged people wandering farther and farther from God. And the Lord Himself at a distance; for He could not look upon sin; granting no open vision to such a priesthood; and making His word precious by its scarcity. The condition is analagous in many respects to the closing days of the present age now upon us (I Tim. iv:1-4, II Tim. iii:1-5). Unless one insists upon being absolutely blind to the truth there is no doubt of the present sad state of things everywhere, especially in spiritual matters just now. And Eli and his sons have their counterpart in the spiritual leaders, many of them so called today. Very many of them come under the judgment of God as in Chapter II::27-36. And Eli has his spiritual weakness manifested in many today (Chap. II:22-25, iii:13).

But the Lord has not left Himself without a testimony. His choice is not of the priestly family at all nor of the trained grown persons of the day. He turns to a little child who has the work of a menial servant about the tabernacle and in waiting upon Eli. It is characteristic of the ways of the Lord as portrayed in I Cor. i:26-31. And the present day is bearing witness to this. So many of the great ones are busy in the works of world reform and social betterment and civic righteousness when God has one thing to be done, and one alone, "Preach the Word." In this work He is choosing and using more of the most unlikely instruments; yea, the despised among men. But it is the eleventh hour and the husbandman will have *His work done* by the people of His choice. Beware of being entangled with the world's religio-philanthropic

schemes today. Everything that falls short of the salvation of souls and their upbuilding in Christ is not the work of God at all. It is only a worldly, Satanic apology for it.

The heart and life thus yielded to God, as in the case of Samuel, finds more than ample reward. The sequel to the childish words "Speak Lord," is found in the last two verses of the chapter. It is at this point we need to realize anew how the fulness of blessedness for ourselves, as well as the privilege of being a blessing to others, lies wholly in the fact of true heart surrender to God. Many years after this a fisherman on the shores of Galilee loaned his boat to the Lord for a pulpit one day: and immediately came the more than full repayment of the loan in the net so full of fish that it had to be dragged to the land. And then that same man yielded himself to the Lord Jesus Christ as a disciple, and reaped the more than blessed reward of becoming a fisher of men here, and an enthroned king in the age to come. It is worth while pondering this carefully and prayerfully at this time; for God works along these identical lines today as in the olden time to the honor and glory of His name. Over against God are the world and the prince of this world bidding for soul and life, and making great promises. Only they are limited to this present brief passing show both as to service and reward. While God's service and promise of blessing find fruition in a glad, glorious and infinitely blessed eternity with Jesus Christ our Lord. Are you personally ready to say, like Samuel, "Speak Lord for thy servant heareth?" "Here am I send me?" If so the sequel is blessed and assured.

ELI AND HIS SONS.

(May 9. I Sam. iv:5-18.)

Golden Text Rom. vi:23.

Daily Readings.

M. 3. I Sam. iv:1-11. T. 4. I Sam. iv:12-21. W. 5. I Sam. v:1-12. T. 6. I Sam. vi:1-9. F. 7. I Sam. vi:10-21. S. 8. Prov. i:1-19. S. 9. Prov. i:20-33.

I. LESSON OUTLINE

1. The Ark in the Camp; vv. 5-8. 2. The Ark Captured; vv. 9-11. 3. The Sequel of Sorrow; vv. 12-18.

II. THE HEART OF THE LESSON.

Our lesson follows upon the record of defeat for Israel by their inveterate foes, the Philistines. But why should God's people be defeated then or at any time? Are they not His

own? And are not their foes heathen to the core? So has it ever been. **But defeat calls for searching of heart in the presence of God upon the part of the people. And Israel was not yet prepared for that.** Their explanation of it puts the blame entirely upon the Lord. To what a low state spiritually do we come when we argue thus concerning our defeats. Or when, as is just as bad, we take our defeat as a matter of course with which we have really very little to do. Surely if we may **have the symbol of God's presence with us on the field of battle that is sufficient, therefore send for the Ark of the Lord, and this will secure victory for us.** Do we not argue thus at times now? Only have the outer form: the symbolism: the intellectual, catechetical, clear, head knowledge, and statement of truth and all will be well.

With what enthusiasm do the people of Israel welcome the Ark of Testimony with the accompanying priests. With what dread and terror the enemy hears the news of the coming of the Ark, that dread symbol of the presence of the God of Israel. Surely it is victory now for Israel and defeat for the Philistines. Surely God is committed now to the cause of His people. Surely He will not now permit the enemy to prevail against Him. This Ark tells of the presence of the God who had always done wondrous things against the enemy. And now is the opportunity for manifesting His power anew. You can imagine the shout of joy that went up from the hearts of the people of Israel. And you can all but hear the sighs and groans of the foes as they say, "God is come into the camp . . . woe unto us." But do not forget that the professed church of today is treading in exactly the same path spiritually. Remember that God's place of meeting and blessing the people is at the *Ark in the holy of holies* where He is approached in a spirit of faith and worship by sin-purged worshippers. Outside that place the Ark may be a mere fetish of no more value than these things which the heathen put their trust in, in times of danger. It was so to Israel then, and it is so in a large measure with the professed Christianity of the day. The symbols, forms, ceremonies, creeds, are more or less of a religious fetish character supposed to issue in victory.

But what is this? Israel is fleeing before the victorious foe. Everywhere the soldiers are falling down before the sword of the enemy. The Ark is taken: yea, the Ark of God, and the attendant priests are slain. And overwhelming defeat is the portion of the people of Israel. Surely this needs looking into. God has not failed of His truth and promise. But He will not walk in the way even with His people when their

path is not in agreement with Him. Our fellowship must necessarily be in the light, otherwise defeat for us, too. For God to have granted victory at such a time to such a people would have been simply to have compromised Himself and make Him the author of evil and the abettor of sin and iniquity. And such priests! What other doom could they have! But, stop. What say you of men in our colleges, seminaries, pulpits who are denying the fundamentals of the faith! They are far worse than Hophni and Phineas. And the doom will be far more terrible: even eternal defeat and ruin are awaiting them except they repent and believe in Christ. Even God's child Eli must needs have his wage paid in chastisement that day. He had failed God at a critical moment, and his life closes amid the sadness and gloom of defeat. What a word to God's children calling them to walk carefully and humbly with God now.

VICTORY UNDER SAMUEL.

(May 16. I Sam. vii:2-17.)

Golden Text I Sam. vii:3.

Daily Readings.

M. 10. I Sam. vii:1-8. T. 11. I Sam. vii:9-17. W. 12. Exodus xvii:1-16. T. 13. Num. xxxi:1-12. F. 14. Josh. vi:12-27. S. 15. Josh. x:1-14. S. 16. Exod. xiv:19-31.

I. LESSON OUTLINE.

1. Returning to the Lord; vv. 2-6. 2. The Gathering Storm; vv. 7-8. 3. The Lord's Salvation; vv. 9-12. 4. The Sequel of Blessing and Peace; vv. 13-17.

II. THE HEART OF THE LESSON.

Our golden text has for us the heart of this lesson. The heart directed by faith and love to the Lord brings the real service to God for which He yearns. That rendered, God stands pledged on all His divine fulness of power and grace to work for us. Our lesson opens with this definite drawing nigh of the people of Israel unto the Lord in confession and sacrifice. This is the way to blessing and victory all through the ages. For us the path is plainly marked in Hebrews x:19, etc. There is the opened way into the holiest by the blood of Jesus: there is our Great High Priest in the presence of God for us, and the word comes, "Let us draw nigh, etc." Such a drawing nigh by faith opens the way for steadfastness of life amid the stress and pressure that are now upon us. Everything connected with this drawing nigh is suggestive—the putting away of the strange gods; the drawing and pour-

ing out of water indicative of their innate weakness and helplessness; the sacrifice showing that their faith is in the shedding of blood that puts away sin; the confession of sin.

Strange that such a gathering should excite the foe! But it does. Christendom may have mass meetings by the score for any humanitarian, philanthropic, civic righteous, educational purpose imaginable, and Satan laughs and never stirs. But let a few earnest souls come to a spiritual Mizpeh, and the devil and all his angels are in arms and on the move at once. What shall this unarmed penitent people do against such a foe? How dark the storm clouds are gathering in their political sky. And full soon they may all be slain by this bloodthirsty foe. Yet, without the Ark present they are learning the lesson of looking to God, their God for help. "Cease not to cry to God," is their word to Samuel. Suppose we put it into practice today, "Cease not to cry unto God for us. "With Him are might and power and help."

And what an answer in grace and power from the Lord to whom Israel had so penitently turned by faith in their need and extremity. Yes, He had heard them. List to the thunder of heaven's armed vengeance as it falls upon the affrighted foe. No human bow is bent; no human sword unsheathed, but the embattled hosts of the Philistines are discomfited: And the fear and terror of the Lord fill their hearts and minds. They are a mere cowardly rabble, fleeing before the pursuit of the divinely strengthened people of Israel. What a victory! What a time of rejoicing for God's people. And may it not be repeated at this time when the enemy is coming in like a flood. Yea, verily; but only in the similar way of drawing nigh to God. Remember that it is the LORD who is to lift up the standard against the enemy when he comes in like a flood. He may and will no doubt use us: but God is the Alone One to do the work.

Nor was it a victory for that day **alone**. That defeat settled matters for all the time of Samuel. And it left him free to minister to the people; while it brought peace and quiet and blessing to all Israel. The Philistines did not like to take the field against people whose God could and did thunder out of heaven upon them after such a fashion. They cared not much when the Ark was in the midst: but this kind of fighting was too much for them. O, that today God's people could and would realize what it means to have God for them: God doing all for them. What blessing untold to us! What honor and glory to the Lord! What fulness of blessing and help through us to others! But we must come to our spiritual Mizpeh and there meet with God in penitence and faith: in confession and heart worship Him. Nor will He turn a deaf ear to our petitions now.

OUR HOPE

XXVI.

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Editorials.

“He is despised and rejected of men, **The Rejected One.** a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not” (Isaiah liii:3). Such was the testimony of His Spirit 750 years before He appeared on earth in the form of man to be the man of sorrows. And more than that it is a prophetic utterance of the coming day when the remnant of Israel will confess Him in godly repentance, the day when they shall look upon Him, whom they pierced and when they shall mourn for Him as one mourneth for an only Son (Zech. xii:10). When He appeared in the midst of His people they were full of expectation. “And as the people were in expectation, and all men mused in their hearts of John, whether He were the Christ or not” (Luke iii:15). They expected the Messiah and thought John might be the Christ.” But he confessed and denied not; but confessed, I am not the Christ.” He pointed to Him who came after Him as being the Christ, the Son of David. And the people expecting the Messiah, expected the King. Nor was He anything less than the King, preaching the promised kingdom, manifesting the powers of the Kingdom. But He came to His own and His own received Him not. And when it became evident that they would not receive Him, then He spoke of His rejection. He told His own “The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day” (Luke ix:22).

And again when He announced His future glory in His Second Coming, He declared, "But first must He suffer many things, and be rejected of this generation" (Luke xvii:25). And when He was finally delivered into the hands of the Gentiles and Pilate brought Him forth and said, "Behold your King!" they rejected the King.

What would happen as the result of His rejection was also foretold by Him. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto your desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matthew xxiii:37). Even so it has been.

But again He announced His rejection and the results which would follow in other words. "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner, this is the Lord's doing, and it is marvellous in our eyes?" (Matthew xxi:42). When after His death and resurrection Peter stood before the same rulers and elders, the Spirit of God witnessed through him with the same Scripture our Lord quoted before His death. "This is the stone which was set at naught of you builders, which is become the head of the corner" (Acts iv:12). The rejected One is made by God both Lord and Christ and is the head of the corner, the cornerstone. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii:36). Afterwards it was revealed that upon Himself the chief cornerstone the church, His body, is building (Ephes. 11). We have therefore a double witness to His rejection; Jerusalem trodden down, their house desolate, the nation scattered among all nations; and the second witness, the church, the body of Christ, gathered during the present age. As long as He fills the throne in Glory and David's Throne

on earth is unoccupied, the building of the church continues.

But let us also see that while He was rejected when on earth, that He is still the rejected One. Well may this present age be called "The Age of His rejection." How else can it be when the whole world lieth in the wicked one, and when that wicked one, Satan, is the prince and the god of this age? Somehow the fact of the rejection of our Lord, yea, the increasing rejection of Him, appears to us more and more as the most solemn fact.

All the unrest, all the sorrow and suffering, all the unrighteousness, all the lawlessness, all the dark clouds overhanging this age, threatening to break ere long in the most awful tempest known in human history, we trace to the rejection of Christ. As long as He is rejected and the prince of this world rules with his wicked spirits it cannot be better. This is Satan's chief aim, to lead in the continued rejection of Christ, for he well knows that this produces the worst corruption and seals the fate of mankind.

And how much we could write of His rejection! It is true His Name is much used, but the place which belongs to Him, the place of authority, the pre-eminent, place, the place as Saviour and Lord, is denied Him. And the worst rejection is His rejection in the camp of Christendom. There He is still betrayed with a kiss, and crucified afresh.

And what are we to do who adore Him, love Him, for whom He is the One altogether lovely, we, who own Him as our Saviour who has washed us from our sins in His own blood, we, who bow before Him as Lord? We must give an answer to all this rejection, we must give a defying answer to the hosts of darkness, and that answer must be a greater, a more whole hearted devotedness to Himself. We, the members of His body, resting upon Him the cornerstone, must suffer with Him and share His rejection now, as we shall some blessed day share His Glory. Let us therefore go forth unto

Him without the Camp, bearing His reproach" (Hebrews xiii:13).

He will not be the rejected One forever. The day of His triumph and Glory will soon come. All His enemies will be made the footstool of His feet! When that crowning day comes He will be exalted and we with Him. What an incentive to serve Him now, to share His reproach! Of Him it is written "He shall drink of the brook in the way, therefore shall He lift up His head" (Psalm cx:7). He went down in humiliation, obedient unto death, the death of the Cross and therefore He is lifted up. And if we suffer with Him and bear His reproach we shall also be glorified with Him. (Rom. viii.)



"And when Abram was ninety years old **He is Able.** and nine, the Lord (Genesis xxi:1) appeared unto Abram and said unto him, I am the Almighty God." The Hebrew for Almighty God is "El Shaddai," the All Sufficient One, or as it has been paraphrased "the God who is enough". He is the God who is able, to whom alone power belongs. Let us see how blessedly the Spirit of God tells us in the Word that our Lord is able to do and to undertake for **His own.**

I. He is able to save to the uttermost. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth and maketh intercession for them" (Hebrews vii:25). All who believe on Him are saved once for all, and are being saved, and kept, by His gracious ministry in glory. It is a precious assurance that the ever living, ever loving high-priest in the presence of God, constantly saves those who come unto God by Him.

II. He is able to deliver. "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee O king, that we will not serve thy gods, nor worship the golden image

which thou hast set up" (Daniel iii:17-18). What wonderful faith these three young Hebrews manifested! They knew their God and trusted in His power; yet even if it should not please Him to deliver them, they would rather burn than to disobey His Word. Such has been the holy, trusting determination of thousands of martyrs in past ages. But He honored their faith and delivered them. He is still able to deliver. The most despairing condition in which His children are placed are His opportunity to show what He can do. Oh! for faith to trust Him more! And when aged Daniel had been cast into the lion's den and passed that night amidst the lions, the king in the morning shouted down into the den, "O Daniel, servant of the living God, is thy God, whom thou servest continually able to deliver thee from the lions?" And back came the answer, "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me" (Daniel vi:20). And He still sends forth His angels to deliver His servants.

III. He is able to give all grace. "And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound to every good work" (2 Corinth. ix:8). And now brethren, I commend you to God, and to the Word of His Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx:32). All what we need, every spiritual blessing, all the joy and peace, everything and all things, He is willing and able to bestow upon us. Grace upon Grace He is able to give out of His own fullness.

IV. He is able to do as He promised. "And being fully persuaded that, what He promised, He was able also to perform (Romans iv:21). Such was Abraham's faith, who staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And still He is the same Lord who is able, who never disappoints a trusting heart. All He asks "Believe ye that I am able to do this?" (Matthew ix:28).

V. He is able to sustain in temptation. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinth. x:13). "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews ii:18). Therefore we can count it all joy when we fall into divers temptations (James i:2) for it will give Him an opportunity to show His gracious faithfulness.

VI. He is able to keep. "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy i:12). "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude, verse 24). We need not to fear anything. His keeping power is omnipotent power. Nothing can pluck His sheep out of His, or out of His Father's hands.

VII. He is able to restore Israel. "God is able to graff them in again" (Romans xi:23). This means Israel. They were broken off from the root of the good Olive tree. They are now in this condition till the day comes when the grafted in branches, who are unbelieving (Gentiles who are by profession Christians, that is dead Christendom) will be cut off, and then Israel will be put back, and be raised up nationally and spiritually. God is able to do this for a whole nation and He will surely do it, for He has promised it.

VIII. He is able to raise the dead. "Accounting that God was able to raise him up, even from the dead" (Hebrews xi:19). He is able, for He said so Himself, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth." He is able for He declared, "For as the Father raiseth up the dead and quickeneth them, even so the

Son quickeneth whom He will" (John V). He is able, for He raised the dead when He was on earth. And for this power we wait. For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself! (Phil. iii:20-21).

"Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen" (Ephes. iii:20).



"Accepted in the Beloved One"

Accepted in the Beloved. (Ephes. i:6) is the most blessed assurance in that great and matchless chapter of the richest and deepest Epistle of the New Testament. It is true of every sinner who has cast himself upon the Lord Jesus Christ, trusting in His blood. Every sinner saved by grace is now and forever accepted in the Beloved. Blessed be God forever and ever for His beloved Son, who has redeemed us, bought us with the great price, and praise forevermore that God, because we are redeemed and belong to Christ, presseth us to His Father-heart and tells us we are His delight, accepted not in what we are, what we have done, what we are doing or shall do—but accepted in the Beloved. If we only would think it over more, just take it in each day a little more in faith, how our lives would be filled with shouts of praise and victory! And how little we know of the fullest meaning of this blessed statement! We only shall know it fully when we are in our eternal home, in the Father's house. Well has another commented on this blessed assurance of our acceptance.

"What a state of privilege! It includes our justification before God; but the term 'acceptance,' in the Greek,

means more than that. It signifies that we are the objects of **divine complacency**, nay, even of **divine delight**. How marvellous that we, worms, mortals, sinners, should be the objects of divine love! But it is only **'in the beloved.'** Some Christians seem to be accepted in their own experience; at least, that is their apprehension. When their spirit is likely, and their hopes bright, they think God accepts them, for they feel so high, so heavenly-minded, so drawn above the earth! But when their souls cleave to the dust, they are the victims of the fear that they are no longer accepted. If they could but see that all their high joys do not exalt them, and all their low despondencies do not really depress them in their Father's sight, **but that they stand** accepted in One who never alters, in One who is always the beloved of God, always perfect, always without spot or wrinkle, or any such thing, how much happier they would be, and how much more they would honor the Saviour! Rejoice then, believer, in this: thou art accepted **'in the beloved.'** Thou lookest within, and thou sayest, **'There is nothing acceptable here!'** But look at Christ, and see if there is not everything acceptable **there.** Thy sins trouble thee; but God has cast thy sins behind His back, and thou art accepted in the Righteous One. Thou hast to fight with corruption, and to wrestle with temptation, but thou art already accepted in Him who has overcome the powers of evil. The devil tempts thee; be of good cheer, he cannot destroy thee, for thou art accepted in Him who has broken Satan's head. Know by full assurance thy glorious standing. Even glorified souls are not more accepted than thou art. They are only accepted in heaven **'in the beloved,'** and thou art even now accepted in Christ after the same manner."



The Sin of Flattery. Few Christians know that the sin of flattery is made very prominent in the Word of God. Flattering lips are the expression of the corrupt and deceitful heart of man. Of the wicked it is written "they flatter

with their lips" (Psalm v:9). It is at best a form of lying—"they flatter him with their mouth, and they lied unto him with their tongues" (Psalm lxxviii:36). Proverbs has repeated reference to flattery. "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. xxix:5), because flattering words feed the pride of man; flattery generally produces that pride and self-exaltation which God is bound to deal with in His children. Flattery may succeed for a time, but ultimately its vile and nauseating character will come to light. "He that rebuketh a man afterwards shall find more favour than he that flattereth with his tongue" (Prov. xxviii:23). Therefore the warning, "meddle not with him that flattereth with his lips" (Prov. xx:19). And more than that, "a flattering mouth worketh ruin" (Prov. xxvi:28). Furthermore we read that flattery will be one of the leading sins of the last days and a prominent characteristic of the apostates. Of this the twelfth Psalm speaks prophetically. "Help Lord, for the godly man ceaseth; for the faithful fail among the children of men. They speak vanity every one with his neighbour, with flattering lips and with a double heart they speak." How well Elihu spoke to Job when he said, "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man" (Job xxxii:21). The coming Man of Sin will use flatteries first, and like Antiochus Epiphanes obtains the kingdom by flatteries. (See Daniel xi:21, 34.) But finally all flattery will be dealt with by the Lord for it is written, "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things" (Psalm xii:3).

Flattering lips are Satan's most subtle poison. They speak in the world of the "poison pen," meaning thereby the pen which spreads false reports. The flattering pen is a thousand times worse. The world which lieth in the wicked One loves flattery, seeks it, enjoys it. But a child of God, if walking in the Spirit, hates and despiseth all flatteries and turns from them with disgust. To use flattery is altogether unworthy of a Christian. Think

of the Lord Jesus ever using flattering words! In that beautiful portrayal of the model servant, serving incessantly and in humility, we read the great Apostle's confession—"for neither at any time used we flattering words" (I Thessal. ii:5).

The greatest harm which can be done to a servant of the Lord Jesus Christ is to flatter him and praise him to his face. Long ago we have recognized this danger and many a letter containing flattering words was thrown into the waste basket, unread and unanswered. The usefulness of a true servant of the Lord Jesus Christ depends on his humility; as soon as he thinks of himself as a great man, and is puffed up, the Spirit is grieved and the real power of his ministry will be gone. And how many have fallen into this snare! We have seen some sad examples. We have watched the downfall of some through flattering lips. To acknowledge blessing received through ministry, to thank the Lord for His grace and for His gifts, that is another matter entirely. To tell an Evangelist (as it was recently done) that he was as great as the Apostle Paul, is as ridiculous as it is evil. But this boasting in men is the leading feature of our Laodicean days. One who walks in Philadelphian separation, owns One and exalts One above everything else, and confesseth only his weakness and is content to be nothing, nor does he seek the applause of others (Rev. iii:7-10). May the Lord keep His people, and especially His servants, in the path of humility and dependence on Him, and save us all from pride and self-exaltation.



The able President of Columbia University, Dr. Nicholas Murray Butler is Responsible? of New York, sounded recently an alarm as to the increasing antagonism to Christianity. Pointing out the fact that in the government schools of Russia today, one hour is spent each

day in removing the traces of what we call civilization and the Christian religion, he said the following:

“Christianity today is not only overlooked and neglected, but is positively antagonized. A new element has taken its place in the world. We are face to face with a teaching that holds Christianity to be not only an illusion and a superstition, but a fraud invented to gain control over men. This you will read in every tract of the Socialists, in every publication of the Bolsheviki. The virtues extolled by the philosophers, humanity, charity, service, are held by them to be worthy only the attention of children, and the world must get along without them; from life must be excluded everything that partakes of religious belief and organization.”

Every word of it is true. There are forces in the world today, increasing constantly, which aim at the total destruction of every bit of civilization and the complete eradication of Christianity. The Bolsheviki look upon Christianity as a fraud; the Bible is a fraud; Christ is of no account and the church they despise and hate. The same spirit is in England, while France has been leavened by it for years. In our own country there are thousands upon thousands, who hate the Bible, and have no use for the Gospel, nor for Christian teaching. And this horrible spirit grows at an alarming rate. Dr. Butler probably does not know that the Bible itself predicts just this state of things. He probably does not know that our Lord said, “Nevertheless when the Son of Man cometh (His second Coming) shall He find the faith on the earth?” and that the Apostle Paul taught by the Spirit of God, that the day of the Lord (the day of His visible manifestation) would be preceded by the great falling away (2 Thess. ii). True Christians, who know the Lord and their Bibles, who divide the Word of Truth rightly, are not alarmed by these conditions. We see in them the coming fulfillment of all the infallible Word of God teaches. A complete collapse of all man has erected on the flimsy foundation of a boasted “Christian civilization” is surely coming and no political power

can avert it. True Christianity and the true Church can never collapse, not even the gates of Hades can prevail against her.

It would be amusing, if it were not so unspeakably sad, that in spite of these terrible conditions, this lawlessness, this satanic power of apostasy, the mass of preachers and teachers in professing Christendom continue to teach that the world is getting better in every way. Recently when the S. S. lessons had the parable of the leaven, it was almost universally taught that the leaven is the Gospel and that now the leaven, as never before, is leavening everything in the world. And some said—if only the League of Nations could be fully established, how soon the leavening process would be a complete success. Oh, the blindness! The leaven is surely doing its work, but it is the leaven of corruption.

But who is really responsible for this on-rushing apostasy, this fearful lawlessness? We answer unhesitatingly, the men, who under the garb of a Christian profession, have deliberately taught the most subtle infidelity which the Devil ever invented. We mean the destructive Critics such as flourish in Germany, in England, in the United States, in the Universities and in some of the leading Theological Seminaries. These Critics teach that the Bible is not the infallible Word of God. That the men who were the instruments in writing the Word of God, and declared a thousand times over again, "Thus saith the Lord," were mistaken Jewish patriots and that the Lord never spoke to them, never appeared to them. Now if the Bible is not the Word of God, and these men were not the mouthpieces of God, then the Bible is a fraud and the prophets were frauds. The Bolsheviki are perfectly right in saying the Bible and Christianity is a fraud. The whole apostasy and the anarchy connected with it is the result of the denial of the Bible as the revelation of God to man. And the destructive Critics have been the master seed sowers. The harvest is now rapidly coming and when the collapse comes, and after that Divine judgment, the self-styled

“great scholars” the leaders of the modern Theology, will receive their just rewards.



Night, nothing but Night. Such is the destructive Criticism, night, nothing but night. And those who follow its leaders, the children of night, soon stumble along, groping in the increasing darkness, unhappy in mind and heart, till the quicksands of infidelity have completely engulfed them and they sink into that night which knows no day-break. The more we look into this boasted “scholarly criticism” of God’s holy and infallible Word, the more we are convinced of its Satanic origin, its vile and slimy character and of its soul destroying work. And because it is all this and more we testify and warn against it. The ever multiplying colleges, seminaries and other institutions where it is unblushingly taught, to undermine the faith of the young, are the recruiting places for hell.

Repeatedly we were told of some professor, who denies the inspiration of the Bible, the miracles of the Bible, the Christ of the Bible, that notwithstanding his liberal views, he is such a charming, amiable man, so loving and kind, that it is hard to believe that he can be wrong. Does he not show a sweet face and exhort to clean living? Scripture itself answers this, for it is written, “Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works” (2 Corinth. xi:14, 15).

But what has this criticism to offer? It has been well said, criticism is unable to offer anything that is concrete, true, and real, because it despises the only source of Truth, the Word of God. It knows nothing of “The Lord said—“The Lord spoke.” But Criticism speaks thus—we think—we suppose—we have found out—we have discovered and we surmise. But despite all this scholarly wisdom and attainment, they do not know

whence or whither, what is above or what is below; they do not know why there is guilt and sorrow; do not know anything of redemption and how all is going to end.

They constantly speak of the results of the destructive Criticism, by which they mean, their supposed discoveries that Moses did not write the Pentateuch, that Daniel never existed, but a Jew assumed that name, that Jonah is a myth, that there was no man by name of Isaiah who wrote the Book which bears his name. But besides these results of their ridiculous scholarship there are other results. Professor Bettex has written the best on the results of Criticism.

“What results has Biblical criticism matured? The well-known champion of criticism in France, the late Professor Sabatier, thought, **‘Toute la theologie est a re-faire!’**—All theology must begin again from the beginning; that which has been handed down, belongs to old iron. A German theologian, to whom I put the above question, answered less radically, ‘Well, at the present time we can not yet speak of results; it is all unsettled yet.’ But this answer was perhaps too modest; for this criticism can amply furnish **negative** results. Revelation? No. Inspiration of the Bible? No. Trinity? No. Fall? No. Devil, angels? No. Miracles? No. Decalogue from Sinai? No. Wrath of God? No. Prophecy? No. Christ God? No. Reconciliatory death of Jesus? No. Did Christ rise again? No. Resurrection of the dead, and judgment? No. Criticism, this child of the spirit that always negates, takes everything from us; but it gives us nothing. What do all these negations profit me? What shall I do with them? It causes one to stand on the path of life like a freezing wanderer, totally bereft, clad only in a thin shirt of morality, and not knowing whither to direct his steps.”

Every word of it is true. Destructive Criticism is a highway robber, who treats the young, like the man was treated who went from Jerusalem down to Jericho and fell among thieves. Results of Destructive Criticism?

The prostitution of the professing church, shorn of all her power by this Delilah, the ever increasing immoralities, the increase of materialism, atheism, Satanic cults and anarchy, these are the results of the rejection of the Word of God and its divine authority.

Oh! it is true, every word of it, destructive Bible Criticism is night, nothing but night!



We often receive letters from mothers, **One of many.** fathers and sisters about their boys and daughters. Some of these letters are heart-breaking. They tell us of young people who went to some school and became through "higher education" mockers at the Truth of God, and turned their backs upon the revelation of the Word of God. Recently a young lady, a believer, wrote us about her brother: "He has been attending **Oberlin College** for the past year and a half and has become absorbed in evolution and destructive Criticism much to our sorrow. Of course as you know in a place like that they get no teaching on Regeneration, Atonement or the Second Coming. He went away to school not as well grounded on the fundamentals as we thought."

There are thousands of young people whose faith in the Bible is yearly being undermined. This being done they are set adrift and no one knows where they will end. The sad part is that numerous institutions of this kind are outwardly Methodist, Presbyterian, Baptist, and bear the name of other evangelical denominations and are supported by the gifts of men and women who believe in the Bible. Institutions who were started and largely endowed by godly men, have become the hotbeds of infidelity. For this reason we cry aloud and spare not, and call for that separation from unbelievers which God's Word demands. And what is to be done must be done quickly.



**What
Kingdom**

Nearly all the religious weeklies and monthlies had a few weeks ago a full-page advertisement of the "Inter-Church Movement." It showed a picture of the sky-scrapers of down-town New York. Across this picture was written the question, "Who owns all this?" This question we can readily answer by saying, "The Jews." They are getting hold of a good deal of the real estate of New York.

Underneath another statement was made in bold type, "The Kingdom of God will come in a day." This is followed by a quotation from Horace Bushnell. Here it is: "One more revival, only one is needed. The consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."

What a foolish, anti-Biblical statement this is. The promised Kingdom, the Kingdom of the Lord Jesus Christ according to the teaching of the entire Bible, comes when He comes back in the clouds of heaven. See Daniel VII:14. The Lord Jesus Christ is not once mentioned in this advertisement. The Kingdom which the inter-church movement advocates is not the Kingdom which God's Word promises. It is another, a spurious, a counterfeit Kingdom. Their Kingdom is one which man attempts to bring in by money power. It will surely come through the Babylonian method of the world, another tower of Babel, a Kingdom without the King. The whole inter-church movement is Laodicea in spirit and practice. Rich, very rich, heaping together millions upon millions, increased in goods, having need of nothing. And He who has eyes like flame of fire looks upon it and pronounceth the whole thing miserable, blind, naked. Some day He will spue it out of His mouth.

We are thankful that thousands of God's people refuse to join in with the money program of the world-church movement. We hope to say more about the inter-church movement and show what it is.



**A Supreme
Head.**

Here is a sentence from an address by an Inter-Church World Movement leader. "The army of Christ will never move forward to complete triumph until it unites its battalions under a single supreme head." He does not say who this supreme head is going to be. Because the war was terminated successfully when General Foch assumed the chief command, the professing church thinks that the same ought to be done to lead on towards the complete triumph. In other words the church adopts the methods of the world to bring success. There is also to be a big drive, imitating the Liberty Loan drives, by which a billion dollars is to be raised to bring in the kingdom. Drives may be a good method for the world, but the Lord does not use "drives."

Not only is Christendom looking for a supreme head, the world also looks for such a head. But we do not hear a word, in all these plans, concerning the Lordship, the Headship and the Kingship of the Man of the Cross. His blessed, adorable Name is but little mentioned. The supreme head the world and the world-church desires will some day appear. The falling away, which is steadily increasing, will **culminate in the revelation** of the man of Sin (2 Thessal. ii). He is the coming supreme head.



Our friend, Mr. Ford C. Ottman, **The Steam-Roller.** President of the Church Erection Board of the Presbyterian Church, has written an article for the "Presbyterian" on the big money movement, known as the "Inter-Church World Movement." Read it and see how others besides ourselves condemn this movement. Surely the call, "Come out of her my people," is very timely and ought to be heeded by every spiritually minded Christian.

The Executive Commission—without a shiver it would appear—has plunged into the swirling flood of the Interchurch World Movement and carried with it the Presbyterian Church, U. S. A.

The super religious organization, like a gigantic steam roller, with not even a man with a red flag ahead of it, moved down on Atlantic City and crushed the weak opposition offered it.

The modest budget for this great machine is only ten millions for the next six months—an amount equal to the probable sum total raised by the Presbyterian Church for all benevolent purposes this last year—but in these days of “vision,” what is ten millions? Or three hundred and fifty millions per annum for the next five years? Of course, the secretaries and the super-executives expect the church to supply these modest sums.

“Ain’t it a grand and glorious feeling?”—so said one of these promoters, as the only “text” he could think of, when he contemplated the plethoric income to be pressed out of the blood and toil of the already overburdened pastor. If that same pastor does not “buck and bust the harness,” he is a demonstrated idiot. And if the General Assembly continues to vest with such power an Executive Commission, then we shall all soon be headed for bedlam.

Some of us are sick of this hopeless attempt to interpret the appalling need of the world in the term of dollars and cents. Paul’s method is assumed to be antiquated, and we must adopt modern methods to meet modern needs.

As if the needs were greater than when Paul heard the Macedonian cry!

Imagine Paul going up to Jerusalem for a council to determine how many “shekels” would be required to make a “survey” before anything could be done! Let the early disciples get some conception of the darkness of heathenism through a “pageant” at the Jerusalem Square Garden, with a paid advertisement of the commendation of some ancient “Belasco!” Think of the suggestion of the “untapped resources” and the golden streams that might be expected to flow from “no man’s land” from those who had “no use for the church,” but would be sympathetic with the appeal to humanitarian idealism!

It passes the power of the imagination to picture the overwhelming humiliation of the church of God. Had the denominations come together and called their constituent churches to a day of fasting and prayer, that the sins of the nations might be owned and the sore need and suffering be pleaded with God, there might be hope yet. But there is nothing of this. And the church, passing the hat in supplication to the ungodly, publishes abroad the poverty of God.

Some interpreters of prophecy have pointed out the probable rebuilding of Babylon to meet its doom during the reign of

antichrist. Another Babylon, more portentous, more mysteriously potent for evil, more daring in blasphemy, more impotent of power to reach up into heaven, is looming large on the horizon, and the church moves on to its predicted apostasy.

But there is solemn warning and appeal.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Who will heed it?



At it Again We have received several inquiries as to a magazine published in New York by the name of "The Golden Age."

We investigated and found that it is published by the Russellites. During the war this cult had to stop its works; several of their leaders, including a lawyer, who has taken the place of the late "Pastor" Russell, were sentenced to prison terms on account of their anti-government activities. They were pardoned and now continue in their nation-wide propaganda.

Let it be remembered that this cult is Unitarian in that it denies the essential Deity of our Lord; besides this fundamental error they hold other evil doctrines such as the second chance theory, etc.

It went for a time by the name of "Millennial Dawnism." Being found out it took up different other names and has been known for several years as the "International Bible Student Association." From a copy of the above sheet we learn that this name is being changed again, for their leader is announced as "Judge Rutherford, President of the New York People's Pulpit Association." We pass on this information to our readers so that they may be on their guard.



The Future State. We call special attention to the article in this number of "Our Hope" on "The Believer between death and resurrection." The author is a beloved brother, Judson B. Palmer, now Secretary emeritus of the Y. M. C. A. of Galveston. His name is a house-

hold word in the Island city. During the disastrous storm of 1900 he lost his family, and this great sorrow led him to study the Word as to the state of the blessed dead between their departure and the Coming of the Lord for His Saints. We know this article will be a comfort to those of our readers who mourn the loss of their loved ones. So much is taught which is unscriptural and wicked doctrine as to the blessed dead. Recently a certain publishing house in New York published a work written by a Presbyterian Minister on "Where are the dead?" We were shocked to see that this writer advocates that pernicious doctrine of "soul-sleep." In his argument he adopts that ridiculous interpretation that the "Comma" in the sentence spoken by our Lord to the dying thief on the cross, "Verily I say unto thee, today thou shalt be with me in Paradise," should be placed after "today," so that the sentence would read, Verily I say unto thee today, thou shalt be with me in Paradise. This shows how much this man knows about Greek. Mr. Palmer's article is an excellent article against this delusion of the sleep of the soul.

The teachings of the Word of God as to the future state are especially perverted by Satan. The fanciful theories as to the wicked dead are finding many adherents. All denials of the Scripture doctrine of the eternal and conscious punishment of the wicked, as advocated by Spiritism, Seventh Day Adventism, Restorationism, Russellism, Universalism, emanate from the spirit of error.



Bible Conference Work. We had well attended meetings in Galveston, Tex., and the blessing of the Lord rested upon the ministry of the Word. We also spent a few days in Houston speaking to good audiences in the Houston Bible Institute. This Institute is under the direction of Brother J. L. Dickens, and is carried on in undenominational lines. We believe such an institution to teach the

Word is very much needed in Southern Texas. We call the attention of our readers in that state to this effort to teach the Gospel and dispensational truths. It is a work of faith and needs the prayers of God's people.

During April we held conferences in Altoona and Tyrone, Pa., both were very well attended.

May and June are set apart for Bible Conferences and Gospel meetings in British Columbia (Vancouver and Victoria), in Alberta and especially in Saskatchewan. New places will be reached on this trip to sow the precious seed. Please remember the Editor daily in prayer while on this trip and pray for the blessing of the Lord upon this ministry in these far off places.

We received another call to give to Los Angeles, Cal., the entire month of August for a summer Bible School. We hope, the Lord willing, to begin on Lord's Day, August first, and continue throughout the month of August. Already a number of our friends in other states have decided to spend August in Los Angeles and take in these meetings. We hope many more will come from the northern part of California, Texas, Arizona and Oklahoma. We spoke last year each Lord's Day to over 6,000 people in the three services, and we expect even larger audiences this year.



**Sow the
Seed.**

The wicked cults of Anti-Christianity, like "Christian Science, Spiritism, Russellism (International Bible Student Association), Seventh Day Adventism and others" manifest a most remarkable zeal in the propaganda of their soul destroying errors. Tons of literature are put out daily for free circulation. Women and even children go from house to house in towns and cities to scatter their leaflets. Alas! That we know the Truth, who enjoy the Truth, do not do the same. Surely these final days of this passing age ought to stir us all to a greater activity. Much is done already, but a great deal more must be done to counteract the poison seed

of the enemy and to pass on the true and pure Gospel of our Lord and sound doctrine to those masses of professing Christians and church-members who are woefully ignorant of these truths.

Use the small leaflets, "Is Life worth living?" and other small leaflets we have of late published. Use "His Riches." We shall publish other leaflets and pamphlets containing the most important truths for our solemn times. Write us if you want to put them out in larger quantities of 500, 1,000 or more. We shall do all in our power to help this work along.



The special day of prayer was held in **New Russian Work**. York on April the eleventh in the Marble Collegiate Church, Fifth Avenue and 29th Street. There was a large attendance. The Russian Bible and Evangelization Society expects soon to undertake definite work among the Russians, Czecho-Slavonians, Poles and others, both in Europe and in this country. The conditions in Russia are such that definite work there is impossible. But we know the Lord will answer prayer; a change will come, the doors there will swing open and the Gospel will yet be preached to the Russian masses as never before. All preparations are being made for aggressive work. A 10,000 copy Edition of "His Riches" in the Russian language is under way and at least two brethren who speak Russian are ready to go forth to scatter the Gospel seed. We urge our readers to pray that the Lord may soon open the door. Mr. G. Petrelevitch Raud may go also soon to Russia. The address of the Russian Bible and Evangelization Society is now 156 Fifth Avenue.

The Gospel of John.

(Continued)

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the

world to condemn the world; but that the world through Him might be saved" (John 111:14-17).

In the previous verse the Lord had spoken of Himself as the Son of Man who is in heaven, and now He speaks of Himself as the Son of Man to be lifted up. Nicodemus must have remembered as the teacher in Israel that the Prophet Daniel spoke of the Messiah as the Son of Man. He saw Him in the night vision coming in the clouds of heaven to receive the kingdom (Daniel vii:14). Nicodemus, in common with the nation, expected the coming of the Messiah to set up His kingdom, and overlooked the fact that the same prophet who beheld Him coming to receive the kingdom, also records the rejection of the Messiah. "Messiah shall be cut off and have nothing" (Daniel ix:26). Our Lord therefore points out to him that before the glory can come there must be suffering first. The Son of Man, who will receive the throne of His Father David, and the promised kingdom, must first be lifted up.

This is the second "must" in the third chapter of this Gospel. If man must be born again in order to see and enter the kingdom of God, the Son of Man must be lifted up so that man dead in trespasses and sin, destitute of eternal life, may receive such life and not perish. The words of our Lord answer now the question Nicodemus had asked, "How can these things be?" —The Son of Man must be lifted up.

What our Lord means by the sentence "the Son of Man must be lifted up" is His death by crucifixion. The twelfth chapter makes this plain. And if I be lifted up from the earth, will draw all to Me. This He said signifying what death He should die" (Verse 32-33). The incident in the wilderness, Moses lifting up the serpent, demonstrates the same fact. This incident is recorded in Numbers (xxi:4-9). God had sent into the camp of Israel fiery serpents as a judgment. The bite of these serpents was deadly. But when they cried "We have sinned" God provided a remedy. He told Moses to make

a serpent of brass and set it upon a pole, with the assuring promise that everyone who is bitten and looks upon the brazen serpent should live. And Moses made the serpent and put it upon the pole and whenever an Israelite was bitten and he looked, he lived. This serpent of brass was carefully preserved by the people Israel and finally became an object of idolatry (like the cross in the Romish "church") till King Hezekiah destroyed it. (2 Kings xviii:4) In spite of this fact a Romish church in Milan, Italy claims to have the original brazen serpent Moses made.

The use of this incident to illustrate the wonderful truth of redemption, manifests the heavenly wisdom of our Lord. It also confirms the typical teaching of Old Testament events, that "all these things happened unto them for types and they are written for our admonition." (I Corinthians x:11.)

The condition in the Camp of Israel illustrates the ravages of sin, and the wages of sin, which is death. The fatal poison of sin is working in the race and man is spiritually dead, dead in trespasses and in sins. The brazen serpent lifted up on a pole is the type of Christ in His sacrificial work on the cross. That serpent was the very image of what was destroying the Israelites, but the brazen serpent had no poisonous fangs; there was no poison in it. Though it bore the likeness of the serpents, the emblem of sin, it was harmless. Thus the Son of God appeared in the form of man, in the likeness of sinful flesh (Romans viii:3), but He was without sin; He knew no sin. And when He was lifted up on the cross, on that cross He who knew no sin was made for us, and by the offering of Himself for sin, He put away sin. Hanging on that cross He bore the curse and redeemed those who believe on Him from the curse, being made a curse for us" for it is written, Cursed is every one that hangeth on a tree. (Gal. iii:13.) Looking up to the brazen serpent, the Israelite saw the very thing, which had put death and ruin upon them, triumphed over, completely conquered. And so as we look

to Christ crucified, made a curse, bearing sin, we see sin judged, condemned, triumphed over, robbed of its power and stripped of its strength.

And as the Israelites looked to the lifted up brazen serpent, and beheld there a representation of God's power over that which wrought death, and beheld thus God's ability to save, to end death and to give life, the power of God was blessedly manifested in their salvation—"when he beheld the serpent of brass, he lived."—Even so, when we turn our eyes to the cross of Calvary, we behold the power of God in salvation. The old man has been crucified with Christ, that the body of sin might be annulled, that henceforth we may not serve sin. We see ourselves redeemed from the guilt and power of sin; death is ended and life is given, even eternal life. Let us also notice that the death-stricken Israelite was not saved by a natural process of improvement or by a gradual restoration, but by a sudden supernatural manifestation of divine power. That life by which they lived was miraculous in its character. How blessedly and fully all this foreshadows and illustrates the Gospel of our salvation! The question Nicodemus asked as to the "how" of the new birth is wonderfully answered. Christ died for the ungodly and believing on Him means salvation from eternal perdition and the gift of eternal life. What is it to believe? It is the same what the Israelites did when in simple faith they accepted God's Word believed it true and then looked to the brazen serpent on the pole. This is the way to salvation, as announced long before our Lord spoke these words of life to the teacher in Israel—"Look unto Me, and be ye saved, all the ends of the earth." (Isaiah xlv:22.)

There is life in a look at the crucified One;
 There is life at this moment for thee;
 Then look, sinner—look unto Him and be saved—
 Unto Him who was nailed to the tree.

His anguish of soul on the cross hast thou seen?
 His cry of distress hast thou heard?
 Then why, if the terrors of wrath He endured,
 Should pardon to thee be deferred?

We are healed by His stripes. Wouldst thou add to the word?
 And He is our righteousness made;
 The best robe of heaven He bids thee put on;
 O couldst thou be better arrayed?

Then doubt not thy welcome, since God hath declared
 There remaineth no more to be done;
 Christ once in the end of the world hath appeared,
 And completed the work He begun.

How needful it is in these days of apostasy to declare and to defend this one great truth concerning our salvation. In the very midst of the evangelical denominations, which generations ago preached this salvation by grace, men have arisen who boldly say that man is not saved by one act of faith, who deny the great and eternal truths of real salvation as they came from the lips of our Lord. But it is worse than that. The modern theology sees nothing in the death of Christ but an act of self-sacrifice, the martyr's death, and it denies Christ's substitutionary sacrifice. There is a veritable sneer in apostate Christendom at the words "vicarious sacrifice." And that masterpiece of Satan "Christian Science" does the same. It denies the reality of sin and death and hence has only words of contempt for redemption by blood. To this must be added the abominable lie of the pit, the lie which will not down, that the ungodly soldier who died on the battle field—is saved by virtue of his death. Whoever it is who denies the substitutionary sacrifice of Christ as the only means of salvation, whether he is a professor or pulpiter in some Protestant denomination, a Christian Scientist, a Spiritualist, or whatever other name he may bear, is a deluded, lost soul, the instrument of the powers of darkness, a blind leader of the blind, a hypocrite, of whom the Son of God has spoken His just words of condemnation! "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew xxiii:33). If an apostate should read these lines, be warned, there is no escape for any man or woman who denies the atoning of the Lord Jesus Christ.

But who is able to give an exposition of John iii:16?

“For God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life.” We do not say too much when we say, this is the most wonderful verse in the Bible. Luther said, “I love this text beyond measure.” And so do we. Every Christian, who knows the Gospel, presseth this precious utterance to his heart, and prizeth it more than the riches of the whole world. Dr. Martin Luther’s comment on this verse written 400 years ago is still one of the best. We can do nothing better than to pass it on in translation to our readers, most of whom have no access to Luther’s works.

The Person of the Giver. In the first place, the Giver is not a man, an emperor, or an angel, but the high, eternal Majesty, God himself, in comparison with whom all men are dust and ashes. He is no task-master, who only demands from us, nor is he now a devouring and consuming fire, but a rich, flowing, eternal fountain of grace and gifts.

Secondly, the cause. What was the cause and motive of the giving? Nothing but pure, unspeakable love; for he does not give from obligation or duty, but from his own goodness, as such a Lord who likes to give, and takes his pleasure and joy in giving; he gives purely and freely, without the asking.

Thirdly, the gift itself. What, then, does he give? Not heaven and earth and all they contain, but his **Son**, who is as great as God himself. This is an eternal, an incomprehensible gift, which is a well and fountain of all grace, goodness and kindness; yet, the possession and ownership of eternal goods and treasures. When God gives his Son, what does he retain and what does he not give? Yea, he gives himself entirely. Rom. viii:32.

Fourthly, how and in what manner is the Son given? Look upon him and see what he does and suffers, in that he must take upon himself the fury and rage of the devil and sin and contend with them; this means to “give” in the highest sense.

Fifthly, the recipient to whom all this is given is also

painted in the text. In one word he is called **World.** This is wonderful, extraordinary loving and giving. For what is the world, but a great mass of people who do not fear, trust or love God; in addition, also, the disobedient, murderers, whoremongers, thieves and knaves, transgressors of all the commandments, and opposers of them in all respects, clinging to the very devil, the arch enemy of God.

Sixthly. Now follow the fruit and the benefit of this gift, "**Should not perish but have everlasting life.**" That is, I shall not remain in sin, I shall not have a bad conscience, nor be under the law. This grace shall effect this, that it shall extinguish hell for me, cast the devil under my feet, and in place of a frightened, despondent and deadened heart, I shall receive a joyful, living heart; in short, an **eternal, imperishable life,** instead of eternal destruction and death.

Seventhly, the manner in which such treasure and gift is to be received, and the purse or casket into which it is to be laid is **faith alone.** Faith holds out her hands, opens the bag and receives abundant grace. Faith may be only a small, diminutive casket, but it contains such a noble, precious jewel, a pearl or an emerald such as the world does not contain.

But all these explanations are but the stammering lips of a child. Could Luther speak from the glory, he would own the insufficiency of these words. We believe that the world God loved, means the world just as Luther explained it. The view of Electionists, that the world means only the elect, whom God loved and predestinated before the foundation of the world, while the rest is predestinated to damnation, is unsound. The term "world" means the whole race of mankind. "To confine God's love to the elect, is taking a harsh and narrow view of God's character, and fairly lays open Christianity to the modern charges brought against it as cruel and unjust to the ungodly. If God takes no thought for any but His elect, and cares for none besides, how shall He judge the world? I believe in the electing love of God the

Father as strongly as any one. I regard the special love with which God loves the sheep whom He has given to Christ from all eternity, as a most blessed and comfortable truth, and one most cheering and profitable to believers. I only say, that it is not the truth of John iii:16."—Bishop Ryle.

Even John Calvin endorses the true meaning of the word "world." He says on this text, "Christ brought life, because the heavenly Father loves the human race, and wishes that they should not perish. Christ employed the universal term "whosoever," both to invite indiscriminately all to partake of life, and to cut off every excuse from unbelievers. Such also is the import of the term "world."

And who is able to give even a full comment on the smallest Word in this text, which is the word "so." No tongue nor pen can tell out the full meaning of these two letters. And then the words "He gave." How unsearchable and inexhaustible they are! We quote once more Bishop Ryle's exposition.

"The expression 'he gave' is a remarkable one. Christ is God the Father's gift to a lost and sinful world. He was given generally to be the Saviour, the Redeemer, the Friend of sinners—to make an atonement sufficient for all—and to provide a redemption large enough for all. To effect this, the Father freely gave Him up to be despised, rejected, mocked, crucified, and counted guilty and accursed for our sakes. It is written that He was 'delivered for our offences,' and that 'God spared Him not, but delivered him up for us all.' (Rom. iv:25; viii:32.) Christ is the 'gift of God,' spoken of to the Samaritan woman (John iv:10), and the 'unspeakable gift' spoken of by St. Paul (2 Cor. ix:15). He Himself says to the wicked Jews, 'My Father giveth you the true bread from heaven' (John vi:32). This last text, be it noted, was one with which Erskine silenced the General Assembly in Scotland, when he was accused of offering Christ too freely to sinners.

"It should be observed that our Lord calls Himself

'the only begotten Son of God' in this verse. In the verse but one before this, He called Himself 'the Son of man.' Both the names were used in order to impress upon the mind of Nicodemus the two natures of Messiah. He was not only the Son of man but the Son of God. But it is striking to remark that precisely the same words are used in both places about faith in Christ. If we would be saved, we must believe in Him both as the Son of Man and the Son of God."

The greatest statement in this verse, which we cannot exhaust, are the words, that he whosoever (it means you) believeth in Him should not perish but have everlasting life. No human knows what it means "to perish" that awful destiny which is ours by nature, an endless, conscious existence in the outer darkness, with the load of sins unlifted, perishing, perishing and no end to this perishing! Nor do we know the fullest meaning of what the Glory is to which God has saved us and to which He brings His own. Only when we shall know, as we are known, when no longer we look into a glass darkly shall we measure the heights and depths of John iii:16.

Furthermore, the Lord told Nicodemus, that God did not send Him into the world that the world should be judged (the meaning of the word "condemned") by Him, "but that the world through Him might be saved." Later our Lord spoke words to the same effect. "I came not to judge the world, but to save the world" (John xii:47). The Old Testament prophetic Word shows Messiah as the Judge of the nations and of the ungodly, both among Israel and the Gentiles. His Coming means judgment and for the earth the rule of righteousness, when righteousness will reign under Him as King of kings. Nicodemus and the Jews who expect the promised Messiah and His kingdom, therefore expected Him to come as Judge. They overlooked the fact that His second Coming will bring the judgements announced in the Prophets and the establishment of the throne of righteousness, upon which the Son of David will be enthroned. His

first coming is not for the fulfillment of promises to establish His Kingdom. While the Jews were blind as to the purpose of His first Coming, the professing church of today is even more blind as to His Second Coming. The purpose of His first Coming is that all the world might have a door of salvation opened through Himself; that Salvation might be provided for all the world, and that those who believe on Him might be saved. But it does not mean, that all the world will be saved in this age. When those who believe are gathered out, when the church, the body of Christ, is complete, His Second Coming takes place, and then He will judge the world in righteousness.

“The readiness of natural man everywhere to regard Christ as a Judge much more than as a Saviour, is a curious fact. The whole system of the Roman Catholic Church is full of the idea. People are taught to be afraid of Christ, and to flee to the Virgin Mary! Ignorant Protestants are not much better. They often regard Christ as a kind of Judge, whose demands they will have to satisfy at the last day, much more than as a present personal Saviour and Friend. Our Lord seems to foresee this error, and to correct it in the words of this text.”

(To be Continued, God willing.)

Studies in Isaiah.

CHAPTER XIV (Continued).

This, then, is very clear, that it would be nothing less than absurd to trace *sin* and all its evil consequences in this world up to the alone Source of all good and of good alone. God; but to him who was the first *sinner* (1 John iii:8), once the “Bright Star of the Morning,” but now called Satan.

But if freedom of will—liberty of choice—was the most exalted attribute of the highest and erstwhile noblest of God’s creatures—if that liberty necessarily predicated the *possibility* of erring: of a will arising opposed even to his

Creator—what follows as to our Lord Jesus? Do we not believe that *He could* not err: was impeccable? Does not then that apparent lack of the very power of choice rather detract from, than add to the dignity of His Person?

Far be it; on the contrary, He, though impeccable, by no means lacked freedom of choice, yet *could* only walk in a path that was not relatively, but absolutely *good*. It may well be that into these higher mysteries of His Person no finite mind can penetrate, for “no man knoweth the Son but the Father (Matt. xi:27); but this I am bold to say, that in this He transcends all creatures. In Him there was and ever will be freedom of choice, yet a freedom—paradoxical, as it may sound to some (and there will ever be paradoxes in these infinitely holy mysteries), that it was impossible for Him to exercise in an evil way, for that was forbidden by the law of His holy being. It is written even of the poor failing and often sinning children of God, that, *as so born of God*, they *cannot* sin (1 John iii:9); and if He so speaks of those to whom the Word of God came, and the Scripture cannot be broken, can anything *less* than that be true of the very Son of God Himself? It is the difference between Innocence and Holiness: the innocent has not done, but *can* do wrong; the absolutely holy *cannot*, any more than a sheep *can* roll with delight in filth, even though it has perfect freedom of choice to do so, if it wishes; or than the lily *can* be tainted with the mud amid which it lives its own pure life, ever repelling all its defilement; so our Lord, in virtue of His own inherent immaculateness (*not* that of His mother, as “Jezebel” blasphemously teaches), both before and after birth, repelled all the evil by which He was surrounded here, and this so adds to the superhuman dignity of His Person that every believer veils his face in spirit, and adores Him as God manifest in flesh.

But, our enquirer may say: That only pushes back the difficulty as to the presence of evil in the creation of a God only good, and gives rise to another question: whence could that evil suggestion come to him here called king of Babylon, when there was no evil occurrent in all the universe? It certainly could not have come from anywhere **external** to himself, for there was none there?

True; but our Bible suggests a clear answer in the words, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness" (Ezek. xxviii:17). It was *self-born*; it came from *self-occupation* with his own creature-beauty, ignoring his dependence on his Creator for all. You and I, my reader, may learn much from this: self-complacent occupation with ourselves; and even, as here, with what God may work in us, is filled with grave danger, and only in happy occupation in our thoughts with the Lord Jesus Himself; *His* beauty—*His* perfections, lies our safety, joy, blessing—yes, our true holiness; for to be attracted to Him, where He is, out of this defiling scene, as strangers and pilgrims, *is* practical holiness.

But the name of the Bright Morning Star being given to Him whom we have known as the very antipodes of light and hopefulness, may give rise to a certain sense of resentment, since we know it as justly belonging to Another, Who now claims it, and in whom alone all light and hope for our poor race is focussed—Jesus, is for us alone, the Bright Morning star.

Aye, true enough; but let me ask—Do not all His acquired glories come to Him by the way of creature sin and failure? First the creature fails, and then He lifts up that which has been thus bemired by that fall. What greater dignity has He than in that name which is above every name: Jesus, Saviour? But could that highest Name ever have been given Him had there been no poor sinners to save? (Phil. ii). The eater has indeed thus been made to yield meat, the strong, sweetness, to our great joy. God planted a vine—His people Israel—and that vine brought forth vile grapes (Isa. v); **then** He comes: the true Vine, "in whom alone sweet fruit is found" (John xv). Do we joy in Him the less, because every other source of fruit has been found vain? Not till the Church has utterly failed as a witness, (as it has in our day), Does He present Himself as "the faithful and true Witness," Who alone shall never fail (Rev. iii) to our great consolation—our shameful failure is the dark foil that sets off His perfection. So here, that name of Bright Morning Star has been dragged into utter ruin by the mighty creature to whom it was first given, but is lifted therefrom by One Who is in-

deed the true Bright Morning Star, the Herald of a day that knows no night, as cloudless as clear shining after rain. Surely there is no sound reason for questioning that Lucifer, Son of the Morning, "The bright Morning-Star," was the original and worthy name as expressing the creature—dignity of him who was afterwards named as expressing his self-acquired character, the devil, Satan, that old serpent, and the dragon! Thus there is no rivalry for the name; he to whom it first applied has lost it forever, and gained these others which tell out most clearly his antagonism to our poor race. But that race has been so loved by Him Who now bears it, as that He has Himself borne the sins of His people, and now lives (in contrast with him who **accuses** day and night) to make **intercession** for them—we await His coming for us in that character.

But we must trace the ambitious path of this "Lucifer"* further. He who reads all hearts has read this in *his*: "I will exalt my throne above the stars of God" (that is above the other angelic powers; for the term "stars of God," as that other "the host of heaven," covers both the material and spiritual: both the visible and invisible. This Bright Star of the Morning aims to place **his** throne above all other stars). "I will also sit upon the mount of the assembly, in the extremity of the north."

The term "Mount of the Assembly" is strikingly suggestive of that other mount, the name of which is in so many mouths just now: *Har-Mageddon*, for that also means when translated from the Hebrew tongue, "mount of assembly or gathering"; but the last part of the word—*mageddon*—has in it the idea of a *military* gathering of troops, in undisguised warfare, and speaks of the final gathering of all the children of pride in open conflict with "Him that sits on the horse" (Rev. xix:19), in Whom we recognise our Lord Himself. But this idea of a military gathering is quite lacking in the word rendered "congregation" (v:13)—*that* is the peaceful word used for those appointed feasts in Israel's

*Which is only a Latin rendering of the Hebrew word *hillehl*, and means "Light bearer."

day, when Jehovah gathered His people around Himself,* and we can see how perfectly consistent is this peaceful word with the time in which the proud king is speaking in his heart. No rebellion had as yet broken the calm waters of that sinless past, and introduced the storm that is even to this day raging. All angelic "assemblies" then were in willing submission to the Throne of God. It is with *this* "assembly" in mind, that this "Bright Morning Star" aims to place his throne, higher than all the other "stars of God", in the "extremity of the north," the highest possible elevation.

But Scripture itself affords the clearest evidence that even the cardinal points of the compass have deep spiritual teaching. Thus "east," in the light of Gen. xli:6, and Exod. xiv:21 (and will my readers turn to these) is beyond all question the quarter that speaks of sharp distress and indeed divine judgment—a teaching with which that of nature is in perfect accord, for everywhere the east wind is esteemed as opposed to man's good.‡ But then the "west" must, as the opposite quarter, speak of **prosperity** and **blessing**; and Scripture fully confirms this, for in Moses' blessing the tribes, Napthali is given the "west and the south"; but far from that being literally true of that tribe, its lot fell rather to the north and east, bordering the Sea of Galilee and extending north of it. But let the clear typical meaning be heard, and in the bright sunny south§ we have no difficulty in reading of the love, warmth and light of God. So Napthali's possession of "west and south" means the enjoyment of the divine light and love that those points figure.

But then north being the direct opposite to the south, must speak as clearly of the opposite: "darkness"—it is the

*Heb.: *Har-moehd*. The word *moehd* is that used in Lev. xxiii:2, 4, 37, 44, where it is rendered "feast" in A. V. and "set-feast" in R. V.

‡See Paul Gerhardt's "Song in the day of the east-wind," but this must be carefully distinguished from the term translated "East" in the Apocalypse, chap. vii and xvi. There it is literally "the rising again of the sun."

§South: Heb. *dahroh*m from *dahrar*, "to be shining, bright, radiant."

dark, obscure quarter*, as the etymology of the word proves. But in our prophet, "the extremities of the north" seems to be less in contrast with "south" than with "the pit" of the next verse—it is the most exalted situation possible, as the pit is the lowest (cf. Matt. xi:23). We must then combine these two ideas of exaltation and impenetrableness, and learn that Lucifer's proud ambition did not stop short of sitting enthroned at a height far above the power of any other creature to penetrate. In the New Testament we have a parallel thought to "the extremity of the north" in "How unsearchable are His judgments, and His ways past finding out" (Rom. xi:33).

But this is essentially a position that belongs to the Creator alone. In human affairs it is what we call Providence, that ambiguous word with all its impenetrable mystery of suffering and calamity, knowing no intelligent discrimination; for as the rain falls indifferently on the just and unjust, so everything in this disordered scene is apparently under the guidance of blind chance. So the wisest of all men wailed, as he looked upon these inequalities and confessed his inability to pierce this "north" quarter: "For the race is not to the swift, nor the battle to the strong, but *time and chance* happeneth to them all. For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it cometh suddenly upon them." And who of us has not echoed that groan? For still we, too, even to this present hour, have the same "north" to perplex us, in the same Providence so impossible of interpretation. And as Israel's foes ever came from the literal north, so do the attacks on **our** faith come from these dark, obscure Providences that answer to that quarter, till we hardly know to whom to attribute the afflictions from which all are indiscriminately suffering—is not *our* enemy in them? But, blessed be God, we have at least learned two comforting truths: First, that our God *over*-rules all for the real good of His people (Rom. vii:28), and that all the present discords of Providences shall eventuate for them in the sweet

*North: Heb. *Tzahphohn*, properly "hidden, obscure."—Gesenius.

harmonies of eternity. Secondly, that the “seventh angel” shall soon sound and then this “mystery of God”—that is, a God of infinite benevolence and infinite power permitting the apparent triumphing of evil—shall be finished” (Rev. x:7).

But let us note that as this extremity of the north was and is the only limit to the proud ambition of the first Bright Morning Star, so shall that very dignity be **His** Who has now the only true claim to that name, for so speaks Psa. xlviii: “Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides—or extremities—**of the north the city of the great King.** God is known in her palaces for a refuge.” No doubt the reference here is to that millennial scene wherein the literal down-trodden Jerusalem has indeed become the city of the great King our Lord Jesus; so that a topographical interpretation is not to be rejected; but as another says: “There is no need to quarrel with any topographical reference that may be suggested, for the typical meaning never displaces the literal and external, but shines through it and gives it beauty and enforcement,” and in this divinely designed topography we may discern spiritual verities by which we see our Bright Morning Star actually occupying the place desired by the first. Then nevermore shall the “north” be dark, for He, the Lamb, is there and shall enlighten it as He does all; the seventh angel has sounded, and in the complete expulsion of him who had been permitted so wide a sway over providences, the “mystery of God is finished.” ’Tis refreshing to hail that scene, and salute it from afar, nay, (not from so very far,) surrounded as we still are by all the darkenings of the “north quarter.”

The rest of the chapter, as far as it refers to the King of Babylon, would appear to need but little comment, and I will only paraphrase as closely as possible. It frequently seems to return to the earthly monarch, as will be seen:

16: They that see thee look at thee narrowly—
 Consider thee carefully saying:
 Can *this* be he that made the earth **shake**:
 Its (mighty) kingdoms to tremble?

OUR HOPE

- 17: Who made the earth-dwelling a desert:
 Destroyed its (populous) cities;
 Nor e'er let his prisoners homeward.*
18. All the kings of the nations are buried with honor:
 In his own mausoleum each is lying;
- 19: But *thou* art cast far from thy grave,
 Like a sucker-sprig deemed worse than worthless.
 Like the garments of those slain in battle,
 Ruined by tearing and sword-thrust,
 Going down to the stones of the pit;
 Aye, like a carcass down-trodden.

In sharp contrast with the ordinary custom of following with honor the very corpse of deceased kings, every one of whom lay in state in his own mausoleum, **this** king, in his death, is likened to three shameful and worthless things: a sucker-sprig that is ever ruthlessly thrown away; ruined garments; and a carcass left to be trampled in the dust of the battlefield.

- 20: *Thou* shalt not join them (the kings of verse 18) in burial
 For thou hast destroyed thy land,
 Thou hast murdered thy people.
 The seed of the wicked shall ne'er be renowned.

It is not only all over for him, but his dynasty shall end.

- 21: Prepare then for *his* seed the slaughter,
 Because of the sin of their fathers!
 For never again shall they rise,
 As conquerors over the earth,
 Nor fill the world's face with their cities.
- 22: For I will rise up against them,
 Saith Jehovah Tzebaoth.
 From Babel the name and the remnant—
 Both issue and offering, root out,
 Saith Jehovah.
- 23: I will make it the home of the bittern;
 Turn it to marshes of water:
 With the broom of destruction will sweep it—
 Saith Jehovah Tzebaoth.

Here in this threefold sentence "the true sayings of God," ends the "burden" of Babylon; what follows refers to the

*"The Jewish exiles are principally intended, and it was their release that had never entered the mind of the King of Babylon."—Delitsch.

Assyrian; but in a very peculiar way. We are in what we may call the "burdens," in which every separate object of the divine judgment is introduced by the word "burden"*; but here, as if to assure us that although the names differ, there is some form of identity in the object of this infliction with the one we have just considered, there is no word to indicate any break at all. The prophecy flows on in uninterrupted continuity, most surely suggesting at least that there is some form of identity between the king of Babylon and the Assyrian, for they come under one and the same burden.

So striking is this, that Lowth and others have concluded that the Assyrian is here but another name for the Babylonian, which, however, Delitsch assures us is "impossible," as we too believe it to be. We must not solve Scripture difficulties by such rough and baseless methods.

As a matter of history the Assyrian came to his end as the dominant world-power *before* the Babylonian, who succeeded him in that supremacy, while here we are told of the doom of the Assyrian *after* we have heard of that of the Babylonian.

Others, who look to the future alone for a complete fulfilment, see it in the destruction, in a day still far off, of the heterogeneous host under the leadership of one called "Gog, prince of Rosh," as foretold in Ezek. xxxviii-xxxix, and which occurs *after* Israel is restored by Jehovah Himself (*not* by the so-called Christian nations) to their land (Ezek. xxxviii:8), and is dwelling there in security and peace, in "unwalled villages" (v:11). "The Assyrian then must be seen in this Gog."

This has much to commend it; but it too, is not without its difficulties, among which is the plain fact that the whole scene in Ezekiel is entirely severed, both in time and character, from all that has preceded, while in our prophet there is not the slightest suggestion of any severance at all, but rather of unbroken continuity. Nor, we must remember, is the actor in Ezekiel *called* The Assyrian—*that* is our assump-

*See chapter xiii, 1; xiv, 28; etc. There are ten recurrences of this term between chapters xiii and xiii, 2.

tion; and while this does not *forbid* it, it certainly admits the possibility that he is *not* the Assyrian.

I can but recognize that in all these prophetic details dogmatic assertion is quite unbecoming—the oldest of us are but beginners, as it were, in this school of God, so that I desire to speak only suggestively in saying that, while I had been fully in accord with the last-mentioned future interpretation as above, of late doubts have arisen, and I have become increasingly inclined to find this “Assyrian” of Isaiah (here in such close connection with the king of Babylon as to be almost identified with him) in the holder of the *same place of world-power* in the future, and called in the book of Revelation “The Beast from the **Sea**,” even although the Empire over which he rules is then Roman and not Assyrian. The identity consists in the same *position* of world-power he enjoys, *not* in the name.

The striking way in which the Assyrian is introduced here serves to confirm such an interpretation; nor can it be questioned that the divine Author of the book intended at least that this should be noted and weighed. The most simple deduction would be that in the last days there should be another beside “the king of Babylon,” who would be so governed by the same Spirit—the same aims—as to be practically identified with him in both his pride and doom.

If we look at the matter in the light of the New Testament all becomes plain; just as in the prophet Daniel we have two “horns,” western in chapter vii, eastern in chapter viii, and have no difficulty in discerning the antitypes of these in the two prominent personages of evil, the two “beasts” of Rev. xiii. So here we have the same two evil personalities in Assyrian and Babylonian, again foreshadowing the same two expressions of creature wickedness: “the beast from the sea” and “the beast from the land,” in such evil accord with one another as to make, in their being possessed and governed by that one fallen spirit Satan (of whose *primal* fall from heaven we have just heard in our prophet, and of whose *final* fall and literal expulsion from heaven we have just been similarly told in Revelation)—a trinity of superhuman pride and rebellion. Here, too, both the human dupes shall come to one awful end at the same time (Rev.

xix:20), and by the same divine judgment, as is suggested in the unification of the two under one "burden" or "divine sentence" in the prophecy of Isaiah.

We have discerned, behind the "king of Tyre" in Ezek. xxviii, Satan. We have discerned, behind the "king of Babylon" in Isaiah xiv, Satan. Yet as each of these earthly kings were literally existent in the past, so their counterpart shall again be literally existent in the future; but then again, behind each, and in each of these, will be the same evil one, Satan, unifying them with himself, a foul imitation of the divine Trinity in Unity: the two coming under the one "Burden" seen in Rev. xix:20.

—F. C. J.

Gleanings in Genesis.

By ARTHUR W. PINK.

26. Jacob at Padan-aram:Gen. 29.

In our last article we followed Jacob as he left his father's house and commenced his long journey to Padan-aram where lived Laban, his mother's brother. On his first night out from Beersheba he lit upon a certain place and making a pillar of the stones lay down to sleep. Then it was that he dreamed, and in the dream the Lord appeared unto him, probably for the first time in his life, and after promising to give him the land whereon he lay and to make his seed as numerous as the dust of the earth and a blessing to all families, he received the comforting assurance that God would be with him, would keep him in all places whither he went, and ultimately bring him back again to the land given to him and his fathers. In the morning Jacob arose, poured oil on the stone pillar, and named the place Bethel, which means "The House of God."

The effect of this experience on Jacob is briefly but graphically signified in the opening words of Genesis 29, where we read, "*Then Jacob lifted up his feet, and came into the land of the people of the East*" (marginal rendering). The heaviness with which he must have left home had now gone. Assured of the abiding presence and protection of Jehovah, he went on his way light-heartedly. It deserves to be noted that the journey which Jacob had scarcely begun the previous day was an arduous and difficult one. From Beersheba, Isaac's dwelling-place, to Padan-aram, his destination, was a distance of something like five hundred miles, and when we remember that he was on foot and

alone we can the better appreciate the blessed grace of Jehovah which met the lonely fugitive the first night, and gave him the comforting promise that He was with him and would keep him in *all* places whither he went (28:15). Little wonder, then, that now Jacob goes forth so confidently and cheerfully. As a Jewish commentator remarks, "His heart lifted up his feet." And, reader, do not we need to be reminded that *our* Lord has promised, "Lo, I am with you always, even unto the end"? If our hearts drew from this cheering and inspiring promise the comfort and incentive it is designed to convey should not we "lift up" *our* feet as we journey through this world? Oh! it is unbelief, failure to rest upon the "exceeding great and precious promises" of our God, and forgetfulness that He is ever by our side, that makes our feet leaden and causes us to drag along so wearily.

The remainder of the long journey seems to have passed without further incident, for the next thing we read of is that Jacob had actually come into that land which he sought. And here we find a striking *proof* that the Lord *was* with him indeed, for he was guided to a well where he met none other than the daughter of the very man upon whom he was going to make his home! It was not by chance that Jacob lit upon that well in the field, nor was it by accident that Rachel came to that well just when she did. There were no chance-happenings or accidents in a world that is governed by God. It was not by chance that the Ishmaelites passed by when the brethren of Joseph were plotting his death, nor was it an accident they were journeying down to Egypt. It was not by chance that Pharaoh's daughter went down to the river to bathe, and that one of her attendants discovered there the infant Moses in the ark of bullrushes. It was not by chance that upon a certain night, critical in the history of Israel, that Ashasuerus was unable to sleep and that he should arise and read the state-records which contained an entry of how Mordecai had foiled an attempt on the King's life, which led, in turn, to the saving of Mordecai's life. So, we say, it was not by chance that Jacob now met Rachel. No; we repeat, there cannot be any chance-happenings in a world that is governed by God, still less can there be any accidents in the lives of those He is constantly "with." My reader, there are no chance-happenings, no chance-meetings, no chance delays, no chance losses, no chance anythings in *our* lives. *All* is of Divine appointment.

But while we have called attention to God's faithfulness in guiding Jacob to the well where he met Rachel, we must not ignore Jacob's personal failure, a noticeable failure of *omission*. As he had come so near to the end of his journey and had almost arrived at his destination we would have thought, that as

he reached this well, that now was the time for him to very definitely commit himself into the hands of God, especially in view of the fact that he was engaged in the important and momentous undertaking of seeking a wife. Years before, when the servant of Abraham was upon a similar mission, seeking a wife for Isaac, when *he* arrived at a well we are told that "he said, O Lord God of my master Abraham, I pray Thee, send me good speed this day" (24:12). But here in connection with Jacob we read of no prayer for Divine guidance and blessing, instead, we find him interrogating the Haram shepherds.

"And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep" (29:2-6). Without doubt there is a spiritual meaning to each detail here. It cannot be without some good reason that the Spirit of God has told us this was in a *field*, that there were *three* flocks of sheep lying by it, and that there was a *great stone* upon the well's mouth. But we confess we discern not their significance, and where spiritual vision be dim it is idle, or worse, to speculate.

"Behold, Rachel his daughter cometh with the sheep." At mention of Rachel, Jacob acted in a thoroughly characteristic manner: "And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, *and go* and feed them" (29:7). Jacob's design is evident; he sought to send the shepherds away, so that he might be alone when he met Rachel. But his design was foiled, "and while he yet spake with them, Rachel came with her father's sheep: for she kept them." And then follows a touching description of the meeting between Jacob and this young woman who was to become his wife.

"And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father" (29:10-12). These verses shed an interesting light on Jacob's

natural character. Rachel's appearance awakened within him all the warmth of natural feeling. He courteously rolled away the stone, watered the sheep, kissed Rachel and burst into tears. The remembrance of home and the relationship of his *mother* to Rachel overpowered him—note the threefold reference to his mother in verse 10: "When Jacob saw Rachel the daughter of Laban *his mother's* brother, and the sheep of Laban *his mother's* brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban *his mother's* brother." Jacob, then, was no cold, calculating stoic, but was of a warm disposition, and everything that revived the memory of his mother went to his heart. What a lovely human touch this gives to the picture! Nothing is trivial with God.

"And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month" (29:13, 14). The plan of Jacob's mother seemed to be working very well. Everything appeared to be running very smoothly. Esau had been left behind at a safe distance, the long journey from Beersheba to Padan-aram had been covered without harm, little or no difficulty had been experienced in locating his mother's brother. Rachel had shown no resentment at Jacob's affectionate greeting, and now Laban himself had accorded the fugitive a warm welcome, and for a whole month nothing seems to have broken their serenity. *And what of God?* What of His moral government? What of the law of retribution? Was Jacob to suffer nothing for his wrong-doing? Was the deception he had practiced upon Isaac to escape unnoticed? Would it, in his case, *fail* to appear that "the way of the transgressor is hard"? (Pro. 13:15). Ah! be not deceived; God is **not** mocked. Sometimes the actions of God's government may appear to move slowly, but sooner or later they are sure. Often-times this is overlooked. Men take too short a view: "Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil" (Ecc. 8:11). It is in the sequel that God is vindicated. History in fragments denies God, but history as a whole is seen to be His story. Look at the cruel Egyptian task-masters and at the helpless Hebrews. They cried to Heaven, and for years it seemed as though Heaven was deaf. But *the sequel* showed God *had* seen and heard, and *in* the sequel His righteous government was vindicated. We have had striking illustrations of this abiding principle in the history of our own times. A few years ago we were horrified by the Belgian atrocities on the Congo, and

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equally so by the cruel inhumanities practiced by the Russians upon the Jews. But behold *the sequel*—mark Belgium and Russia today! Yes, the way of the transgressor is hard, and so Jacob found it in the sequel.

“And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore *serve* me for nought? Tell me, what shall thy *wages* be?” (29:15). Here was the first cloud on Jacob’s horizon, and the first appearing of the Divine rod of chastisement. Here, too, was a most striking example of the law of righteous retribution. Jacob was about to begin reaping that which he had sown. Perhaps this is not apparent on the surface, so we tarry to explain. It will be remembered that the end before Jacob and his mother in their scheming and lying was that he should secure from Isaac the blessing which was the portion of the first born. What this blessing was we know from the words of the Lord to Rebekah before her sons were born, words which expressly declared that Jacob *should* receive the first-born’s portion—“the elder *shall serve* the younger” (25: 23). That, then, upon which Jacob had set his heart, and that which he had sought to obtain from Isaac by a wicked device, was the position of dignity and honor. Instead of serving he wanted to be served. How striking, then, to note that the very first word spoken by Laban after Jacob had enjoyed the hospitality of his house for a month, concerned that of *service!* How significant that Jacob should have fallen into the hands of a *crafty schemer!* Laban was glad to receive Jacob into his household, but even though his nephew he did not intend that he should remain on indefinitely as a guest. No, he meant to profit by Jacob’s presence, and so seeks to strike a bargain, lets Jacob know that if he remained with him it must be in the capacity of a *servant*, and so raises the question of “wages.” This must have been a bitter portion for Jacob and a painful blow to his pride. He was beginning to learn that the way of the transgressor is hard.

But what follows is even more remarkable: “And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well favored. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the

evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also" (29:16-28). The quotation is a lengthy one but it was necessary to give it in full so that the reader might be able to follow our remarks upon it. In the preceding paragraph we have seen how that the first lesson God was now teaching Jacob was that of humble *submission*—if he had refused to submit to God then he must submit to "serve" a human master. Here, in this quotation, we discover the second lesson that Jacob must learn was to *respect* the rights of the *first-born*! This was just what Jacob had disregarded in connection with Esau, so that which he had ignored concerning his brother he must bow to in connection with his wife. In the third place, mark how God was correcting the *impatience* of our patriarch. It was because he had refused to *wait God's time* for the fulfillment of His promise (as per 25:23) that he had involved himself in so much trouble, and had to leave home and flee from Esau; how fitting then he should now be obliged to *wait seven years* before he could obtain Rachel, and that he should be made to serve a further seven years for her after they were married!

In drawing this article to a close we would seek to expand briefly what seems to us to be the outstanding principle in the scripture we have just examined, namely, the principle of Divine retribution. "Even as I have seen, they that plough iniquity, and sow wickedness, *reap the same*" (Job 4:8). In Laban's treatment of Jacob we see the deceiver deceived! This principle that whatsoever a man soweth *that shall* he also reap is writ large across the pages of Holy Scripture and is strikingly, nay marvelously, illustrated again and again. Pharaoh, King of Egypt, gave orders that every son of the Hebrews should be *drowned* (Ex. 1:22), and so in the end *he* was drowned (Ex. 14:28). Korah caused a cleft in the Congregation of Israel (Num. 16:2, 3), and so God made a cleft in the earth to swallow him (Num. 16:30). Again, we read of one Adoni-bezek that he fled, "and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, Three score and ten kings, having their thumbs and their great toes cut off, gathered

their meat under my table: *as I have done, so God hath requited me!*" (Judges 1:6, 7). Wicked Ahab caused Naboth to be slain and the dogs came and licked up his blood (1 Kings 21:19), accordingly we read that when Ahab died he was buried in Samaria, "And one washed the chariot (in which he had been slain) in the pool of Samaria; and the dogs licked up *his blood*" (1 Kings 22:38). King Asa caused the prophet to be placed in "the house of *the stocks*" (2 Chron. 16:10 R. V.), and accordingly we read later that God punished *him* by a disease in his *feet* (1 Kings 15:23). Haman prepared a gallows for Modecai, but was hanged upon it himself (Esther 7:10). Saul of Tarsus stood by and consented to the *stoning* of Stephen, and later we read that at Lystra the Jews *stoned* Paul (Acts 14:19)—this is the more noticeable because Barnabas who was with him escaped!

But the most striking example of what men term "poetic justice" is the case of Jacob himself. First, he deceived his father and was, in turn, deceived by his father-in-law: Jacob came the younger for the elder to deceive Isaac, and has the elder daughter of Laban given instead of the younger for a wife. Second, we may mark the same principle at work in Jacob's wife. In deceiving Jacob in the matter of Leah, Laban tricked Rachel; later we find Rachel tricking Laban (31:35). Again, we note how a mercenary spirit actuated Jacob in buying the birth-right from Esau for a mess of pottage; the sequel to this was the mercenary spirit in Laban which caused him to change Jacob's wages ten times (see 31:41). Finally we may remark, what is most striking of all, that Jacob deceived Isaac by allowing his mother to cover his hands and neck with "the skins of *the kids of the goats*" (27:16), and later Jacob's sons deceived him by dipping the coat of Joseph in the blood of "a *kid of the goats*" (37:31) and making him believe an evil beast had devoured him: note, too, that Jacob deceived Isaac in regard to his favorite son (Esau), and so was Jacob deceived in regard to *his* favorite son (Joseph).

While it is true that very often *the connection between* evil-doing and its evil consequences is not so apparent as in the above examples, nevertheless, God has given us, and still gives us, sufficient proof as to provide us with solemn warnings of the fact that He is *not mocked*, that He *does* observe the ways of men, that He *hates* sin wherever it is found, and that His righteous government requires that "*every* transgression and disobedience" shall receive "a just recompense of reward" (Heb. 2:2). This "just recompense of reward" is visited upon His own children here in this world, not sent in anger but in love, not in judgment but directed to the conscience and heart so as to bring them to judge themselves for their evil doing. With the wicked

it is often otherwise. Frequently they flourish here as a green bay tree, but at the Great White Throne the books shall be opened and every one of them shall be "judged *according to their works.*"

Should one who is out of Christ, a lost sinner, have read this article, let it be unto him as a voice crying "Flee from the wrath to come;" flee to the Lord Jesus, the Saviour, the only Refuge, who came into this world to save sinners. And, let the Christian reader learn anew the exceeding sinfulness of sin, and earnestly seek grace to enable him to crucify the flesh with its affections and lusts so that he may "sow to the Spirit," then shall he "of the Spirit reap life everlasting."

The Believer Between Death and the Resurrection.

By Judson B. Palmer.

After our loved ones have passed beyond this life, so many questions are raised by the living concerning their departed. Where are they now? What are they doing? Are they conscious? Do they know each other there? Do they see those they have left behind. And do they know what they are doing? Are they perfectly happy? Some of these questions are very clearly answered in the Word of God. The answers to others may be inferred, while to some we may find no answer at all.

Contrary to the statements of some, the Bible does have a good deal to say about the life after death. Much of our ignorance is due to the fact that we have not prayerfully and carefully studied the Scriptures to find God's answers to our questions. All that we do know, and all that we possibly can know about the life after death, is what is revealed to us in the Word of God. It is all a matter of revelation. Only as God has spoken can we know. Man's beliefs, or conjectures, or imaginings will not avail us anything. At the very best man can only guess, but God has spoken with authority, and we can rest contentedly on His Word.

From the study of the Scriptures we learn that

1. Physical death is the separation of soul and body.

"The body without the spirit is dead" (James 2:26). (See also 1 Kings 17:21-22). It does not say that the spirit is dead, but that the body is dead. Death does not touch me, the soul, the ego, myself, the personality. It only touches the body. It cannot harm me. Death is a release rather than a hindrance to me. It sets me free. The body is laid away and sleeps in the grave, but the soul lives on more thoroughly awake than ever.

2. The believer at the moment of death receives a spiritual and glorified body. I believe this to be the teaching of 2 Cor. 5:1-4. He will have the same form and features that he had here on earth, but glorified. It is not the resurrection body when this corruption shall put on incorruption, but a glorified body retaining the form and features of the body which he had on earth. Our present material body of flesh, and bones, and blood, is the house in which we now live, and through which we now manifest ourselves. At the very moment of death we move out of this mud house into the house not made with hands. A house that will be adapted to our new mode of existence, and it will be glorious.

It is evident that the Apostle Paul had been greatly distressed over the thought of moving out of this house just a naked spirit, unclothed, floating about, with no form and features; and so he exclaimed, "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." I deeply sympathize with the Apostle, for I have often shared those feelings myself. But I have been greatly comforted by the assurance which he has given us, that such will not be the experience of those who die in Christ; for he says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." He says, "We know" it. There is no doubt or question about it; and "we have" it. It is in the present tense. Not at some time in the future; but the very moment when we move out of the earthly house we move into the heavenly.

When Moses and Elijah appeared on the Mount of Transfiguration, they appeared as men. Luke says that they were men (Luke 9:30). They had the form and features of men. But they appeared in glory, with bodies that were glorified. Moses had been dead nearly fifteen hundred years. God had buried his body in the Valley of Moab, but now he appears in a body of glory. This could not have been that body which God buried in Moab now raised from the dead, because Christ is the first-fruits of these that sleep, and He had not at that time risen from the Dead. It must needs be the spiritual and glorified body which Moses received when God kissed away his breath. Surely, immediately after death the believer will move out of this house of clay into a house resplendent with glory, adapted to his needs.

That the believer after death has a body with form and features, is evident also from the real after-death scene of the rich man and Lazarus (Luke 16:19-31). The particulars of which were given by the Lord Jesus, and every detail of which He must have personally known. Remember that this is no parable but a real occurrence. Parables do not give the names of persons. The rich man had eyes. He saw Lazarus. He knew him. He recognized him as the poor beggar he had seen many times at his gate. Lazarus must have had hands and fingers, for the rich man prayed that he might dip the tip of his finger in water, and cool his tongue. The rich man had a tongue, for he "cried and said." He also recognized Abraham although he had never seen him before. There can be no question but that there were form and features.

We will know each other in heaven and possibly as now much by form and feature as well as by voice. I expect to meet my loved ones in Glory, and to recognize them because of form and feature, although radiant with glory.

The disciples recognized Moses and Elijah on the Mount of Transfiguration. We will need no introductions there. Of what use would it be if our loved ones

were so changed that we could not know them? That would not be heaven, that glorious body will, by its intonations of voice, and by its form and features, recall the dear one we had known and loved on earth.

3. At the moment of death the child of God will be with Christ in Heaven. In His resurrection body, a material body of flesh and bones (Luke 25:39), Christ ascended into Heaven and took His seat at the right hand of the Father on high, the Man in the Glory. He has been seen there since He ascended by three men on the earth in the flesh, on three different occasions. He is there this very moment, in the same body in which He ascended from Olivet.

When the believer moves out of this body into the glorified one he is with Christ. Paul says it is gain to die. There is a good reason for it and he gives the reason; because to die is to be with Christ. "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). The believer who departs this life is at once with Christ. He is not in the grave with the corruptible body, but with Christ in the third Heaven, in Paradise. To depart this life means to be with Christ, to live with Him. It means all of the blessedness that can come from personal association with Him.

The Lord Jesus said to the dying thief on the cross, "Today shalt thou be with me in paradise" (Luke 23:43). His body was in the grave, but he was with Christ, a trophy of His redeeming grace. Paradise is a place of blessedness, of happiness. When the thief left his body he went to be with Christ in Paradise.

When Stephen was dying, he saw the heavens opened, and he looked into the third heaven and saw the throne of God, and Jesus standing on the right hand of God, and with parting breath he cried, "Lord Jesus receive my spirit" (Acts 7:55-59). He did not say, "Receive my body," but "Receive my spirit." "Receive me, myself." Stephen saw into the third heaven. It was all very real to him. He saw Christ and he recognized Him, and he expected the next moment to be with Him in Glory.

Who can doubt for an instant that his expectations were not fully realized? We must never think of our loved ones as sleeping in the grave, but always as living with Him in Glory.

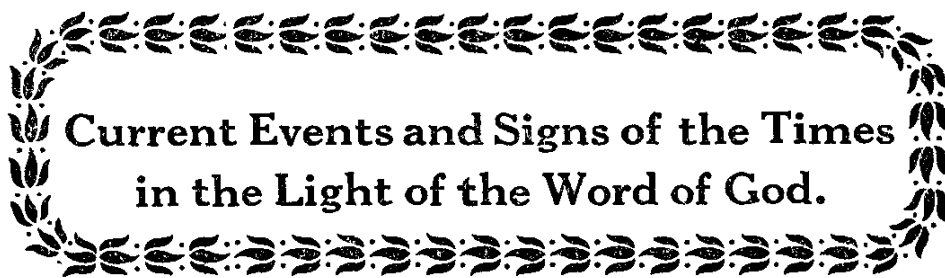
The Apostle Paul makes this very clear when writing to the church at Corinth. "Knowing that, whilst we are at home in the body, we are absent from the Lord" . . . "and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:6, 8). While living in this body of the flesh we cannot be present with Jesus corporeally, who is the Man in the Glory. As a spirit, and spiritually we can have fellowship with Him here and now, but bodily He is in Heaven, and not until we are absent from this body, can we be at home with Him. But we are fully assured that the very moment when we depart this body we are at home with the Lord, and who can begin to measure the fulness of the meaning of that word. Home? It is a precious word to us even now. It is freighted with meaning to us all. What hallowed and sacred associations gather about it? What holy memories it excites and stirs within us? When we have done our very best, we will never be able to measure the meaning of that word home, as it will be revealed to us when we are "at home" with the Lord.

4. The child of God will be conscious between death and the resurrection. Death only touches the body. It cannot touch the ego, the person. He lives right on. It is only the body which he has laid down. There is no break in the continuity of his thinking, of his being, of himself. His memory is more keenly alive than ever. He can think, and feel, and know, and experience pleasure and delight. It is the delight of moving out of a hovel into a mansion. He is gone! No longer here; He is there; gazing, seeing, knowing, loving as the blessed only can see, and know, and love.

Memory will suffer no lapse or loss, but will be stronger, keener, more active. As we can now go back over the years and recall incidents in our early childhood, and all along during the years since then, so after death

will we be able to go back over the years, and with some it may be over the centuries, and recall the same incidents which we do now. Abraham said to the rich man who was in torment, and very conscious of his sufferings and anguish, "Son, remember" (Luke 16:25). Just recall the beautiful mansion in which you lived on earth, and the purple and fine linen with which you decked yourself, and the table which groaned with the luxuries and delicacies, and then, "remember, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Like a moving picture it must all have passed before him. He saw it all. And he saw Lazarus at his gate full of sores, and full of wretchedness, and he remembered that he had not done one single thing for his comfort, or to alleviate his sufferings. In his case what a blessing if he could only forget, but he could not. He was conscious, so very conscious, and memory was intensely active.

(To be continued.)



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

The Leadership of Apostate Jews. It is a well-known fact that the entire Bolsheviki movement in Russia is in greater part controlled by apostate Jews. The brains of the Soviet government in Russia is Trotsky alias Braunstein, a Hebrew infidel. Many of the leading officials are also Jews who have rejected the faith of their fathers. The U. S. records show that the majority of deported reds, who attempted the overthrow of our government, are Jews. Emma Goldman and Bergman, the leaders of the anarchistic movement, are Jews. And now comes the interesting information that the Italian leader, who has

made so much trouble, Gabriel D'Annunzio, is also a Jew. We give an alleged true sketch of this man, as it appeared in the "Jugo-slav Economist," and translated by the "San Francisco Argonaut":

Do you know Rapagnetti? No? We will tell you. He is the present dictator of our Croatian Rijeka (Fiume).

In Italian literature this man bears the name of Gabriele d'Annunzio. Of medium height, bald, his clean-shaven head reminds you of one who had luckily fallen from a gibbet. His eyes are flashing and denote cunning. Lips very thick and outstanding. Teeth protruding like those of a hyena. Hook-nosed, with large flopping ears. Bearing erect, proud, but forbidding. He has nothing attractive—while silent, walking or seated. But he is an orator. Excellent orator. He is a poet. And a good one. That you have to admit. But as a man he is a zero, the most unbridled zero, that is under "the cap of God" (sky) on the Apennine Peninsula in Italy.

Rapagnetti! That is his family name. A Jew from Calabria. In Reggio di Calabria, in Cattania, Syracuse, Messina, Acci Reale, Girgenti and Palermo, it is known that Rapagnetti is the greatest and most feared Mafia leader in Southern Italy. Poetry, literature, politics—these are only bait with which Rapagnetti follows his precise selfish objects and "attainments." We remember him in 1906, when at a political meeting Rapagnetti, alias Gabriele d'Annunzio, attained this alias by comparing himself to the Archangel Gabriel, who would save Italy of all interior and exterior enemies and then renew the ancient empire of the Caesars and emperors. We looked at him then with wonder, noticing his impassioned face. We studied his flashing, cunning eyes. And his hands cut through the autumn atmosphere as in a man—brute and wild. His elbows enthused the Sicilian Mafia (Black Hand), who enthusiastically shouted "En-viva d'Annunzio" (Hail the annunciator). Thereby his speech was compared to the holy annunciation of the Archangel Gabriel to the Virgin Mary.

If this is a true sketch of this man, it is certainly very remarkable and a striking forecast of another one, who will some day appear, the personal Anti-Christ, the man of sin. He, too, will be a Jew apostate, who denies the God of his fathers and assumes leadership in behalf of humanity, but he will prove to be Satan's man. That this Italian made such a promise that he would **save Italy and then renew the Roman Empire of old**, is of startling significance.

Something Needed in the United States. According to telegraphic information, usurers and profiteers were recently placarded and marched in chains through the streets and market places of Bulgarian cities. It is said that it produced excellent results. Something like this ought to be done in our land, for the profiteering, the most shameful and outrageous greed, is responsible in greater part for the high cost of living. Something like this was known in the days of the prophet Amos, who severely in the name of the Lord denounced the profiteering of his day. "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah (the measure) small, and the shekel (the price) great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" (Amos, viii:4-6). Nothing new under the sun! Even in the days of Amos they knew something of the high cost of shoes! But God took notice and said, "I will never forget any of their works." See also the opening verses of Chapter V in the Epistle of James.

Is There Any Danger in It? Sir Oliver Lodge, advocate of Spiritism, visited recently Winnipeg. The "Winnipeg Tribune" contained an editorial from which we quote:

"We are of opinion that there are millions of our own people who would welcome light and more reality in the world of spiritualism; not spooky spiritualism, but a linking of the mind while it is in the body with the minds of those who have gone to an eternal dwelling in the Somewhere. The world is cursed, people say, with too much materialism. Why not more spiritualism? We do not mean fadism. The civilized world believed, or thought it believed, in hell fire. That view is changed today. No special, official order was issued to change that belief. It was a natural evolution from the horrible to the heavenly. If some men believe today that it is the Divine order of things that we, on earth, shall commune in spirit—even in person—with loved ones who have gone, wherein is there harm or danger to the world?"

According to this more light and reality as to the unseen things is demanded. Why not turn to the Bible where the light shines bright as to human destiny after death? And why does not Sir Oliver quote the Bible and why do not the mass of people turn to the God-given Book with its infallible truths? There is but one answer, they have no faith in God's Word. Their hearts, like every human heart, by nature is the heart of unbelief. It welcomes anything, fables, mystical, occult things, but it refuseth to believe God.

Then think of the remark in the above quotation concerning hell-fire. That view, the writer declares, is changed today. Lodge and Doyle have taken special pains to help along this change of view to assure the poor world that there is no such thing as hell. The world loves to believe that. But that does not change the fact that there is an eternal separation in the outer darkness, a place of eternal and conscious punishment of the unsaved. Nor do these attempts erase a single letter from the Word of God concerning this truth.

But is there any harm in believing the advocates of modern Spiritism? There is an immense harm in it, for the whole business is the Devil's lie. The cult aims at the corruption of the bodies and souls of men as everything does which comes out of the pit. To what it all will lead to we may soon find out. Satan is preparing for the final conflict in which Spiritism will play an important part.

The Restoration of Jews in Unbelief Has Begun. Nearly 700 Jews of Southern Russia sold all they had and put all their savings together to charter a steamer to take them from Odessa to Jaffa, Palestine. They raised 3,000,000 rubles and though warned that the peace treaty with Turkey still undecided might keep them from entering the land, they nevertheless went ahead. They landed safely in Jaffa and the entire Jewish community turned out to greet them in a body. All Jewry in Eastern Europe is preparing for a wholesale exodus to take pos-

session of the promised land. This is for all Students of the Prophetic Word a most significant sign. The end days cannot be far away inasmuch as the Jewish people are turning homeward to face the final great tribulation and before that time begins the Lord will take His true church to Glory.

The European Chaos. Conditions in Europe do not seem to improve. The recent happenings in Germany are ominous. The sudden revolutionary movement, the increase of Bolshevism, endangers all Europe. Upon these movements depend tremendous issues, which are not confined to Europe, but which affect the entire commerce and industry of the world. If Germany does not receive the financial help she needs for recovery from the effects of the war, the Bolshevik movement will surely spread in that country and from there to France and beyond.

Just these conditions point to the political future of Europe as revealed in the Prophetic Word. What is needed is the great leader, the coming Dictator of Europe, the one whom Daniel beheld as the little horn. One can almost see his shadow in these days, and feel his breath.

THE GOSPEL ACCORDING TO YOU.

You are writing a gospel,
 A chapter each day,
 By the deeds that you do
 And the words that you say,
 Children read that gospel
 Whether faithless or true.
 Say! What is the gospel
 According to you?



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS
FOR MAY AND JUNE.

ISRAEL'S FIRST KING.

(May 23. I Sam. ix:15-21, ix:25, x:1.)

Golden Text, I Sam. xii:24.

Daily Readings.

M. 17. I Sam. viii:1-11. T. 18. I Sam. viii:12-22. W. 19.
I Sam. ix:1-10. T. 20. I Sam. ix:11-17. F. 21. I Sam. ix:18-27.
S. 22. I Sam. x:1-13. S. 23. I Sam. x:14-27.

I. LESSON OUTLINE.

1. The Chosen One; vv. 15-17. 2. The Desire of Israel; vv.
18-21. 3. The Anointed King; ix:25-x:1.

II. THE HEART OF THE LESSON.

Solemn sad days were those for Israel. They had grown weary of God's rule and way and had demanded a king. Even as the world is now weary of God and of Christ and is demanding its right so-called. And turning from God are so soon to have their own ruler. Yet it has been so all along; and the way of the world has been along the lines suggested by the popular phrase "vox populi, vox dei." We need not anticipate the failure that is so sure to come; our lessons will tell us of it. But all such departure is doomed to failure and disaster ultimately. (II Thess. ii:1, etc., Rev. xiii:1, etc.)

God's time for His rightful king had not yet come; but the people are forcing the issue, and the king provided for them is to be used of God in chastening them for their sin. This will in a measure explain the divine choice of Saul. They are permitted to have their own way. Now note that with the world's rejection of God's own Son, the rightful and true King (Luke xix:11-27) they are permitted to have their own way. This is in full keeping with God's plan and purpose. It is even now the day of salvation (II Cor. vi:2) when God in grace is

saving men out of the wreck and ruin of sin here. But it is also man's day when he is permitted, within certain limitations, to have his own way; soon it will close (I Cor. iv:3 margin). Yet in its closing hours men will have their own king who will prove to be one of the direst of God's judgments, personified, upon them for their iniquity and sin. For Israel, Saul is clearly the type of the coming antichrist, the last King of the Jews ere Christ is enthroned on the throne of David as His right and title demand. For this world the storm is already gathering, and the muttering of the thunders of the disastrous end time are even now heard. Some of the most stable things are beginning to shake and tremble. Yet, like Samuel the man of God, the believer may move in quiet faith and peace on through the whole scene simply doing the will of God.

We would learn first the wisdom and safety for us of letting the Lord have His will and way with us. Insistence upon our own will may yield what seems good for the time, but the fruit is most surely unpleasant and even disastrous. God's choice of Saul was, so to speak, forced upon Him by Israel. Beware of forcing our will and way upon God. It may end in the supply of the supposed need; but it brings leanness of soul and suffering along with the loss of real heart fellowship with the Lord. Samuel was willing to allow God to choose the king and in grace was enabled to walk in blessed serenity through the whole scene.

We would also learn the truth of how blessed and helpful it is to walk amid the present scene of stress and pressure and unbelief in perfect peace with God and in constant heart readiness to do His will (Jno. xiv:27, Rom. xii:1-4). What a witness for God all the while Saul was going farther and farther from the Lord, and Israel was drifting away from their path of faith. Walking in separation unto God the believer can now be a channel of blessing to the men and women of the world today, and a tower of strength to the people of God; as also a vessel of honor to Jehovah for the carrying of His treasure. But it calls for separation to God from the ways and methods now so popular. It demands abiding heart fellowship with God, and such men and women are needed more than any others today. Such only are spiritually fit for the service to which the Lord may be pleased to call and appoint them. This is our high and holy privilege; and our abiding and great responsibility. Shall we measure up to it through the grace of our Lord and Savior Jesus Christ?

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JONATHAN AND HIS ARMOR BEARER.

(May 30. I Sam. xiv:1-13.)

Golden Text, Josh. 1:6.

Daily Readings.

M. 24. I Sam xi :1-15. T. 25. I Sam. xii :1-13. W. 26. I Sam. xii:14-25. T. 27. I Sam. xiii:1-23. F. 28. I Sam. xiv:1-23. S. 29. I Sam. xiv:24-52. S. 30. Eph. vi:1-20.

I. LESSON OUTLINE.

1. A Bold Resolve; vv. 1-3. 2. A Careful Plan; vv. 4-10. 3. A Wondrous Victory; vv. 11-13.

II. THE HEART OF THE LESSON.

Over against the dark background of heart failure and of life departure from the Lord on the part of Saul, Jonathan's life and walk and personality shine out in blessed relief. He is the man of God for the times even as David was also, only in a far different way and sense and place. Up to this time Saul had been more or less inert and had already shown signs of the coming rebellion against God and of disobedience to His mind and word and prophet (xiii:8-16). Yet in infinite grace and mercy God does not leave Himself without a witness at that time, even as now and on down to the end of the present age. The two typical men are Jonathan and David. The former abiding with Saul, failing to fully stand apart with God, and meeting his sad death on Mt. Gilboa. The latter finding a home in the Adullam cave with a lot of so-called outcasts. But ultimately coming to the throne (II Cor. vi:12-18).

In this present portion we see Jonathan coming to the front in the midst of the trying scene at Gibeah. Weary of the inaction of the gathered hosts this man of courage and bravery proposes a plan to do something to the glory of the Lord. It did seem like leading a forlorn hope; only two men, Jonathan and his armor bearer. It is even so at this present time frequently. It is such a poor, weak, insignificant, powerless lot of people and things to be linked up with. The numbers and power are humanly nill. By pray do not forget Rom. viii:31. Jonathan's eye was not upon the army of two, nor upon the entrenched force of the foe; but upon God. And God is ever able to do wondrous things. Yea, it is His way to use the small and insignificant things (I Cor. 1:26-31).

With consummate divine wisdom and skill the attack is planned by this man. And you can see them going carefully to the execution of the plan. Remember that God has His plans; and if we are to succeed at all to the honor and the glory of the Lord it must needs be according to His will and way. It

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is ever wise to take full counsel of God and with Him about all these things. We are then in the way of success and of abundant victory and blessing. There is scarce any need to point to the sequel. It ever surely follows, "The Lord saved Israel that day." Not Saul the King, nor Jonathan the champion, but *THE LORD*. And the Lord did so by using this man who was willing to surrender himself to Him for the brave deed and service.

Practically this speaks to our hearts just now: for these are days when we need to be strong in the Lord and the power of His might. The battlefield is not now at Gilboa or Michmash; but in the heavenlies. And the battle is on for every one of the Lord's own. We need to read and ponder prayerfully Eph. vi:10-20. Let the majority of the people and the Sauls of the day do as they list. It is ours to be spiritual Jonathans and armor bearers off to the front in full surrender to the Lord. And to let Him work, and let Him battle, and let Him give the victory, and let Him have all the glory and honor and praise due to His holy and blessed name. The call to spiritual warfare is loud and clear today. And it is not to battalions of saints; but to the individual believer whoever and wherever he or she is.

SAUL'S FAILURE.

(June 6. I Sam. xv:13-26.)

Golden Text, I Sam. xv:16.

Daily Readings.

M. 31. I Sam. xv:1-9. T. 1. I Sam. xv:10-19. W. 2. I Sam. xv:20-26. T. 3. I Sam. xv:27-35. F. 4. Psalm cxix:33-40. S. 5. Psalm cxix:57-60. S. 6. Luke xix:11-27.

I. LESSON OUTLINE.

1. An Empty Boast; vv. 13-14. 2. A Vain Excuse; vv. 15. 3. A Fearful Judgment; vv. 16-23. 4. A Hypocritical Repentance; vv. 24-26.

II. THE HEART OF THE LESSON.

Yes, Saul's failure; but in its manifest outer character. The internal failure had come long ere this. But the message is full to repletion with helpful and blessed warning and teaching. Note in the first two verses the hypocrite in the presence of the man of God. The former making a loud empty boast and profession. And the very manner of making it tells of the emptiness of it. Why not say nothing and let Samuel ask. But emptiness ever makes a noise even today: and the louder the noise the greater the vacuum, spiritually—as with a bass

drum. With what keen spiritual insight Samuel asks the question, "What meaneth this bleating of sheep in mine ear?" The sheep were God's witnesses revealing the perfidy and lie of the King. And even now the Lord has His witnesses, even the very weakest and least of things may turn state's evidence against the hypocrite. But what a revelation of hypocrisy in the coming day when the hand of the Lord shall tear away all masks; and all shall be revealed in the eyes of the universe unless it has been blood-washed and blood-covered. (Heb. iv:12, 13; Rev. xx:15, etc.)

The empty boast is followed by the equally vain and untrue excuse. For nearly every excuse is a lie more or less. Contrast this word of Saul with that of David when he had sinned (II Sam. xxiv:10, 17). But the hypocrite without God, and he is surely without Him, is a coward. Remember that no excuse or shifting of blame upon others will remedy matters with God. God's prophet sweeps aside the specious plea and arraigns the real offender against God before the divine bar of judgment from God. It is ever the way with the word of God that it searches out and pierces to the dividing asunder of the joints and of the marrow and of the soul and spirit. And yet the human mind deems that these are indivisible and inseparable. But here all stands revealed. A deluded people separated from their guilty and hypocritical king. Still grace prevails even now: and the now guilty Saul is granted an opportunity to confess the whole thing (verses 16-19). God will not deal unjustly or harshly with any one or any man. He reasons here with Saul to bring him to repentance: just as He had reasoned with Cain before he had imbrued his hands in the blood of his brother. Just as He is reasoning now with the sinners of the day (Isa. I:16-20).

But the haughty, proud King is unwilling to take the place of the guilty transgressor and sinner before the Lord's prophet and before the people. O, what a shame to him! Is not this the thing that keeps many a soul away from God today? Many a believer in the way of evil? Fear of the shame of the thing which would come to them in confession? The old excuse is reiterated. And then comes the word of doom. Study it carefully (verses 22, 23). How much of that which is brought in sacrifice to God is an abomination to Him; for it is the fruit and product of direct disobedience to Him. And note how the prophet Samuel links up disobedience with witchcraft: and to that Saul ultimately comes. But this is the prophetic finger post pointing out the trend of things today. How fast the drift of disobedience and unthankfulness of the age is toward witchcraft and spiritualism. And what an end of the world's

rebellion against God in the witchcraft and spiritualism of the last years of the age (Rev. xiii, etc.).

Still the professed penitence is not real. It is not the sin against God that is troubling the King's conscience and calling forth this acknowledgment, but the fear of the loss of his prestige with the people. And so the plea is for Samuel to still stay with him. Stay with a rebel? Stay with a hypocrite? Stay with one who refuses obedience to God? Nay, "I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel."

A SHEPHERD BOY CHOSEN KING.

(June 13. I Sam. xvi:4-13.)

Golden Text, I Sam. xvi:13.

Daily Readings.

M. 7. I Sam. xvi:1-13. T. 8. I Sam. xvi:14-23. W. 9. Luke 1:26-37 T. 10. Luke 1:38:56. F. 11. John x:1-13. S. 12. John x:14-26. S. 13. John x:27-42.

I. LESSON OUTLINE.

1. A Feast at Bethlehem; vv. 4, 5. 2. Not as Man Seeth; vv. 6-10. 3. The One After God's Heart; vv. 11-13.

II. THE HEART OF THE LESSON.

God never gives up His plans or purposes: and God never fails however man does and will fail to the very end. This is the history of the kingdom in its mystery form: the kingdom in the hands of men. Failure is written all over it everywhere; and it ultimately reaches its crisis in the biggest failure that the world has ever witnessed. The whole world wondering after and worshipping its Satan-energized, demonized last universal emperor. And even worshipping the dragon—Satan, who gives his power and seat and great authority (Rev. xiii:1, etc.). But God fails not of His purposes and plans: He will yet bring forth His King of kings and Lord of lords, and give Him the throne. Psa. II, Rev. xix:11-xx:4, etc. So in type and foregleam the present lesson is telling us this story of God's way.

Samuel's grief for Saul is real, but the Lord calls upon him to stop grieving over that rebellious wilful king; and later on refuses to hear prayer on his behalf any longer. All was over with Saul. And the Lord was now preparing to bring forth the one after His own heart; the type and symbol of the One yet to reign. But we may not go too far afield in the study of this most beautiful theme. The time and the manner of the choice is before us.

The time is that of sacrifice and the place is Bethlehem. How

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significant of the coming of the Lord Jesus Christ as King. It is at and upon the cross that He, through death, comes into His resurrection power and rights as King of kings and Lord of lords. And unwittingly they write His title and put it over Him upon the tree. By way of sacrifice—yea, the atoning sacrifice of Calvary our Lord is brought to His glory. But Bethlehem claims Him, too, as the place of His birth; and in that village where David was born and lived and labored, his greater Son, yea, the God-man, Emmanuel, God manifest in the flesh is born of the virgin Mary to be the Redeemer of the lost and ruined race of men.

Gathered at the feast with the prophet Samuel is the family of Jesse. What magnificent men are these sons of Jesse. Any one of them seemingly fit for the kingly dignity and honor. And Samuel eyes them as they pass one by one before him, ready with the anointing oil to announce the choice of Jehovah. But with all the word is "God seeth not as man seeth. For man looketh on the outward appearance; but God looketh on the heart." And with the passing of the last son at the feast Samuel is puzzled. One from among the sons of Jesse said the Lord; but the last one present has gone by and no choice has been made. "Are here all thy children?" "There remaineth yet the youngest. Behold he keepeth the sheep." Some one had to stay at home to look after the flock, and to do the chores. And so the one whom men least regarded. Just as it was the stone that the builders rejected and disallowed and which they are disallowing today. O, yes Christ is good enough to keep sinness out of the slums and out of hell; good enough to make people decent. But please do not put Him on the throne. We need one who is worth while; and the One who occupied a cross is not the world's choice today. But God's David had to come: no choice, no feast, no fulness of blessing without Him. So with God's Son from heaven. He says, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek'l xxi:27. What a word picture of the way of God in His plans we have in the closing verse of the lesson. With the anointing comes the fulness of the Spirit and the fitting for the service of Jehovah among Israel. And how fully in a pre-eminent sense God has fitted His beloved Son for the seat of universal empire. And how soon it will all be realized now.

Saving hope (Rom. 8:24).
 Hope of glory (Col. 1:27).
 Blessed hope (Titus 2:13).
 Joyful hope (Heb. 3:6).
 Good hope (2 Thess. 2:16).
 Living hope (1 Pet. 1:3).
 Purifying hope (1 John 3:3).

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Editorials.

The Great Bearer

Our ever blessed Lord is first of all the Sin-bearer. The Holy Son of God came to earth for this one great purpose. That is why He bore the name Jesus "for He shall save His people from their sins." (Matthew 1:21.) In His life He did not bear our sins. He was sinless, perfectly holy for He is very God; nor could His holy, perfect life put away our sins. He could only be the sin-bearer by the death on the cross; in that death, He who knew no sin, was made sin for us. On the cross He bore our sins. "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter II:24.) Every believer can look back to the cross and say, "He bore my sins," the sins He knew before we ever were in existence, before they ever were committed. Every sinner saved by Grace can say with Paul, "He loved me, He gave Himself for me." And because He bore our sins in our stead they are forever gone. They are sunk in the sea of divine forgetfulness. They can never come up again. Therefore we are justified by faith, and being justified we have peace with God through our Lord Jesus Christ. And because He bore our sins and was our substitute on the cross, we can say, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2:20.) "Knowing this, that our old man is crucified with Him, that the body of sin might be annulled,

that henceforth we should not serve sin. . . . Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. VI:6-12.) Because He was our sin-bearer we, who believe on Him, are delivered from the guilt of sin, as well as from the power and dominion of it, constituted holy, and finally to be with Him in perfect holiness and in eternal glory.

Our Lord is also the **Burden-bearer**. While in the past He bore our sins, in the present He bears upon His loving bosom His own beloved people and bears their burdens. This is His work as the High Priest in glory. He, who was tempted in all things as we are, apart from sin; He who suffered being tempted, who knows human life and human burdens, who was the man of sorrows and acquainted with grief, is now the sympathizing High Priest, who is touched with the feeling of our infirmities. He is waiting for us with our burdens, that we may put them all upon His loving heart, and roll them upon His omnipotent shoulder. It is a most blessed way to take our burdens and cares as permitted by Him, so that we might test His love and His power and find Him true to all His promises. "Casting all your care upon Him; for He careth for you." (1 Peter V:7.) He will never fail His trusting people, for He hath said, "I will never leave thee, nor forsake thee." (Hebrews XIII:5.) To find how He careth and keeps, how He sustaineth and answers prayer, makes Him more real to us and brings us into closer fellowship. If there were no trials, no burdens, no cares and anxieties in the lives of His people, how could He manifest Himself as the Burden-bearer? Alas! how we grieve Him when we turn elsewhere with our burdens and cares and not to Him.

But He is the **Glory-bearer** as well. It is written of Him "He shall bear the Glory." (Zech. VI:13.) The Sin-bearer and the Burden-bearer, is the Glory-bearer. Such He is now in the highest heaven. "We see Jesus, who was made a little lower than the angels for the suf-

fering of death, crowned with glory and honor." (Hebrews II:9.) All the Glory God can give He has put upon Him, who finished the work on the Cross, who is the head of His church and the head of the new creation. He will be the Glory-bearer in the future. Heaven must open some day. And when heaven is opened, the opened heavens will reveal Him crowned with many crowns, claiming His blood bought inheritance; then He will become the King of kings and the Lord of lords. Every knee must bow and every tongue must confess Him, while the earth will be covered with the glory of the Lord. What a demonstration then of His Lordship and of His glory! And the Glory-bearer does not bear the glory alone. He who bore our sins, who bears our burdens now, will make us, the objects of His changeless love, the bearers of His glory. That was His gracious will expressed in His great prayer—"the glory Thou hast given me I have given to them."

Oh let us praise and worship Him! Let us yield our whole beings to Him, He is worthy of all! Let us trust and obey Him! Let us exalt His worthy Name in every way. "Unto Him who loveth us, and hath washed us from our sins in His own blood, and hath made us priests and kings unto God His Father, to Him be glory and dominion forever and ever. Amen."



How It Will Be Done The One Hundred and Tenth Psalm is acknowledged by all Christian believers as a prophecy of Christ. Our Lord Himself interpreted the Psalm as meaning Himself (Matt. xxii:44-47). So did the Holy Spirit on the day of Pentecost. The most dangerous infidels, the destructive Critics, with infidel Jews, deny the messianic interpretation. But our post-millennial brethren, who still believe in the inspiration of the Old Testament, believe with us, that when David wrote "The Lord said unto my lord, sit Thou at my right hand," he uttered a prophecy concerning Christ, who is the root and the

offspring of David, David's Lord and David's son. They believe with us that this was fulfilled when He ascended on high to take His place at the right hand of God.

When it comes to the next sentence, "until I make Thine enemies Thy footstool," post-millennialists teach that Christ must remain at that place till all his enemies are subdued, till the world is converted, and when the kingdom has extended over the whole world, and all nations have turned to Him, so that no more enemies are left, that then He will come back the second time. In other words, the Lord Jesus Christ will not return till all enemies are put under His feet, till there has been a complete triumph of the church and peace has been established upon the earth.

Now if this is the Truth, how is it that in the second verse of this Psalm we read that He is to rule in the midst of His enemies? That this verse cannot mean a spiritual rule, but His personal, literal rule on earth is obvious, for the rod of His strength is to proceed out of Zion. This will be the case when He who is entitled to the throne of His father David, will receive that throne. (Luke 1:32.) Up till now He has not received that throne nor will He receive the earthly throne till He returns in the clouds of heaven. And when He receives that throne and begins His kingly reign, He finds unruly, ungodly nations on the earth and is to rule in their midst and judge them. This shatters completely that unscriptural conception that the church is on earth to bring in the millennium and convert the whole world before Christ returns.

Never before has the conversion of the world been so hopeless from a human viewpoint than today. If the nations of the world are to become Christian nations, accepting the Gospel, through the agency of the professing church, they will never be converted, for a good part of the professing church is apostate, rejects Christ and the Gospel and must therefore be counted among the enemies of Christ.

It is not the church, nor the union of Christendom, nor

the Inter-Church World Movement, not even the preaching of the Gospel which will put all the enemies of Christ under His feet, but it is GOD who has promised to do it—"until I (God) make Thine enemies Thy footstool." God, and not man, will give to Him the throne of His Father David. God, and not man, will give Him the kingdom; God, and not man, will give Him the nations for His inheritance and the uttermost parts of the earth for His possession. And that will happen at the request of our Lord. (Psalm II.) It will take place when God sends Him back into the world the second time. (Hebrews 1:6.) All this is so clearly revealed in Scripture that a Bible believing Christian cannot help but see it, unless he is wilfully blind and prefers the teachings of man to the Truth of God. And that is why thousands of Christians turn now to accept the teaching of the Word of God and begin to believe everywhere in the second, personal and pre-millennial coming of the Lord. That Coming again is the ONLY HOPE for this poor world, approaching more and more the most awful chaos. And the men who fight this truth and deny it are those who oppose other fundamental truths of God's revelation. Never mind; truth is like a torch, the more it is shaken the brighter it burns.



We have received several letters during the past two years requesting some light on the question of what will happen to the property and possessions of a true believer when the Lord comes and takes them to glory. He will surely come some day, and fulfill His promise of long ago. The sudden rapture of the Saints of God will take place, in a moment, in the twinkling of an eye. What then becomes of the possessions which God's people will leave behind?

There is really no difficulty connected with this question. True believers are the stewards of the Lord. All we have and possess should be looked upon as being en-

trusted to us by the Lord and belonging to Him. We are to use all for His glory till He comes. "Occupy till I come." When He comes our stewardship ends, we are no longer responsible but must give an account before the judgment seat of Christ. What we leave behind is the Lord's and we can leave it all with Him and in His hands. He will take care of it in His own way and we need not to have a moment's concern about it. Our responsibility is ended.

What we ought to be concerned about is our present faithfulness as His stewards. Are we using our means given to us by Him as much as we possibly can for His glory? Are we doing all to spread the Gospel and support those who are true to the Word and to the Gospel of Christ? Are we reaching out for the unsaved and are we doing something for the great mass of nominal church-members? What a tremendous effort is made by different movements to make "the world a decent place to live in"! What vast sums are spent in reformation and education! May the Lord stir up His people, who are His stewards, to send forth the Gospel and to scatter His Truth in every direction. The time is short.



**Covering and
Confessing**

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." (Prov. XXVIII:13.) This is one of the many Gospel gems in the book of heavenly wisdom. Like Adam who hid away with the woman from the presence of the Lord, so man still tries to hide his sins. Salvation and the abundant mercy which goes with it is only possible if we own ourselves as lost and guilty sinners, confess our sins and believe on the Lord Jesus Christ.

But this text has a larger application to the child of God. We sin and come short in many ways and many things. We sometimes hear of believers who publicly confess that they have lived for so many days or weeks without having sinned. It seems to us that the

moment they say this they sin in saying it. For it is written, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.) But then the next verse of this epistle, which has rightly been called "a letter to the family of God" (into which we are brought by the new birth), tells us what is the right way for a child of God to pursue in case of sin and failure. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If a believer hides his sins, does not bring them at once into the light of God, and confesseth them, he shall not prosper. His fellowship with the Father and the Son is broken. He cannot enjoy what is His portion in Christ. We must bring everything which is wrong in the light, confess to Him when and where we have failed, then in self-judgment turn away from it; this is the way of restoration and to find mercy. Nothing is so grieving to the Lord and the Spirit of God as when the child of God does not turn at once to Him, when having sinned. And how often, there ariseth in our poor, unbelieving hearts, a thought as if our failure may not be instantly met by His gracious forgiveness. How little we know His loving patience and realize the greatness of His loving heart, who will never cease to love His own and exercise His blessed advocacy in behalf of His weak and erring children.



<p>Everlasting Means Everlasting</p>	<p>The unscriptural teachings concerning the wicked dead are nothing new. They can be traced through the past centuries down to the day when the Serpent uttered the lie for the first time, "Ye shall not surely die." (Gen. III:4.) In our own day these false doctrines are more prominent, more widespread, and more subtle than ever before. Seventh Day Adventism, Russellism, Spiritism, the Modern Theology, Universalism and a host of others, all teach some lie about the future state and hold out</p>
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hope for the wicked. Some teach annihilation, others a second chance, others the non-eternity of punishment and others the restoration of everybody including the Devil. The professing church is honeycombed with these denials. In talking with some who deny the teaching of the Word of God of the eternal and conscious punishment of the lost, we always hear phrases like these: "But God is Love"—"But God would not do this"—"How do you think that God could do this or that," but never do they quote Scripture, and when they do they pervert the meaning of the Word of God. One of the common statements is that "everlasting" does not mean "forever" but only temporary punishment; they say "everlasting punishment" means a punishment for a certain time and when that time has expired the punishment ends.

We find the word "everlasting" or "eternal," which is the same word, is used about seventy times in the New Testament. We read of: Everlasting Life—Everlasting habitations—The everlasting God—The eternal weight of Glory—Eternal Glory—Eternal salvation—Eternal Redemption—Eternal Inheritance—The Eternal Spirit—The Everlasting Kingdom—Eternal Consolation—Eternal Fire—Everlasting Punishment—Eternal Damnation and Everlasting Destruction.

Now if this word means "everlasting" in one case, who dares to say that it does not mean "everlasting" in the other? To say that this word means forever and forever, existence without end, when it is applied to God; that it means everlasting, forever and ever, when it is coupled with the future Glory of the Redeemed, but when it is connected with the punishment of the wicked, it does not mean forever and ever, is an evidence of the unbelieving heart and darkened mind of the natural man.

Reader! be assured everlasting means everlasting. God is everlasting, the life we have received in believing on the Son of God means everlasting, Glory is everlasting, and the punishment of the wicked is everlasting, as everlasting and conscious as the Glory of the people of God. The indifference to the Gospel, the lack of soul

exercise for the masses outside of Christ, the little real prayer for the unsaved, have their sources in not believing fully what God says about the sinner's destiny if he passeth on unsaved. We all need an awakening as to that great and incomprehensible word "Eternity"—"Everlasting." God grant it to us. And may we go forth as soul-winners, preaching the Word in season and out of season.

Count the gold and silver blossoms
 Spring has scattered o'er the lea;
 Count the softly-sounding ripples
 Sparkling on the summer sea;
 Count the lightly flickering shadows
 In the autumn forest glade;
 Count pale nature's scattered tear-drops
 Icy gems by winter made;
 Count the tiny blades that glisten
 Early in the morning dew;
 Count the desert sand that stretches
 Under noon-tide's dome of blue;
 Count the notes that wood-birds warble
 In the evening's fading light;
 Count the stars that gleam and twinkle
 O'er the firmament by night—

* * * *

When thy counting all is done—
 Scarce ETERNITY'S begun;
 Reader! pause! *where wilt thou be—*

During thine ETERNITY?



Mighty Witnesses In these days of increasing rejection of the Bible as God's inerrant Word it is well to recall the utterances of a few of the great men of the past, what they had to say about the Holy Scriptures.

We begin with Irenaeus, the friend of Polycarp, who knew personally the Apostle John. He has left the following witness: "The Scriptures are perfect, inasmuch as they were dictated by the Word of God and His Spirit. We follow the one and only true God as our teacher; and having His Word for a rule of truth do always speak the same things concerning the same things."

Before him Clement of Rome in the year 95 wrote, ad-

monishing his brethren, "Look into the Holy Scriptures which are the true words of the Holy Spirit."

Athenagoras, another great man of God in the early church, said of the writers of the Bible: "The Spirit used them as instruments, as a flute player might blow his flute."

Tertullian, one of the greatest and mightiest scholars and writers of the ancient church, wrote in the year 192: "The Holy Scriptures are the voices of God." And we might add scores of other testimonies of the Saints of God and the martyrs, who sealed their faith in an infallible Bible with their blood. There is an unbroken chain of witnesses throughout the past centuries. The Apostles believed in the infallibility of the Old Testament Scriptures, and they themselves wrote the message of God in the words of God (1 Corinth. 2:16), and after them every generation gave the same witness. We quote a number of the great men of the past.

John Calvin, commenting on 2 Tim. 3:16, wrote: "For Moses and the Prophets have not given forth at random what we have as written by them; but inasmuch as they spoke, being impelled by God, they have witnessed boldly and without fear that which was true, that it was the mouth of God who had spoken."

The learned **Professor Claude** wrote in 1619: "The Holy Spirit furnished the writers with the occasion for writing; also the desire and the power. The matter, the form, the order, the economy, the expressions, are of His immediate inspiration and of His direction." One of the greatest natural philosophers of his times, **Richard Boyle**, penned in 1652 these words: "God is the author of the Scriptures, and the writers were no more than His secretaries. The Holy Spirit is the writer of the Scriptures, and the method of the Scriptures is the Holy Spirit's way of writing." **Hooker**, the famous preacher, in 1662, declared: "So oft as God employed the prophets in this heavenly work, they neither spoke nor wrote any word of their own, but uttered syllable by syllable as the Spirit put it in their mouths."

Auberlen in his work on the Reformation says: "The substance of the Old Protestant doctrine of inspiration may be expressed in these words: The Holy Spirit dictated the Bible verbally and the human composers are not authors, but only the hands and the pens." Said **Canon Hoare**, another great scholar, "The more I have studied the subject, the more firmly I am brought to the deliberate and fixed conclusion that the whole Bible, including words as well as thoughts, is to be received by the believer as the Word of God." And there is the testimony of another great, and consecrated scholar, **Bishop Ryle**, of Liverpool. "On one point of vast importance in the present day, the reader will see that I have very decided opinions. That point is inspiration. I feel no hesitation in avowing that I believe in the plenary inspiration of every word of the original text of Holy Scripture. I hold not only that the Bible contains the Word of God, but that every jot of it was written, or brought together, by divine inspiration, and IS the Word of God." The man who had the reputation of being the most accomplished scholar of the Church of England, **Dean Burgon**, wrote: "Every book, every chapter, every verse, every syllable, every letter of the Bible, is the direct utterance of the Most High. The Bible is none other than the Word of God; not some part of it more, and some part of it less, but all alike the utterance of Him that sitteth upon the throne—absolute, unerring, supreme." No wonder when Dean Burgon was dying that he said to a friend, "Put my Bible under my head; I want no other pillow than that." But enough! We could fill pages upon pages with the testimonies of the best, the noblest, the most pious men who all voice the same faith in the Bible as the very Word of God.

Well, then, who are the men of today and of the near yesterday, who sneer at the plenary inspiration of the Bible, who tell us that the Bible is a concoction of myths and legends? Who are the men who attack and belittle the Book of all books and degrade it down to the level of profane literature? Are these men, these professors

of today, more learned than the witnesses we have quoted? Have they more piety, are they living closer to God? We are sure these echo-men of German infidelity, these imitators of Renan, Voltaire and Paine, professors in seminaries, colleges and universities, not to speak of some preachers, are mere pigmies in learning and piety in comparison with the witnesses we have quoted. To use a good American word, their scholarship is "bluff." Of real piety they are destitute entirely, for if they had real godliness they would not treat the Word of God as they do.



Intellectual Attitude We read recently a volume on "Our intellectual attitude in an age of Criticism," by Marion LeRoy Burton, Ph.D., D.D., LL.D., now president of Ann Arbor (Michigan) University. He tells his readers that the intellectual attitude must endorse the Destructive Criticism and take sides against the Faith once and for all delivered unto the Saints.

Here is a passage from the pen of this "intellectual" president. Denying the fact (stated in his own words) that "Man was originally perfect and sinless and then by a sudden, strange catastrophic fall became hopelessly sinful" he says:

"If we endeavor to account for the origin of this belief (the fall of man) two facts appear: (1) It is an inevitable tendency of all nations to look back into a distant and remote past and idealize their progenitors; (2) such a tendency is manifested in the story of Eden. Once in the Hebrew canon this splendid allegory was accepted as actual history by the church and her teachers, and then its details were enlarged upon until it reached the absurd limits which we have just described." Here is the high-brow, intellectual attitude, a rejection of the historicity of the third chapter of Genesis. No fall of man and no original sin. The worst chapter in that book (just another echo of continental Critics who are rationalists,

hence infidels) is the chapter on "Modern Christian Belief" about Christ. He starts in by saying, "He taught us that every man is potentially a son of God." He speaks of Christ being supremely practical, that the modern Christian believes that Christ was reasonable; that He gave the right place to love; that Jesus was all that God could be in human terms, and **He was all that man could be in His upward reach toward God.** In vain do we look for a statement about His sacrificial death, His precious blood, His finished work. Not a word of all that. Our intellectual attitude demands rejection of these beliefs of the church of God during the past 1900 years. It was on the "place of the skull" Christ was crucified. The skull of man, boasting of learning, scholarship, and scientific attainment, is still the place where He is crucified.

It is said that many years ago a poor simpleton walked through the streets of Aberdeen, Scotland, and wherever he could he spoke a little verse:

"Three in One, and One in three,
The One in the middle died for me."

Dear Simpleton of long ago! Your intellectual attitude is far beyond the intellectual attitude of all the infidel professors of today who have no faith in a Triune God nor in the Christ of the Cross.

But here is an alarming feature. President Marion LeRoy Burton, Ph.D., D.D., LL.D., says the following in the preface:

"The line of thought followed in this volume has been used rather widely by the author. He has delivered lectures under the same title as this book before many clubs and educational organizations through this country. Among these should be mentioned the Congregational Clubs of Boston, Providence, New Haven, Hartford, Springfield and Syracuse. Parts of it have also been incorporated in lectures at Yale Divinity School, **Auburn Theological Seminary** (Presbyterian), Smith College,

Mount Hermon School, Northfield Seminary and Dana Hall."

What kind of institutions are these who permit such cunningly devised fables to be dished up to the young?



Another Seminary President Speaks The Sunday School Lessons for the "Zion's Herald," a Boston Methodist paper, are written by James A. Beebe, President of Iliff School of Theology, Denver, Col. (A Methodist Institution.) In explaining the lesson for March 14 this College Seminary President says:

"The author of Revelation is steeped in the imagery and symbolism of apocalypics, more especially Ezekiel, Zechariah and Daniel. He writes under the name of John. Popular thought assumes that this was John the apostle. But if the apostle wrote the Gospel which bears his name, it is difficult to believe that he wrote the Apocalypse. In keeping with the practise of apocalypists, it is more likely that some lesser personage wrote the message which he believed the church needed in an hour of crisis, and sent it forth under the name of the apostle."

In plain English the Book of Revelation is a forgery. The unknown author of this marvelous Book, which is nothing less than the Revelation of Jesus Christ, sent it forth under the name of the Apostle John, but John had nothing to do with it at all. A man who writes thus is not a scholar. He is but uttering the infidelity of the Destructive Critics. If he were a real scholar he would know that the apostolic authorship and canonical authority of the Book of Revelation were universally accepted, and went unchallenged, until the end of the second century. It was at the end of the second century that the first assaults upon this book were made. These attacks emanated from a heretical sect, the Alogi. That sect rejected wilfully all the writings of John. The great men of God living in the beginning of the second century and throughout the second century all held the Johannine authorship of the Revelation. We mean men like Justin the Martyr, Irenaeus, Clement of Alexandria, Tertullian,

and others. What the President of the Iliff School of Theology says is a re-hash of the German destructive Critics, like Bleek, Duesterdieck and Ewald. If President Beebe were a mature scholar like Dean Alford and others he would not follow the superficial, unspiritual suggestions of German infidels. But this President is evidently also an admirer of Charles F. Kent, the Bible mutilator, for he quotes him liberally in the same sheet. We feel sorry for the poor Methodist children who have such teachers.



**Amusing,
Yet Sad** A letter addressed to the Editor of "Our Hope" was received some time ago from the Inter-Church World Movement of North America, John R.

Mott, Chairman of Executive Committee. Here is the opening paragraph of the letter:

"My dear Sir: The Drama Division of the Inter-Church World Movement of North America, Percy Jewett Burrell, Director, has asked us to compile a comprehensive list of dramas, plays, pageants, masques, special day programs, etc., fitted to serve purposes of moral and religious education or to develop community and neighborhood ideals. We are desirous of your co-operation." Then we are asked what theatrical plays we have published, about the number of acts, scenes, costumes, actors and actresses, etc.

Well, that letter surely got into the wrong pew. "Our Hope" endorsing theatricals! We just had to smile when we read this communication. But how sad! And the saddest part is that this Inter-Church World Movement spends vast sums of money in the wrong way. We are told that enormous sums are paid out for rent, a lot of men, hundreds of them, got good jobs. There are all kinds of departments with salaried directors, like this nonsensical department of theatricals. We are told by those who know that the outlay of money is astonishing. Like all the other "big" things this also

will pass away. Money cannot save the world. We are so thankful that thousands of spiritual Christians give this whole business the cold shoulder and refuse to fall in line. We are sorry for some brethren who have gone into it. They will soon discover their mistake.



What Does This Mean? We were recently in Baltimore. Looking over the church notices for Lord's day, we discovered right next to the announcement of our own services, a big advertisement of the "**Inter-Church World Movement.**" We quote it verbatim:

"Tomorrow, April 18th (a Lord's day), a house to house census will be begun in certain sections of Baltimore, to be extended within a short time until the entire city is covered. Conducted by the Baltimore Federation of Churches for the Inter-Church World Movement of North America, this survey has the indorsement of His Eminence Cardinal Gibbons and the active co-operation of Jewish religious forces."

What does it mean? It means an acknowledgment by the different Protestant denominations, Methodist, Presbyterian, Baptists, etc., of the Romish hierarchy. Some Inter-Church World leader approached the Romish Cardinal, bowed low before "His Eminence" and secured his condescending indorsement of the religious survey. And somebody else secured the indorsement of the Jewish (mostly infidel) religious forces.

It is another evidence of the Babylonish character of the whole Inter-Church organization. Its real character, cleverly hidden in the beginning, will come more and more to light. But there is a good side to it and a blessing. It forces thousands upon thousands of true believers, who know the Truth, to take a positive stand. Separation has begun. It must be so. Separation will continue and the call of God, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive

not her plagues," will be heeded by thousands more. Thank God for that. The on-rushing apostasy drives God's people to take a definite stand on the Lord's side.



Demon Possessions That human beings can be possessed by evil spirits is fully demonstrated by the New Testament Scriptures. Our Lord drove out demons; He gave His disciples power over the demons; the apostles also dealt with demons, using the name of the Lord. Demon possessions are very prominent in many lands, especially in China. A missionary writes as follows in "China's Millions":

One or two home papers that came yesterday, have quite serious articles in them about the possibility of communicating with the dead. I wish I could sound a note of warning to the foolish people who are tempted to dabble in such matters. In China some of us have learned a great deal about this sort of thing, and we know for fact that it is not their dead loved ones they get into communication with, but demons who personate them.

If Christians who know the power of the Cross of Christ, would go and challenge the mediums, or rather the powers speaking through the mediums, commanding them in the Name of the Lord to declare themselves, they would be obliged to tell the truth. Such is our experience here. So challenged, they have to confess, though much against their will, that they are demons. It is, of course, very easy for demons to personate the dead, or to tell facts about them, for have they not watched them in their lifetime, and do they not know even their secrets?

Had I time I would tell you many interesting things. We have recently been helping a young woman, who for years has been tormented by demons, to fight through to freedom. We thought at first it was only one in possession, but when it began speaking through her, attempting to deceive us into thinking it was the young woman herself speaking, we demanded of it an answer to the question, "Who are you?"

It tried evasion, but held to it, replied: "I am—I am—" several times, and then changed it to "We are—We are—" and finally, "We are demons."

Asked, "How many?" evasion was again tried, but the Lord has given to His servants authority over these imps of wickedness, so they have to obey, and we got the answer, "Five."

The woman is now better. The Word of the Cross is very effectual in dealing with them, every repetition of a text acting like a sword thrust.

We remember two instances in our own experience of a number of years ago, when we came in touch with two

persons who were unquestionably possessed. We used the name of the Lord Jesus Christ. One of the victims was instantly delivered. The other one who was in an asylum, and used dreadful language, vile and blasphemous, ceased at once when we prayed and asked deliverance in the name of our Lord.

The present-day revival of Spiritism, under the guise of honest investigation to demonstrate existence after death, is demonism. Most of the mediums, women, are possessed and immoral. Through them demon powers work to get possession of others. It goes on unchecked in spite of the warnings. It will grow and demon possessions will become more frequent as this age ends. The work of demons is manifold. There are the vile, the obscene demons, and there are demons who put on the garb of light, righteousness and morality. The latter are at work in such anti-Christian systems as "Christian Science"—"New Thought"—"Mormonism"—"Theosophy" and other cults. The Destructive Criticism is another form of demonism. We believe that every man and woman, who rejects the Lord Jesus Christ, who continues to live in sin, and refuseth the Gospel, is under the power of some demon and will ultimately be dragged down lower and lower. There is an awful time ahead for the world, which lieth in the wicked one. They may sneer and laugh at the faith of God's people about a personal Devil and the power of demons. The time will come when the world will find out this solemn truth. How thankful we, who know Christ and belong to Him, ought to be, that "He hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of His Love." (Col. 1:13.)



**A Canadian
Methodist's
Testimony**

F. W. Hollinrake, a widely known Canadian Methodist preacher, pastor of an influential church in Hamilton, Ontario, has publicly withdrawn from that denomination. The "Hamilton

Daily Times," of Feb. 25th, published his reasons in full, from which we quote:

1. My acceptance, teaching and preaching of the premillennial view of Christ's Coming Kingdom is the primary reason for my action. Since our Lord and His apostles all taught that He was coming for His church and then afterwards for the purpose of establishing the Kingdom of God on earth, I cannot do otherwise than believe this (1 Thess. 4:14-17; Dan. 7:13, 14, 22, 27; Luke 1:32, 33). The acceptance of this teaching brings joy to my soul and is the main inspiration of my preachings.

On the other hand the teaching and preaching of this premillennial truth the Methodist Church repudiates and will have none of it. While individuals in other communions do not hesitate to combat this interpretation of Scripture, yet Methodism acts as though it were commissioned with the divine task of rooting out premillennialism as a noxious growth from the theological field. Interpreting the Scripture as I do I am forced to two conclusions.

(a)—That present day church agencies are not intended in the plan of God, to bring about the conversion of the world but rather the Evangelization of the world, that a people may be called out from all nations to form the church which is His Body. (Acts 15:14-18.)

(b)—That this age of grace will end in judgment as other former dispensations because of the sin of the world and the apostasy of the professing church. Taking this position and accepting the Scriptures just as they read, I find myself out of harmony with my church on the question of the inspiration and divine authority of the Word of God.

We expect candidates for membership in our Methodist church to answer in the affirmative this question. "Do you believe in the inspiration and divine authority of Holy Scriptures and accept the same as a sufficient rule of faith and practice?" Yet our professors and teachers do not hesitate to say that Jesus and Paul were mistaken about the coming of Christ. This attitude on their part involves the whole question of inspiration, it deliberately challenges the Bible as the seat of final authority for the individual conscience. I accept Paul's teachings as direct revelations from God, except in those places where he otherwise qualifies them.

I would rather discover at the judgment seat of Christ, where all deeds of all believers shall be made manifest, that I had been over credulous in regard to the Word of God, than to have Him charge me with unbelief and infidelity. I must stand for that inspiration of Scripture which is entirely different in kind and degree from the inspiration attributed to any other writings.

Implicitly do I believe that holy men of old wrote as they were moved by the Holy Ghost and when they say that the Lord is coming again I cannot do otherwise than believe, teach, and preach it, even though the position created be so uncomfortable as to lead to my going out of my church. The whole question of the supernatural stands or falls with the acceptance or rejection of the words of Christ and Paul as being inspired of the Holy Ghost.

2. Coincident with this all but general challenging of the Inspiration and authority of the Word of God, there has come to pass a decided doctrinal declension in the church. The deity of our Lord is being denied. Substitutionary sacrifice on the cross for our sins through the shedding of His precious blood is relegated to the heap as

a worn out doctrine (2 Cor. 5:21; 1 Pet. 2:24). The supernatural as pertaining to the birth, death and resurrection of Christ is fast being ruled out of court.

This doctrinal declension is becoming so marked today that it would seem impossible to hope for improvement by remaining in the denomination.

This reminds us of our own step 22 years ago. The Editor was then a full member in good standing of the N. Y. East Conference of the M. E. church. We saw even then the increasing corruption and learned from the Word the precious truth of the true church, the one body, the unity, the Spirit of God has made. The Word of God obeyed led to separation, in which, through the Grace of God, we have walked ever since. After that obedience our real service for Him and for His beloved people began. A closer walk with God resulted and a better knowledge of His Truth. Nor has He failed us; all His promises have been made good in our life; we have found out the truth of that promise He gave, "if any man serve Me, him will My Father honor." In deepest humility we acknowledge His continued grace and guidance. For all He has been pleased to do through the ministry of His Word we give Him the praise and the Glory. May the Lord bless this brother who has given this testimony for the Truth of God.



Testimony in Foreign Languages We receive many letter from Mexicans and Spaniards who have received "His Riches" in Spanish; also Daniel and the Work of Christ. They are very appreciative and tell us of the great good these books have done. We have REVELATION in plates and as soon as we are able to do so we shall publish an edition in Spanish, as scores of Spanish speaking Christians are asking for it. We also get French and Italian communications, as we have circulated and are circulating "His Riches" in French, and Daniel in Italian. Here is a letter from the President of the Waldensian Ministerial Association, in Milan:

My dear Sir: I had the other day a visit from Mrs. Angelini, who told me that I am indebted for the receipt of OUR HOPE, to her, she having given you my name. I appreciate it very much. Several months ago while my wife and I were in the Waldensian Mountains, your most generous gift of fifteen copies of Daniel in Italian was received. They were at once taken up by my session and other members who all were so happy to get them. But not so my brother ministers of the various churches in Milan, who only saw my own copy on the table of my study. They looked aggrieved, as if they had been robbed, and I had to promise them to write at once to you for more copies so that each might possess a copy. Will it be convenient for you to let me have the copies at once, etc.?

We sent this brother a quantity of the books. We are sure the Lord will use these books with our Waldensian brethren.

We also have now "His Riches" in Danish. They were printed in Copenhagen. We hope our Danish-Norwegian readers will do all they can to circulate this Gospel message among those who prefer their mother tongue and among the emigrants. "His Riches" will also soon be published in the Czecho-Slovakian language (Bohemian). It ought to have the widest circulation. Pray for this work and help it along as the Lord may direct.



Gabriele d'Annunzio Starts a New League of Nations Our readers will remember the information we gave last month that d'Annunzio is a Jew and how he received the striking name "Gabriel, the Announcer," when several years ago he announced his calling to save Italy and revive the Roman Empire. The following press note circulated by the Associated Press, is of still more interest:

Gabriele d'Annunzio is forming an "Anti-League of Nations," consisting of minority elements in all countries of "oppressed peoples" which will be called "The League of Fiume." He has invited a conference at Fiume on May 15. Delegates are expected from Egypt, Ireland, Turkey, Persia, Montenegro, Hungary and India. Leon Kochnitniky, d'Annunzio's "Secretary for Foreign Affairs," said to the Associated Press:

"We will include in the League of Fiume all peoples which the Peace Conference has put under the heel of people of other races. "D'Annunzio has used the good points of Bolshevism in his constitution and rejected the bad ones. The poet believes in a great

national spirit, but Bolshevism would kill this. We have chosen for the league a flag with a red field and gold serpent, signifying revolution and eternity."

We shall watch this attempt with keen interest and see what comes of it. And how significant the flag of this new League of Nations is! It is the perfect emblem of the God defying opposition of man. The serpent truly represents eternity, the eternity of hell and everlasting darkness. That this man is an apostate Jew and aims at the revival of the Roman Empire is very interesting to say the least.



Announcement of Conferences The Editor addressed different meetings in the East this Spring in Montclair, N. J.; Baltimore, Md.; Brooklyn, N. Y.; New York City, etc. As we go to press he is in British Columbia and expects, the Lord willing, to conduct Bible Conferences in Alberta, Saskatchewan and Manitoba. This will take him away until the middle of June. Pray for this ministry in new fields in the great Canadian Northwest and that also the foreign population thereof may be reached.

The **Conference on Fundamentals** will this year be held in the Moody Tabernacle, Chicago, Ill. The dates fixed are June 13-18. The Editor will address the Conference twice, as far as we know now, it will be on June 14 and 15. Programs may be obtained and all other information by addressing the Executive Secretary of the Conference, who is now Dr. R. M. Russell, 123 North Ave., Chicago, Ill.

The **Stony Brook Prophetic Conference** will convene in Stony Brook, L. I., during the first ten days of August. On account of our yearly engagement with the Los Angeles Bible Institute it will be impossible for us to be at this conference. Programs can be obtained from Dr. Ford C. Ottman, Stamford, Conn.

Another interesting Conference will be held during the last days of July and the first days of August in **Kaufman's Grove**, near Waynesboro, Pa. Please address W. B. Moomaw, M. D., Waynesboro, Pa., for further information.

The Editor hopes to be in **Colorado Springs** during the last week of July holding a four days' Bible Conference, probably in the First Congregational Church on Tejon Street. He begins his work in **Los Angeles** on Lord's day, August 1st, and will continue to August 29th inclusive. We expect a very large attendance. Address Dr. T. C. Horton, 536 South Hope Street, Los Angeles, Cal., for information as to rooms, programs, etc. No better place on this continent to spend an August vacation than Los Angeles. No oppressive heat, no thunder storms, no rain, just sunshine all the time, and the best sunshine through the ministry of the Word throughout the month.

God willing, in the fall, we have made engagements for Bible Conferences in **Dayton, Ohio; Baltimore, Md.; New York City; Kansas City, Mo.**, and other places. Brethren, pray for us.

Three Pamphlets Three pamphlets by our brother, Mr. Jennings, are especially recommended to our readers. "The Holy Spirit," clear and very helpful; "The Sermon on the Mount," giving a solution of the difficulties of this discourse; "Interdenominational Fellowship," which is likewise very timely. Price 10 cents each. We send you the three postpaid for 25 cents.



Volume XXVII The Twenty-seventh volume of "Our Hope" begins with the next issue. We thank the Lord again for His grace in permitting us to send forth this testimony for the Lord Jesus Christ during so many years. He will continue to bless and use it. Every number is made up with much prayer. Help us in securing new readers. We cannot advertise as others do as the magazine is practically published at cost price.

The Gospel of John.

(Continued)

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (III: 18-21.)

While it is true that the Son of God was not sent to condemn the world, yet in another sense the world is condemned already, for the world which lieth in the wicked one, yea the whole world is guilty before God and under condemnation. (Romans III:19.) But the sinner who believeth on the Son of God is no longer under that condemnation. "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." (Chapter V:24.) But what a solemn truth it is that "he that believeth not is condemned already," he remains in his guilty condition before God, with wrath abiding upon

him (verse 36); he is judged because he does not believe on the Son of God. Unbelief then is the sin which damns. Well has it been said, "Nothing is so provoking and offensive to God as to refuse the glorious salvation He has provided at so mighty a cost, by the death of His only begotten Son. Nothing is so suicidal on the part of man as to turn away from the only remedy which can heal his soul. Other sins may be scarlet, filthy, and abominable. But not to believe on Christ is to bar the door in our own way, and to cut off ourselves from heaven. It has been truly remarked that it was a greater sin in Judas Iscariot not to believe on Christ for pardon, after he had betrayed Him, than to betray Him into the hands of His enemies. To betray Him no doubt was an act of enormous covetousness, wickedness and ingratitude. But not to seek Him afterwards by faith, was to disbelieve His love, mercy and power to save." Luther said on this passage, "Henceforward, he who is condemned must not complain of Adam, and his inborn sin. The seed of the woman, promised by God to bruise the head of the serpent, is now come and has atoned for sin, and taken away condemnation. But he must cry out against himself for not having accepted and believed in Christ. If I do not believe on Him, sin and condemnation must continue." With this tremendous, never changing utterance of our Lord before us, let us think of the masses about us. Every man and woman, though they make some kind of a religious profession, who does not believe on the Son of God, is condemned and lost. A Unitarian, a Christian Scientist, a Universalist and the vast majority of Ritualists and professing Protestant church members who have only the outward form of godliness and are destitute of real salvation are all under the sentence of condemnation; they are lost. How well for us to remember that we owe to them the Gospel, and that we must witness to them concerning this solemn truth.

And this is the condemnation that He, the Light, came into the world, and through His coming it has been manifested what the heart of man is. Because man has an

evil heart and evil deeds, he loves darkness rather than light. It was so with the Jews; it is so still. The light of the Gospel is here; it has been shining for nineteen hundred years, yet man continues to love darkness and refuseth the light. And has the rejection of the Gospel-light ever been greater than it is now! Rejecting the Light, the Gospel, the Cross, is the greatest tragedy of human existence for it seals an eternal doom.

“The words, ‘because their deeds were evil,’ are very instructive. They teach us that where men have no love to Christ and His Gospel, and will not receive them, their lives and their works will prove at last to have been evil. Their habits of life may not be gross and immoral. They may be even comparatively decent and pure. But the last day will prove them to have been in reality ‘evil.’

“Pride of intellect, or selfishness, or love of man’s applause, or dislike to submission of will, or self-righteousness, or some other false principle will be found to have run through all their conduct. In one way or another, when men refuse to come to Christ, their deeds will always prove to be ‘evil.’ Rejection of the Gospel will always be found to be connected with some moral obliquity. When Christ is refused we may be quite sure that there is something or other in life, or heart, which is not right. If a man does not love light his ‘deeds are evil.’ Human eyes may not detect the flaw; but the eyes of an all-seeing God do.

“The whole verse is a deeply humbling one. It shows the folly of all excuses for not receiving the Gospel, drawn from intellectual difficulties, from God’s predestination, from our own inability to change ourselves, or to see things with the eyes of others. All such excuses are scattered to the winds by this solemn verse. People do not come to Christ, and do continue unconverted, just because they do not wish and want to come to Christ. They love something else better than the light. The elect of God prove themselves to be elect by ‘choosing’ the things which are according to God’s mind. The wicked prove themselves to be only fit for destruction,

by 'choosing, loving, and following' the things which must lead to destruction." *

But he that doeth truth, who in sincerity believes, cometh to the light, and walks in that light, and thus it will be manifested that his deeds are wrought in God, the fruits of that new nature he received in believing on the Son of God.

"After these things came Jesus and His disciples into the land of Judaea; and there He tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison" (verses 22-24). The conversation with Nicodemus ended with the previous verse. We shall find Nicodemus mentioned twice more in this Gospel. After the conversation, perhaps the next morning, our Lord left Jerusalem and went into Judaea, that is the surrounding country, where he tarried for some time with His disciples. There also the disciples baptized. The next chapter makes it clear that our Lord did not baptize Himself (IV:2) but His disciples baptized. We do not know anything else of this baptism, which must have been of the same character as John's baptism unto repentance. And John also continued in his ministry, baptizing in Aenon near Salim. He had not yet been cast into prison.

"Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all come to him." (Verses 25-26.)

What the question was between the disciples and the Jews is not fully stated. It probably concerned the question of baptism, which of the baptisms, that by John, or the disciples' baptism, was the most valuable and purifying. It is evident that the unrecorded dispute brought the disciples of John to their Master in a spirit of

* Bishop Ryle.

jealousy; they were sectarians and were disturbed by the action of the disciples of the Lord in baptizing the people. But this brought out a most wonderful testimony to Christ from the side of John.

John answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly on account of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease." (Verses 27-30.)

Blessed statement! It bears witness to the great spirituality and humility of John the Baptist. How else could it be? For of him it is written, "He shall be filled with the Holy Spirit, even from his mother's womb." (Luke 1:15.) And whenever the Spirit fills, He produces humility, lowliness of mind and exaltation of the Lord Jesus Christ. He rested in the will of God, perfectly content and assured that all is well. What then does it matter if more men came to Him, concerning whom He had borne witness, than to himself. He was fulfilling his mission as the herald of the King. Another one filled with the Holy Spirit manifested the same humility and contentment, Paul in the prison of Rome. He knew nothing of the spirit of jealousy, though some preached Christ out of contention, to add affliction to his bonds. But he rose above it all, when he wrote: "What then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I therefore do rejoice, yea, and will rejoice." (Phil. 1.18.)

John then speaks of Christ as the Bridegroom. He that hath the Bride is the Bridegroom. But who is the Bride? Not Israel, who nationally held the position of the married wife (symbolically), being unfaithful, she was divorced, which is her present condition. A day is coming when Israel will be re-instituted and become once more married unto the Lord in earthly glory (See Isaiah LXII:4 and Hosea II:16). But a divorced wife taken

back into favor can hardly be called a Bride. The Bride of which John the Baptist speaks is the church, gathering now to the heavenly Bridegroom, destined to be the Lamb's wife and to share with Him all His heavenly glory. John calls himself only the Bridegroom's friend. As such he greatly rejoiced to hear the Bridegroom's voice. Thus Christ was all his joy, to exalt Him the business of his ministry. Therefore he was content to decrease and see Christ increase. "He must increase, but I must decrease." This is the third "must" in this chapter. Even so it should be in the individual experience of every believer. Christ must ever increase and we decrease.

"He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Verses 31-36.)

The Spirit-filled John exalts Christ and bears witness to His Deity. He is from above and therefore He is above all. Having come from above, He speaks of the heavenly things He has seen and which He knows. The words of Christ therefore are the unchangeable, the unchanging, the ever-abiding words of heavenly truth. He is the Truth and His Word is Truth. With Him whom he thus exalts he compares his own inferior ministry; he is of the earth and his conception earthly, weak and imperfect, as all earthly things are. The sentence, "no man receiveth His testimony" anticipates His rejection. But if any one believes the testimony of Him who is above and who has made known heavenly things, hath set to it his seal that God is true. The seal is attached

to a document to confirm and to attest it; even so he who receiveth the testimony of Christ, believes on Him, trusts in Him, declares thus his belief that God is true to His Word, and has kept His promises as to Christ and salvation. On the other hand "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." (1 John V:10.)

The Son of God, sent by God, One with God, speaketh the words of God. How could it be otherwise? And there is another great statement: "For God giveth not the Spirit by measure unto Him." In Him the fullness of the Godhead was pleased to dwell. Prophets in the Old Testament received the Spirit by measure, not so He who is very God. He in whom the Father dwelt was also the dwelling place of the Holy Spirit. And those who are in Him receive the Holy Spirit not by measure, but He Himself comes as the abiding guest, so that believers are the temples of the Holy Spirit. Verse 35, "The Father loveth the Son and hath given all things into His hand," means that the Father, in anticipation of the redemption work of His Son has given Him the pre-eminence in all things. All things belong to Him in His essential Deity; but as the incarnate Son of God who finished the work, He alone could finish, the work of the Cross, He has been made the heir of all things.

The final testimony of John is a very solemn utterance. It is a fit termination of this great chapter. Eternal life is the possession of all who believe on the Son. This great truth we shall find more fully developed in the next chapters. Here John the Baptist states the way to life, to receive eternal life as a present possession (hath), which is faith in the Son of God. And he that believeth not the Son shall not see life, but the wrath of God abideth on him. What an important statement this is! Many are today disbelieving the revelation of God's word concerning the wrath of God and the eternal punishment of all those who do not accept the Lord Jesus Christ and who do not believe on Him. Some deny altogether that the sinner is by nature a child of wrath. Others say that the

wicked man dies like the beast; they persuade themselves that somehow in some way, the wicked are annihilated and have no immortality, and that only those who believe on Christ possess immortality. Others have invented a second chance theory; others believe, or say they believe, in universal salvation, while others call it restitution or restorationism, like the restorationists in Los Angeles. All these theorists deny that there is such a thing as the eternal, never ending wrath of God. All of them juggle with the Hebrew and Greek words translated "forever" and "everlasting" as if these are terms of limitation. The one sentence, the final testimony of this Spirit filled man of God answers all their delusions and hallucinations. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Here we learn that the natural man is by nature a child of wrath (Eph. II:3), for the wrath of God in order to abide upon the natural man, who does not believe in the Son, must be upon him already. In the second place annihilationists are proven to be liars, for if sinners are annihilated the wrath of God cannot abide upon them. Russellites, California Restorationists, Universalists and all others are completely answered by this solemn declaration "the wrath of God abideth on him." It is IMPOSSIBLE to say that this statement means anything less than timelessness and endlessness. It is clear cut and permits no deceitful handling. And may we all realize as never before what an awful thing it is to reject the Son of God and to neglect so great salvation. And knowing this may we go forth and give a dying world the Gospel of His grace.

(To be continued, God willing.)

THOU only knowest, Lord, how frail and weak
 Is every step I take, each word I speak;
 How all is failure—that I cannot stand,
 Except Thou hold me by Thy gracious hand!
 And if Thou only hold me close to Thee—
 Yet closer, closer yet—then sweet will be
 The pressure of Thy hand, and great the gain
 Of every danger, and of every pain.

The Believer Between Death and the Resurrection.

(Continued.)

By Judson B. Palmer.

We have begun a life that will never end. What was said of the wicked rich man could as truthfully be said of the saved man with Christ. "Son, remember."

But the rich man's memory took him back to his father's house, to the old home, and to his five brothers who were living in sin; and he is greatly concerned for their welfare. He was distressed because they were neglecting and forgetting God, and making no preparation for the life hereafter, and were headed for the same place of torment in which he now found himself. He must have loved them, for he wished to spare them the anguish which he was suffering. And notice that he asked that one might go to them from the dead, and warn them of their awful danger, so that they might escape the agonizing suffering, and intolerable catastrophe which had befallen him. If lost souls can feel and love Christ, how much more those who have died in the faith, and who are now with Christ. How vivid is their memory! How deeply they feel! Our loved ones in glory love us still. There is no more break in their love than there is in their continuity of thought. Their love will not die. It cannot die. It is a part of their being, of themselves, and not of their body. The Scriptures tell us that "Love never faileth." They will continue to love right on after they are with the Lord in Glory. They love us with a purer, holier, and intenser love than they ever knew before. They think of us, and they love us. They are interested in us. If this man in torment thought of his brothers still, how much more will the redeemed in Glory with Christ love those whom they loved in the flesh. And does it not mean much to you who have been left behind to mourn, that your loved ones who have gone on before to be with Him continue to love you

with a greater and sweeter devotion than they ever knew on earth? The thought of it has brought great comfort and satisfaction to me. And has often sustained me in the dark hours of sorrow.

The rich man could feel. He was in anguish, in torment. Lazarus could feel. He was happy and comforted. He was in Paradise, the very meaning of which word is a place of happiness. And his joy is now unspeakable as he compares it with his sufferings on earth, which, he now can see, was but "a light affliction which was working for him a far more exceeding and eternal weight of glory."

Revelation xiv:13 speaks of the consciousness of those who die in the Lord. To be sure the particular class, and the time here referred to is still future, but it is equally true of those who die in the Lord now. They are blessed, that is, happy, and so, conscious. And they are at rest. Their labors are over, and their works do follow them.

Paul said (Phil. i:23) that to depart and to be with Christ was very far better. But it would not be very far better if there were no consciousness, if one did not know anything. He said, "To die is gain." But there would be no gain if there were no consciousness and they did not know.

On another occasion the Apostle spoke of a marvellous experience (which I believe was his own, 2 Cor. xii:1-4), when he was in Heaven. He was very much alive, and conscious, and he heard unspeakable words; unspeakable because it was not lawful for him to utter them. The Lord sealed his lips concerning the language of Heaven which he had heard. It seems that he could have spoken it had it not have been for the prohibition. He was ravished with that experience, He was in the third Heaven. It was after this experience that he said he had a desire to depart and to be with Christ which was very far better. Can you wonder that he had such a longing to depart this life, when he knew somewhat of the glories which were awaiting him?

The Lord Jesus told the Sadducees that the saints of God were conscious after death. He said, "He is not a God of the dead, but of the living. Neither can they die any more: for they are equal unto the angels;" (Luke xx:36-38).

If the believer was not conscious immediately after death, then the words of the Apostle would be meaningless when he said, "We are willing rather to be absent from the body, and to be present with the Lord" (2 Cor. v:8). There could be no "at home," no fellowship, without consciousness.

In Revelation vi:9-10 we are introduced to a company of believers who had suffered death. We see them between death and the resurrection of their physical bodies. They were very conscious, and cried with a loud voice, which showed them to be very much alive. That they were in Heaven is evident from the manner in which they contrast their abode, to that of their murderers whom they refer to, as "Them that dwell on the earth." They had memory, for they recall their slayers and their own tragic death. How vividly did that whole bloody scene, their last experience in the flesh on earth, come before them! They reason and think, for their sense of justice calls for the avenging of their blood upon those who had killed them. They had voices, for they cried with a loud voice. Their cry was articulate in words. Their words expressed their thoughts, and feelings, and desires, and are clear to us. Their cry was answered, and they were told that they should rest for a little season. And how did they know that their blood had not been avenged on their tormentors, unless from their heavenly home they could see them on earth? Their former bodies were dead, but they were never more alive, or more conscious. You bury bodies, but you cannot bury people. The disciples took up the body of John and buried it, but they did not bury John (Mat. xiv:12). They could not bury him. This scene which we have just studied in Revelation is still future, but it certainly has a present application.

There are intimations in the Scriptures that the saints, our loved ones in the Glory, may be permitted to see us, and to know what we are doing. It is not clearly revealed, but there are intimations of it. The case of the martyrs just referred to is in evidence. Of course they are not omniscient nor omnipresent, and their viewpoint will be very different from what it was when they lived on the earth. They will then see from God's standpoint with whom they will be in perfect harmony. Then they will see as they are seen, and know as they are known. Moses and Elijah on the Mount talked with the Lord Jesus and spoke of His decease which He should accomplish at Jerusalem (Luke ix:30-31). They belonged to Heaven, but were permitted to come to the earth and to hold converse with one in the flesh. And they talked about matters that were to take place here on the earth, in the near future, and which were of vital interest to them.

It also may be assumed that the angel mentioned in Revelation xxii:8-9, who "showed John these things," was at one time a man in the flesh, on this earth. He tells John that "I am a fellow servant with thee and with thy brethren the prophets, and with them that keep the words of this book." He had been commissioned to leave the courts of Glory and return to this earth with a message, which was a revelation to the seer on Patmos.

Luke, in his Gospel, xv:7, says, "Joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." And in the following tenth verse he says, that joy "is in the presence of the angels of God." He does not say that the joy was the joy of the angels, though they too rejoiced, but that it was joy in their presence. Who is it then that rejoices in the presence of the angels? Who? If not some sainted mother, who looking down from her home in Heaven beholds her wayward boy, for whom she had long ago prayed, coming to the Lord with the penitent cry upon his lips. And how could the angels refrain from swelling the chorus of that joy? True,

this information could be given her by one of the heavenly host, but is it incredible to suppose that she witnessed the scene from her home above? There are, to say the least, some intimations that the saints in glory know something of the things which are transpiring on earth. If they do, then we have another evidence of their consciousness.

5. It is evident that the child of God between death and the resurrection will be actively employed, but the nature of that employment is not clearly revealed. There is no contradiction in the statements that the saints of God rest in Glory, and that they are actively employed. The rest of the people of God is not the rest of inactivity. This would be no rest for those who are all on fire with love to Christ, and who have a longing desire to know more of him and of His wonderful works.

But we get some hints from the Word of God, as to what the redeemed in Glory are doing. I am sure it is the universal belief of Christians, and that, too, based on the Scriptures, that the saints in Glory are engaged in the worship and praise of Him who loved them and gave Himself for them. That would be a natural and logical conclusion even though the Bible was absolutely silent on the subject. How could a poor sinner, deserving the wrath of God, but saved by grace, redeemed by the blood, sustained amid the fiery temptations and struggles of this life, and finally brought home to Glory, refrain from shouting the praises of His previous Saviour? It would be unthinkable. His love of the Saviour would prompt him to shout with a loud voice. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. v:12). With ecstatic rapture would he sing his songs, and shout his hallelujahs of Thanksgiving and praise. How could he help but give expression to it? His heart would break unless he could speak forth the Saviour's love.

The Psalmist says, "Whoso offereth praise glorifieth me" (Psalm liii:23), and that is true whether offered on earth or in Heaven.

I feel sure that we have reason for believing that the saints in Glory will continue their Bible study. When the messenger on the lonely Isle of Patmos showed the "beloved disciple" those things which were to come, John fell down at his feet to worship. Then said the messenger to him, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. xxii:9). His testimony makes it clear that he had been a man like John himself, that he had lived on this earth and had gone to his home in the Glory, and that one thing that now occupied his attention there, was a study of the Scriptures and keeping the sayings of "this book." For a long time it has been a bright anticipation of mine, that in Heaven, I would be able to study the Bible with far greater light, than it is possible for me to get here. It seems to me that that study will be one of the great joys of the redeemed in Glory. What a privilege it will be to talk with Abraham, Moses, David, Peter, John, and Paul, and many other of God's dear saints, about many of their sayings and experiences recorded in the Bible, which have been so perplexing to us, and to get the answers direct from them at first hand. "Forever, O Lord, Thy word is settled in Heaven" (Psalm cxix:89).

But another fact in this scene calls for our consideration, as indicating the employment of the saints in Glory. This messenger was one of John's brethren. He was a fellow servant. He belonged to the class of the prophets, he was a created being and unworthy of worship. He had been commissioned by the Lord Jesus Himself to visit John and show him things to come. All this must have been made known to him by revelation. It may have been a theme of conversation in Heaven. But he was sent from Glory to one of God's saints in the flesh on the earth, to make known God's purposes concerning the future. Will Christ reveal as much to other sainted dead? Will He send them on missions to other spheres? Here we must confess we do not know. But of one

thing we have been unmistakably assured, that the dead, whether good or bad, do not return and communicate with the living. Abraham's reply to the rich man settles that question forever, when he said, "They have Moses and the prophets. Let them hear them." And "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." A great mass of Scripture from both Testaments confirm this truth set forth by Abraham. The cases of Moses and Elijah on the Mount of Transfiguration, and that of the messenger sent to John on Patmos, were exceptional, and show what might be, and not what might generally be expected.

6. The home of the child of God between death and the resurrection is a place of inexpressible blessedness and ineffable glory; and those who attain to it are unutterably happy and filled with unspeakable rapture. Of this home it may truthfully be said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii:9).* 1 Cor. ii:9, as the context shows, does not mean heaven, but the heavenly blessing the believer enjoys now, and which were not known in the Old Testament times. (See Isaiah lxix:4.) To apply the words to heaven is quite permissible.—Editor. I am sure that no imagination has ever been able to picture it, much less to describe it.

Heaven, the place of God's throne where Christ is, where the angels are, where the saints are between death and the resurrection, must be a place of unspeakable happiness. It is the Person, the person of our Lord, and not so much the place, which makes it the blessed home and the home of the blessed. "There the wicked cease from troubling; and there the weary be at rest (Job iii:17). "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow,

*1 Cor. ii:9 means the spiritual heavenly blessing revealed now but unrevealed in the O. T. Verse 10 makes this clear. The application to heaven is also permissible.

nor crying, neither will there be any more pain" (Rev. xxi:4). I know this promise refers to the new earth, but the blessings realized there and then are but the consummation of the joys of the redeemed in their present state. Already have they entered into the joy of their Lord, and they know that it will continue forever. "Their excellences are all perfected; their defects are all gone; their happiness is complete." They suffer no more, they sorrow no more, and they sin no more. What rapture is theirs! "They may rest from their labors" (Rev. xiv:13). What immeasurable blessing will that be to multitudes of God's own dear children, who are so weary in body and in mind, and are just longing for rest. So many of His dear ones go on day after day, all tired out, and weary and worn, eagerly waiting for the shadows of night when they can lay their weary bodies down to rest. But just think of the rest of the saints in Glory. That will be perfect and undisturbed rest. Poor Lazarus, the beggar, sick and sore, suffering and helpless, was comforted. He who knew the depths of suffering when here on earth is now comforted and happy in the Glory. Abraham said, that in his lifetime Lazarus had received his evil things, but now it is all changed, and he is comforted. Our sick and suffering ones when they depart these mortal bodies leave their sufferings and their troubles behind, and are comforted. What a relief it is! No more sickness, no more pain, no more sorrow, free from it all, and forevermore. All of God's children will be perfectly happy and comforted who are "at home" with the Lord. They will be ravished with the Saviour's presence and the glories of Heaven. What a surcease it will be from the toils, the trials, and troubles, and sorrows of this life. Can we for a moment wonder, after the entrancing experience of Paul in the third heaven, that he should exclaim, "I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better" (Phil. i:23)? Being with Christ was very far better for him than abiding in the flesh, and so it will be for us.

The Psalmist David by faith, and under divine inspiration said, "In thy presence is fulness of joy; and at thy right hand are pleasures forevermore" (Psalm 16:11). Oh, what a prospect! It is a "far more exceeding and eternal weight of glory" (II Cor. iv:17). It is immeasurably beyond words to describe. Language fails in the attempt. The imagination in its highest flights cannot picture the scene. The mind cannot begin to take in the rapture and glories of the redeemed, forever with the Lord.

7. The children of God at death often get glimpses into Heaven as it opens to receive them. This was the experience of Stephen (Acts vii:55-60). In his dying hour he saw the heavens opened and the glory of God. And Jesus standing on the right hand of God. And he told them what he saw. He said, "I see the heavens opened, and the Son of Man standing on the right hand of God." He recognized Jesus, and as the stones came thick and fast from his tormentors, pelting him to the death, he prayed, "Lord Jesus, receive my spirit," and surely the first martyr had a royal welcome by the Lord of Glory, into the mansion prepared for him. What was true of Stephen and recorded in the Scriptures for our comfort, has been true of multitudes of God's dear children since then. Such deathbed scenes would fill a book. They are so numerous, and so alike, and bear such uniform testimony, that it would require greater credulity to discredit them, than it does to accept them as true and genuine.

Samuel Rutherford when dying said, "Christ is holding forth His arms to embrace me."

The dying words of Alfred Cookman are made familiar to us all in the precious hymn, "I am sweeping through the gates, washed in the blood of the Lamb."

The great world Evangelist Moody said, when dying, "If this is death there is no dying. This is glorious. This is bliss, it is like a trance. If this is death it is beautiful. I have been within the gates and I saw the children, Dwight and Irene." (His two grandchildren who

had died.) Among his last words were these, "Earth is receding, Heaven is approaching. God is calling me."

My last pastorate was with a church in Iowa. One of my predecessors was D. A. Sandborn who related the following incident which came under his personal observation. He was President of a school at Wilton, Iowa. In going back and forth to his school he passed a home where a devoted Christian young lady lay seriously ill. It was his custom to call for a few minute's conversation and to inquire after her welfare. One morning as he called he found the family gathered at her bedside. She was bolstered up in bed in nearly a sitting position. She took no notice of any one in the room, but was intently looking off into the distance. She seemed to see a glorious city. She said, "Now just as soon as they open the gate I will go. They will be here very soon now." As she looked her eyes just danced. She leaned her head forward with a happy, eager expression as she said, "There! there! they are coming now and I shall go." Then suddenly she sank back on her pillow with such a disappointed look, and exclaimed, "There, they have let little Mamie in ahead of me, but next time they will let me in. Pretty soon they will open the gate, and then I will go in." Still gazing eagerly and expectantly, she lay for a few moments, and then starting up she exclaimed, "There! there! they are going to open the gate. Now I shall go in." With head leaning forward, and eyes strained to see, she again sank back on the pillows in sore disappointment as she said, "There, they let Grandpa in ahead of me, but next time I will go sure. They will be back pretty soon." She still kept looking and talking. No one spoke to her, and she said nothing to any one in particular, and seemed to notice nothing save the sights of the beautiful city. Mr. Sandborn could not remain from his duties longer, and quietly left the house without having spoken to any one. Later in the day he learned that she had died soon after he left just as he had seen her sitting in the bed. The scenes of that morning made a profound impression on him,

and a few days after the funeral he called at the house and inquired who it was that the dying girl had called "Little Mamie." They replied that she was a little girl who had lived near them at one time, but later had moved to some place in New York State. And to his question, who was "Grandpa," they replied that he was an old friend of the young lady who had just died, and that he had moved to some place in the Southwest. It all made such an impression on Dr. Sandborn that he at once wrote to the postmaster in each of the places referred to, asking for information, in the one case of "Little Mamie," and in the other of "Grandpa." Several days passed, when one day, in the same mail, he received letters from the two postmasters replying to his questions, and worded very much alike. In each instance they replied that the party referred to had lived there, but had died the morning of September 16th. This proved to be the very time when he witnessed the deathbed scene.

Heaven is very real. Heaven is a place. Heaven is not far away. Its glories will soon burst upon our view. How ravishing and entrancing will be the sight. And what a joy it will be, if the Lord does not come before, if in our last earthly moments, we, too, shall be privileged to look within the beautiful city, and see our loved ones beckoning us from the other shore, and be able to shout triumphantly, "I am sweeping through the gates, washed in the blood of the Lamb."

"Let me die the death of the righteous, and let my last end be like his!" (Numbers xxiii:10).

The Centre of Worship.

Psalm XVIII

Donald Duncan Munro

To study the Book of Psalms in the light radiated from its central adorative objective, God, is one of the most helpful of all spiritual engagements. Taking Gaebelien's superb division of the entire Book, showing its harmony with the Pentateuch, and its development of the Redemp-

tive conception and its objective as a starting point, one sees how the chief writer and his associates were guided of the Spirit to head up all in Jehovah the Redeemer. Whether historical crises, progressive or preventive providences, personal experiences of graciousness, holy impulses to be in God's will, fresh illuminations from the Shekinah, afflictive sanctifications or elevating anticipations and grateful exclamations—all focused in Him who made the "All things work together for good."

Pulsate in the entire collections of Psalms is the Spirit that recognizes the much greater than the benefit, even the Benefactor, the better than the Succor, even the Succorer; the more wonderful than the blessing, even the Blessor Himself. If we exclaim in rapture, "Who daily loadeth thee with His benefits," we put the emphasis on "Who" and "His" and write them with a capital. If we praise Him "Thou doest good" we always precede it with the Scriptural order of recognition "Thou art Good." This is the genius of the series.

Take the Psalm which we have as key to this study, the XVIII, and a glance will reveal the truth of our contention. Thirteen times the writer uses the first personal possessive pronoun in the singular and links it with the name Jehovah in a very special manner, each time signaling that all of the blessings recognized find their sources in God whose grace is manifold; "The Lord is my Rock, and my Fortress, and my Deliverer; my Shield, the Horn of my Salvation, my High Tower, my Refuge, my Stay, my Lamp, my Strength, my Power"—out the center from which all these titles radiate is "My God." The immediate interposition which inspired this devout evokement may aid us to a fuller understanding and deeper appreciation of its spiritual reach. This interposition we have in 2 Samuel XXI and XXII, where we read of the slaughter, by David's mighty men, of the four giant brothers of Goliath, and read also of David's deliverance out of the hands of Saul, "And David spake unto the Lord the words of this song in the day that the Lord had delivered him out of the hand of all his enemies,

and out of the hand of Saul.” One need not wonder that such a miraculous intervention was the medium of fresh unfoldings of God’s Person and the claim “He is my God.”

Again, the XXIII Psalm, with all its assurances of riches of grace, is a fuller disclosure of His blessed character than of His mercies—“The Lord is my Shepherd,” being stated, all that follows is the logical and certain outcome. Not the blessing but the Blessor is its pre-eminence—“He” is the invariable fountainhead from the first “want” to the eternal “dwelling.” What would the best be without Him?

Or look prayerfully into that remarkable passage of spiritual vision, the 7th of 2 Samuel. How beautifully it manifests the adorative frame that results from a clear perception of the Character of Jehovah! “Who am I, O Jehovah, Elohim, and what is my house that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant’s house for a great while to come. And is this the decree of the **Second Adam, O Lord God?**” (Horeley’s translation, also Vining’s.) Thus when “King David went in and sat before the Lord” in holy quiet and worship the Spirit drew aside the veil and enabled him to behold Christ’s day and destiny just as Abraham “saw His day” and was glad. Now, if you care to meditate upon the particular event that produced such a blessed result take that striking Chapter in hand again. David’s ambition to build a House for God was denied realization by him because he was a man of the sword but it would eventually be met by Solomon who in his youth was a type of Christ. Nevertheless, the disappointment of his heart is greatly relieved: “The Lord will make thee a house. And when thy days be fulfilled . . . I will set up thy Seed after thee and will establish His Kingdom. He shall build a house by my name and I will establish the Throne of his Kingdom forever.” Beyond question the “Seed” referred to, as so frequently in other Scriptures like Gen. 3:15, is the Messiah, and for

that reason we insist on the capitals being used above. Ponder it: "I will be His Father and He shall be my Son. If iniquity be laid upon Him (Horeley) I will chasten Him with the rod of men and with the stripes of the children of men: but mercy will not depart away from Him as I took it from Saul, whom I put away from before thee. And thine House and thy Kingdom shall be established for ever before thee; thy Throne shall be established for ever." With such a glimpse of the "Root and Offspring of David" how could the Psalmist do aught but "sit still" and adore the God who always does "exceedingly abundantly above all we ask or think!" Long ere Mary's day he anticipated her spirit of Holy elation and God-concentration who said, "Behold the handmaid of the Lord; be it unto me according to thy word," when God's messenger to her announced the beginning of the prediction of 2 Sam. VII, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give Him the Throne of His Father David."

This "Jehovah-centric" characteristic of the Psalms and their background is typical of the entire Word. For example the pivotal conception of the Pentateuch is that contained in the utterance from the Burning Bush: "I am that I am." Around that declaration revolve all of the truths of God's purpose regarding Israel's mission and the world's hope; indeed, take that out and the five books crumble into a meaningless incoherent mass. In the presence of such a scene and such a dictum there was but one thing for Moses to do, take off his sandals and prostrate himself before the Lord. Ever after he "Endured as seeing Him who is invisible." The principle explains the triumph of the "father of the faithful" who came to a most crucial period in his "Call" as recorded in Gen. XV; up to that point Abraham had not fully grasped the real significance of his mission and inheritance but now Jehovah detaches him from transient features and rivets him on His Own Person: "I am thy Shield and thy Exceeding Great Reward"—a transcendent disclosure that elevated Abraham to a height from

whose vantage point he saw Christ's day and "was glad." This, and much more that could be quoted from the Old Testament, is of incalculable value to the saints of this economy because it points out the dominating feature of the Covenant of Grace in the New Testament as being **God the Giver**, not the **Gift**, as Center of devotion and service. The Gospels abandon themselves to one outstanding Person and His claim; the Apostles and their co-laborers invariably exalt Jesus in all they think and say and pray and report—not once do they lay claim to any credit for themselves. Then the Epistles enlarge upon His prerogatives and pre-eminence in Creation, and the Church and the Apocalypse is the cumulative point inasmuch as He is mentioned over 600 times and each time as the One who receives with the Father all the honor, power, dominion and glory.

And now, to consider some of the spiritual results of this habit to "the edifying of the saints." It proves the most forceful stimulus of **Faith** by which word we mean that trust in God, that unneutralized **Confidence** that takes God at His Word and expresses itself in unqualified **Yieldedness**. From the first He has demonstrated His ability, fidelity and disposition to anticipate and provide for every event, "For Your Heavenly Father Knoweth what things Ye have need of **before** "Ye ask Him," and "He maketh **all things work together for good** to them that love God." There is no more forceful evidence of the obedience of faith than the mood of happy acquiescence in the purpose of our Heavenly Father's chastisements which exclaims with the seer of old, "The trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." One of the grandest triumphs of a victorious life is to retrospect from the Heavenlies where we are seated with Christ and come to the conclusion of Joseph who would not have changed a single item in the programme of intense suffering and degradation and misjudgment to which he was subjected for he saw clearly, "God meant it for good." What of Paul's "Our light affliction, which is but for a moment working out for us a far more exceeding

and eternal weight of glory?" What of Christ's learning "obedience by the things which He suffered?" Satan may gather storm clouds over us but "They break in blessings on our heads"; he may put fires under us but the hand of God brings us out, "Purified as gold is fine"; there may even be vacant chairs left in our hearts but we can look up into His face as David did and say: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." The struggles of the earth-embedded seed and root to reach the spring-time warmth and radiance above; the efforts of the buds to throw off the surrounding calyx are necessary to give play to the fluids into shoot and fibre and leaf and petal and stamen in order to develop the beauty and fragrance and strength and germination. Beloved, when faith obtains the right of way our complaints cease—and what are complaints but unintentional confessions of weakness?—giving place to praise in finding God transmuting our trials into triumph when we "are exercised thereby."

Again, this spirit of God-concentration inspires **Optimism** of the loftiest character. Only that person who fixes his eye on Jehovah can have a future outlook that is in any degree attractive. Memory of God's mercies is not inspiration enough. True, in our retrospection the blessings "that are more than can be numbered" afford much comfort, but it is His **faithfulness** of character that remains our ground of hope. When Peter looked at the waves he lost heart but one look at Jesus dissipated his fear. When Abraham became absorbed by the threatened pangs of hunger Egypt could not be reached quickly enough; his new vision of God, however, more quickly brought him to his former expectation toward Him. "Do this in remembrance of Me" is always applicable in holy meditation and communion, yet the **remembrance** we note is of Him whom we see coming: "Till I come." Of old the elect people were rebuked because despondent, indeed pessimistic, degenerating into the "Massah and Meribah" the day of temptation in the wilderness—"they forgot His Mighty works"; yes, look back of that though

and behold the cause. It was an utter forgetfulness of God Himself, for they asked "Is God among us or not?" It was when the prodigal was met by the Father that the moment of a new prospect began. There is an un-failing wealth of promises for the future but only as they "are yea and amen in Christ Jesus" whose being and resources and honor are involved. It is because God is for us: not what He is doing for us merely, that no one can be against us. In all the crash and chaos and cataclysm of the Tribulation the Four and Twenty Elders, the Four Living Creatures and the Heavenly Host of Angels were poised and buoyant. Why? Because they behold Him who is on the Throne. Dear brother, the same may be your blessed privilege in the midst of the world's disquietude and your own assailants seeing "He keeps him in perfect peace whose mind is stayed on Him." There is practical and pertinent pointedness in the story that Dr. Hawthorne loved to tell of the old southern mammy. After giving her testimony in meeting that she "Was as sure of gaining heaven as the sunrise" she was approached by a smart Alec Negro who challenged her statement on the score of her obscurity. "Yes, Joe," she replied, "I am obscure and it won't make any difference to the universe or to this village but it would make a mighty big difference to God Almighty, because His pledged honor would be forever gone"—that's it, my friend, God is ever true to himself as a Covenant keeping God and on that you may build confidence and hopefulness regarding your future in time and eternity.

Volumes might be written regarding results of the Vision of the True Object of worship but space forbids more than one other suggestion, viz.: nothing less than the **dedication** of our **entire being** can satisfy Him or us. The adoring heart ever reaches out to supreme gift of one's self which includes all else. When we see Him "Whose we are" by every conceivable right certainly "all we have" belongs to Him; yet may we not fail to respond with "all we are"—we may call everything we have as His and think this is the end of Stewardship,

but Stewardship has no value apart from the person and personality of the steward. **Yours** includes **You**.

When Jacob met God face to face and heart to heart and **Arm to Arm** he yielded entirely and not till then did the bargainer see that his miserly ten per cent was an insult—the petty gift without the giver was a revelation of the still self-centered supplanter.

David's savings for the Temple make an enormous sum in the aggregate, 95,000,000 at the very lowest calculation; no paltry gift this from one man's private purse! But the King did not reach the apex of his spiritual enrichment till he gave himself to God.* Yes, God wants men rather than money. The Giver rather than the gift. He expects us to do no less than He who gives Himself for us and to us. "For their sakes I sanctify myself."

Listen to the Spirit's appeal through Paul, "I beseech you, therefore, brethren by the mercies of God that ye present your being a living sacrifice, holy, acceptable unto God which is your reasonable service." Here we shall attain to that self-abandonment to our Lord's in-working and outworking implied in the words, "For it is God who worketh in You both to **will** and to **do** of His good pleasure." The abandonment of the Apostle to the Gentiles "agonizing according to His energy which energizeth in me mightily." Reaccentuate the reciprocalness of it "His energy," "In me." That is the interpretation of Brainard's blood-soaked record leaf, "Today, from sun half an hour high, until evening twilight I was led out to plead for the souls of my poor Indians and my body was covered with sweat. But Ah, my Lord Jesus sweated blood for me!" Better still, Paul's own larger interpretation in Col. 1:24, "Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake."

Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy Life through every part
And new-create the whole.

* Isaiah's vision of "Jehovah high and lifted up" led him to cry out, "Here am I, send me."

To conclude, how many of us are moving in the cloudy and oppressive atmosphere of speculations, conceptions and ideas about God rather than in the clear unclouded realm of God Himself revealed in His dear Son? How many of us are going to the deeps of God's promises instead of to the depths of God Himself? How many of us are absorbed in the Blessing rather than the Blesser?

"Bless the Lord O my soul and all that is within me, bless His Holy Name."

Haven or Home?

There is all the difference between a haven and a home:

A haven is a place of refuge eagerly sought in danger's hour. A safe anchorage amid the storm. In foul weather a haven is steered for with all possible speed, but on fair weather days it is simply passed by!

What a vastly different thought does the word "home" convey! A haven is a temporary shelter only; but home is where we abide. Home is the center of our affections—our dwelling place. In storm or calm home is home, and there is no spot like it!

Now think of the Lord Jesus Christ and our relation to Him. What is He in our daily walk and experience?

A haven? He is that. Thank God, His people do have a place of refuge (Prov. 14:26). Through His grace we know the Man who is the hiding-place from the wind, the covert from the tempest (Is. 32:2); and with the Psalmist we say: "Thou art my hiding place" (Ps. 32:7), and so we flee into Him to hide us (Ps. 143:9).

We have proved the Lord Jesus Christ to be a haven, indeed—a refuge in the time of storm. But there is something better, far better, than that. He wants us to find in Him not a temporary shelter merely, when waves beat high, but—a Home! Do we know anything of this? Do we know what it is to have the Lord Jesus Christ

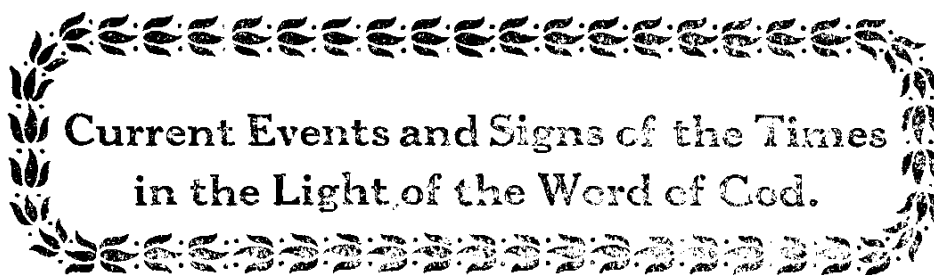
Himself as our Home—the seat and center of all our affections? For this His heart yearns, and nothing less than this should be the aim of every believer—to make Christ the Home of the soul, to have Him for our Home!

If He be but a refuge in trouble we shall leave Him as soon as the dark clouds are past; and only when fresh trouble comes shall we run to Him again. It is not enough to come to Christ in time of special need or stress; He desires—and is it not our desire, too?—that we should abide in Him, be always with Him, ever in sweet communion, as glad to be with Him in the sunshine as in the storm.

In this connection it is helpful to read, memorize, and meditate upon such passages as John XV, verses 4 and 5; also 1 John II:6, 28; chap. III:6; IV:13, 16 and III:20, where the thought of making our home in Christ is beautifully unfolded both by the blessed Lord Himself, and also by the apostle who had proved in so full a measure what it is to “abide in Him.”

May it be our portion, too, as the days go by to stay with Him, to abide under His shadow with great delight; yea, to have within us the holy joy, the deepest of all joys, which is and can be only known to those who find in Him their Home.

H. A. Woolley.



Prosperity and Disaster. During the month of March there was paid a luxury tax in custom duties amounting \$22,281,878. This is the highest sum ever paid in any month in the history of any country. New York piers and warehouses are congested with foreign made goods and more are coming all the time. Americans now own

two-thirds of all the precious stones in the world and are continuously buying more. The high prices are here because the people want it to be so. This is the one side. The other side spells "disaster." We quote from a warning issued by a great financier as given in one of the New York papers:

"The other side of the picture was given in an address by Frank A. Vanderlip, formerly president of the National City Bank.

"After pointing out the indisputable fact that incomes and profits are larger today than ever before, Mr. Vanderlip said:

There are three things upon which real prosperity must be based. These are ample fresh capital, efficient labor and a comprehension of sound economic principles. We are prosperous today in the face of all the three fundamentals, and our prosperity is false as well as dangerous.

"Mr. Vanderlip then brings out the fact, painfully apparent in so vital a situation as the tragic shortage of housing accommodations in New York, that 'the main source of fresh capital has been dried up by the high income taxes.' This, he estimates, has driven \$14,000,000,000 in 4½ per cent tax free enterprises, withdrawing that amount from big industry.

"The second evidence of the artificiality of our prosperity Mr. Vanderlip finds in the attitude of labor, an attitude which he estimates has reduced its efficiency to 60 per cent. of its former standards.

"And the third evidence of unsoundness in our economic position he discerns in the general inflation of our currency, our credit and our national and private expenditures.

"On these heads Mr. Vanderlip said in his Chicago address:

The inflation of currency and of bank credit has more than anything been responsible for the 250 per cent. rise in prices in the last six years. Wages have not kept pace with prices, and false inflation has added to the chaos. Unrestrained extravagance is our national keynote, and the capital of the smaller capitalists when it isn't dried up by taxes is squandered in the purchase of unproductive things.

"Mr. Vanderlip is not alone in this diagnosis of the economic illness that underlies our outward glow of health.

"The signs and portents of dangerous trends in the current of our economic life are too plain to be ignored."

The Chaotic Industrial Conditions. The recent railroad strike has played havoc with the industries of our land. It is estimated that the strike cost over ten million dollars daily. Behind it stands the same spirit of anarchy which has wrecked Russia. The last New Testament Epistle, the Epistle of Jude, describing the prevailing conditions in the end of this age, speaks of the Bolsheviki, the I. W. W.'s and kindred movements. "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (Jude, verse 8.) That the strike was a bold attempt to wreck this country and to demolish our government and every industry has been fully revealed. Diabolic is too good a name for it. The "New York Times" described the attempt correctly:

Theoretically, nobody knows from whom "the orders" have come for this I. W. W. strike. All the more sinister is the fact that those orders have been so meekly and generally obeyed. With nothing but an ulterior purpose, to enforce no demands, in satisfaction of no wrongs, for the sake of wrecking the orderly deliberation and process of labor unions, and with the red hand of the Communist, the Leninist, the I. W. W., merging them all into "one big union," the massed proletariat, lords of the State, the most menacing, judged by its first fruits the most destructive, of American strikes has begun and prosperously gone on, so far as the aims of the "architects of disaster" are concerned.

Most of us have heard about, too few of us have seriously pondered, the process of radical "boring into" the labor unions. Foster and Fitzpatrick, the steel strike and the coal strike, were imperfectly apprehended by a too good-natured public. Now that public has something to think on that no man or woman, capable of thought, can help thinking on. It is not merely that, when the cost of the necessities of life is sky-scraping, perishable food is perishing by the mile and the million at the fiat of the revolutionists. The geographical situation of New York has long been studied closely by the American disciples of Lenin.

Even a little local famine is instructive, and we of New York know what to think of it. The "anonymous" makers of this strike, the givers of "orders," the would-be masters of communication and transportation, gods of the granary and of movement now reducing millions of twentieth century Americans to ascription to the gelbe, the serfdom of the Middle Ages and of the nineteenth century Russia—these disciples of the gospel of hate and hell are unconsciously teaching Americans a resolve, a patriotism that transcends ~~morely~~ personal present inconveniences and sufferings foreseen.

The end is not yet. Conditions are such that nothing good is ahead. If the ungodly, lawless element failed in the recent attempt, they will certainly try it again. We witnessed personally last year two similar attempts, the one in Winnipeg and the other in Los Angeles; both failed. All Christians must acknowledge that the powers for government are ordained of God, and we are enjoined to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of our God our Saviour." (1 Timothy 2:2-4.) But these conditions are strong indications that the end of the age is in sight. What will it be when the restraining One, the Holy Spirit, does no longer restrain? One can easily see what will happen should the Lord take away His true people suddenly (as He surely will some day). Then lawlessness will be triumphant for a short time; Bolshevism will succeed in destroying every form of law and order, civilization and religion. These are solemn days.

The Collapse of Europe. Matters have not improved in Europe. They are worse now than they were when the war ended. Close observers predict that the whole social structure in Europe is in danger of caving in, and when it comes it will be the worst calamity. If a few years ago a pen had described what is on in Europe today, that such upheavals should come in so short a time, it would have been branded as an insane pessimism. All students of the Word and intelligent interpreters of Prophecy knew that it would come. Our own testimonies for years, given in these pages, has pointed out such a coming calamity, though we did not expect it would come so soon.

As we have shown in our pamphlet on "the League of Nations" the present League will be a failure. It is that now and already signs appear that this league will disintegrate. It has not accomplished anything. But the prophetic league on European ground looms up now.

But for that league, the revival of the Roman Empire politically in its final form, as revealed to Daniel and confirmed through the seer of Patmos, a leader is needed. For that "man" Europe is still waiting.

Gleanings in Genesis.

Arthur W. Pink

27. Jacob at Padan-Aram continued: Gen. XXIV; XXX.

Jacob's stay at Padan-Aram was a lengthy one, much longer than he imagined when he first went there, so little do any of us know what the immediate future holds for us. We move to some place expecting to settle there, and lo, in a short time, God calls us to strike our tents and move to another region. Or, we go to a place thinking it is only for a transient visit, but remain there many years. So it was with Jacob. How blessed to remember, "My times are in **Thy** hand." (Psa. XXXI:15.)

A somewhat lengthy account is given describing Jacob's sojourn in Laban's home. It is not our aim to expound in detail this section of Genesis—abler pens have done that; rather shall we proffer a few general remarks upon some of the outstanding features which are of special interest and importance.

The thirtieth chapter of Genesis is not pleasant reading, yet is it, like every other in the Old Testament, recorded for our learning. No reflecting Christian mind can read through this chapter without being disgusted with the fruitage and consequences of **polygamy** as therein described. The domestic discords, the envies and jealousies between Jacob's several wives, forcibly illustrate and demonstrate the wisdom and goodness of God's law that each man should have his own wife, as well as each woman her own husband. Example is better than precept, and in Gen. 30 the Holy Spirit sets before us an example of what a plurality of wives must necessarily result in—discord, jealousy and hatred. Let us thank God, then, for giving to us His written precepts

to regulate the marriage relationship, the observance of which is necessary not only for the protection of the purity of the home but for its peace and happiness as well.

Though the strifes and jealousies of Jacob's wives were indeed distressing and disgusting yet, we must not attribute their desire for children, or the devices they resorted to in order to obtain them, to mere carnal motives. Had there been nothing more than this the Holy Spirit would not have condescended to record them. There can be little doubt that the daughters of Laban were influenced by the promises of God to Abraham, on whose posterity were entailed the richest blessings, and from whom the Messiah Himself, in the fullness of time, was to descend. It was faith in these promises which made every pious woman of those times desirous of being a mother, and that explains why we read so often of Hebrew women praying so earnestly for this honor.

In the previous article we dwelt at some length on the law of retribution as it was exemplified in the history of Jacob. In an unmistakable and striking manner it is shown again and again in the inspired narrative how that he reaped just what he had sown. Yet it must be borne in mind that in dealing retributively with Jacob God was not acting in wrath but in love, **holy love** it is true, for Divine love is never exercised at the expense of holiness. Thus, in this evident retribution God was speaking to our Patriarch's **conscience** and heart. A further illustration of the righteousness of God's governmental dealings is here seen, in that, now Jacob had obtained Laban's first-born daughter his desire was thwarted—she was **barren**. As another has remarked, "God would have His servant Jacob learn more deeply in his own wounded affections the vileness of self-seeking deceit, and hence He permitted what He would use for chastening and good in the end." (W. K.)

That which occupies the most prominent place in the passage we are now considering is the account there given of the birth and naming of Jacob's twelve sons by

his different wives. Here the record is quite full and explicit. Not only is the name of each child given, but in every instance we are told the meaning of the name and that which occasioned the selection of it. This would lead us to conclude there is some important lesson or lessons to be learned here. This chapter traces the stream back to its source and shows us the beginnings of the twelve Patriarchs from which the twelve-tribed Nation sprang. Then, would not this cause us to suspect that the meaning of the names of these twelve Patriarchs and that which occasioned the selection of each name, here so carefully preserved, must be closely connected with the early history of the Hebrew Nation? Our suspicion becomes a certainty when we note the order in which the twelve Patriarchs were born, for the circumstances which gave rise to their several names correspond exactly with the order of the history of the Children of Israel.

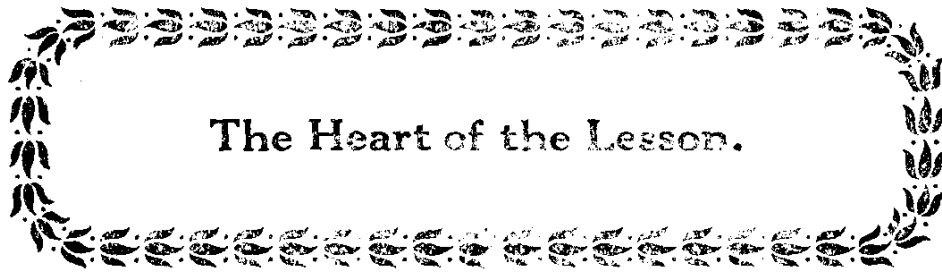
Others before us have written much upon the twelve Patriarchs, the typical significance of their names, and the order in which they are mentioned. It has been pointed out how that the Gospel and the history of a sinner saved by grace is here found in veiled form. For example: Reuben, Jacob's first-born, means, **See, a Son!** This is just what God says to us through the Gospel: to the Son of His love we are invited to look—"Behold the lamb of God." Then comes Simeon whose name signifies **Hearing** and this points to the reception of the Gospel by faith, for faith cometh by hearing, and the promise is, "Hear, and your soul shall live." Next in order is Levi, and his name means **Joined**, telling of the blessed **Union** by which the Holy Spirit makes us one with the Son through hearing of the Word. In Judah, which means **Praise**, we have manifested the Divine life in the believer, expressed in joyous gratitude for the riches of grace which are now his in Christ. Dan means **Judging**, and this tells of how the believer uncompromisingly passes sentence upon himself, not only for what he has done but because of what he is, and thus he reckons him-

self to have died unto sin. Naphtali means **Wrestling** and speaks of that earnestness in prayer which is the very breath of the new life. Next is Gad which means a **Troop or Company**, speaking, perhaps of the believer in fellowship with the Lord's people, and Jacob's eighth son announces the effect of Christian fellowship, for Asher means **Happy**. Issachar means **Hire**, and speaks of **service**, and Zebulon which signifies **Dwelling** reminds us that we are to "occupy" till Christ comes; while Joseph which means **Adding** tells of the reward which He will bestow on those who have served diligently and occupied faithfully. Benjamin, the last of Jacob's sons, means **Son of my right hand**, again speaking directly of Christ, and so the circle ends where it begins—with our blessed Lord, for He is "The First and the Last."

There is then a typical significance behind the meaning of the names of Jacob's twelve sons, and we believe there is also a prophetic significance behind the carefully preserved record of the words used by the mothers upon the naming of their sons, a significance which must be apparent to all once it is pointed out. In view of the fact that the Hebrew nation became known as the children of Israel, it is to be expected that we should look closely at the children of Jacob, from whom the nation took its name. And further, in view of the fact that Gen. 29, 30 records the **early** history of Jacob's twelve sons, we should expect to find their history in some way corresponds with the **early** history of the Nation descended from them. Such is indeed the case, as we shall now endeavor to set before the reader.

What we have written above in connection with the typical significance of the names of Jacob's twelve sons is no doubt, with perhaps slight variations, well known to our readers. But it is to be noted that in addition to the naming of the twelve Patriarchs, Gen. XXIX and XXX records the **circumstances** which gave rise to the selection of their respective names, for in each case a **reason** is given why they received the names they did, yet, so far

as we are aware, little or no attention has been paid to this feature at all. We are fully satisfied, however, that the words uttered by the respective mothers of these twelve sons on the occasion of their births, is not without some special significance, and it behooves us to enquire prayerfully into the Spirit's purpose in so carefully preserving a record of them.



THE INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR
JUNE AND JULY.

THE LORD OUR SHEPHERD.

(June 20. Psa. xxiii:1-6.)

Golden Text, Psa. xxiii:1.

Daily Readings.

Mon., 14, Psa. xxiii:1-6. Tues., 15, John x:1-10. Wed., 16, John x:11-21. Thurs., 17, John x:21-31. Fri., 18, John x:32-47. Sat., 19, Ezek. xxxiv:1-15. Sun., 20, Ezek. xxxiv:16-31.

I. LESSON OUTLINE.

1. The Shepherd and His Sheep, vv. 1-3. 2. The Valley of the Shadow of Death, vv. 4. 3. The Father and His Child, vv. 5-6.

II. THE HEART OF THE LESSON.

So much that is helpful has been written and spoken concerning this Psalm—this gem of divine truth, that scarcely anything new can be said. Yet how the heart of the believer rejoices anew in the hearing and reading of the words of the shepherd of God's choice. The simple truth concerning the shepherd's life with its homely scenes, is glorified here in that the Good Shepherd is none other than Jehovah Jesus. And the sheep are His redeemed purchased ones: bought by His own shed blood. John x needs to be studied side by side with Psa. xxiii.

Central to the whole Psalm is the very first verse, the first word, "Jehovah (Jesus) is my Shepherd." When you say that you say all in one comprehensive word. Only the regenerated heart can understand it: for only such really know Jehovah Jesus as their Shepherd. All God's love and grace and wisdom linked up with omnipotence stand pledged to care for, protect, feed and guide the redeemed

of the Lord in all the way here. On our part there is ever to be the obedience of simple faith, even as sheep look to and follow their shepherd implicitly in all his leading of them everywhere. Such a relationship bars all want and lack, even in the last days of this age which are preeminently days of stress and pressure on all hands.

In His care we have green pastures so satisfying to the soul that we can be at perfect rest amid all the present day rush and hurry (Matt. xi:28-30, John xiv:27, Phil. iv:4-7). How blessed too that we are led by the clear sparkling waters of the word of life rather than by the muddy streams of earthly pleasure and material things. The imagery presents us with the word of God in all its precious provision in that our Lord Jesus Christ is everywhere presented by it to the heart (Jno. vi:35). Restoration and continual guidance are ours all the way to the prepared house in the glory (Jno. xiv:1-3).

Midway in our Psalm we come upon the matter of death: but it is only the shadow of it in this present valley. Since Christ died death has lost its sting forever (1 Cor. xv:55-58). Its power over the believer is gone (Jno. viii:57). Never can it hurt or harm the least or weakest of the redeemed any more. It is but the shadow of it that is cast over the present path of the saint: and soon even the shadow itself will be gone. Meanwhile the chastening rod and the supporting staff of God's gracious dealing and word are with us moment by moment: what need then for fear on our part?

It would seem as though the trustful believing heart passes through the valley of the shadow of death even here and now by faith, and finds on the heavenly side the deeper, richer, fuller heart experience of fellowship as between father and child. The pronouns are now in the second person rather than the third: suggesting a nearer and more blessed relationship than that of shepherd and sheep as in verses 1, 2. There is the prepared table loaded with the precious things of Christ, as provided for us by the Father. And that in the presence of enemies. Here too is the full anointing of the Spirit for the richer fellowship and service. Here is the overflowing of the happy, thrice happy child of God (1 Pet. i:8, S. of S. v:10-16). Here is the full ministry of goodness and mercy as known to the soul; while we wait for the day of His appearing when we shall enter into His presence to go out no more forever more.

REVIEW.

THE NOBLE LIFE OF SAMUEL.

(June 27. 1 Sam. xii:1-23.)

Golden Text, 1 Sam. xii:23.

Daily Readings.

Mon., 21, Luke xxiv:13-21; Judges iv:4-16. Tues., 22, Judges vii:1-8, 16-21; Ruth i:14-22. Wed., 23, 1 Sam. iii:1-13, 19, 20; iv:

5-18. Thurs., 24, 1 Sam. vii:2-17; ix:15-21, ix:25, x:1. Fri., 25, 1 Sam. xiv:2-13, xv:13-26. Sat., 26, 1 Sam. xvi:4-13. Sun., 27, Psalm xxiii:1-6.

I. LESSON OUTLINE.

It is hardly necessary to attempt any classification of these lessons. Samuel as the man of God for that day is central to nearly all the lessons of the quarter. It would be best to select the special line of truth in each lesson and dwell upon that.

II. THE HEART OF THE LESSON.

The quarter opens with a resurrection lesson, and this is surely fitting. Only a spiritually risen Samuel could accomplish the work that God has for him to do. And present day life and walk and service demand risen ones in like manner (Eph. ii:1-7). In lesson 2 we find grace abounding over the failure and the sin of the people of God. Even though departure and evil characterize our walk at times; yet is God the refuge of the penitent believing soul. Yet God will reprove, while yet delivering, and so Deborah and Jael are to the front and not Barak. Then we have another manifestation of grace in the use of weak insignificant human means to accomplish the divine purpose as with Gideon and his band of 300. When will we learn the divine wisdom as in 1 Cor. i:26-31, Zech. iv:6? How the flesh eyes the multitude and power even today.

How refreshing amid all the backsliding and failure of the people of God to have the spiritual gem of precious truth in the book of Ruth. How we see here the determined stand of faith as it rests upon Jehovah alone and looks up to Him. Again the Lord is turning to the weak and insignificant things to accomplish His purpose. The failing priesthood is replaced by the boy Samuel to whom the word of the Lord comes in blessing and power as well as in condemnation of sin. What an awful picture of apostasy in the priesthood as in the days of Samuel. Yet is it more than equalled by the present departure of men in the pulpits and seminaries and colleges who should be the leaders of the people in to the truth as in Jesus.

To the trembling people of God facing their inveterate foe comes the word of God's prophet calling to penitence and faith. And the divine answer is an overwhelming defeat of the insulting boastful enemy and deliverance for the people. How sad when God's people want to be in the fashion. And how God's purpose of grace is accomplished in permitting them to have their way, although it brings trouble to them and sorrow of heart. At times we only learn in this way. What a gleam of light amid the darkness do we have in lesson 9. The two men of God in the strength of the Lord, are more than a match for the foe—they are an host. And God gladly gives the victory to those who thus fully trusted Him. What a message for today in lesson 10. What could one expect but failure when unbelief fills the heart and brings forth its fruit of disobedience. How many fail thus in all lines of life today,

even though approximately successful, because of their unbelief in Jesus Christ as a personal Savior.

Even the man of God Samuel is hardly prepared for the choice of God as it rests upon the ruddy faced little shepherd lad as the ruler of His people. And what shall we say of the Lord's present choice of the coming Kings and Priests unto Himself for eternity! What a blessed closing of the quarter's lessons which begin with resurrection and which end with the loving gracious care of the Risen Jehovah Jesus as the Shepherd of His own? What fulness of love and grace is providing such a Good Shepherd.

DAVID IN CAMP AND COURT.

(July 4. 1 Sam. xvii:40-49, xviii:5-9.)

Golden Text, 1 Sam. xviii:14.

Daily Readings.

Mon., 28, 1 Sam. xvii:1-11. Tues., 29, 1 Sam. xvii:12-24. Wed., 30, 1 Sam. xvii:25-37. Thurs., 1, 1 Sam. xvii:38-51. Fri., 2, 1 Sam. xvii:52-58. Sat., 3, 1 Sam. xix:1-16. Sun., 4, 1 Sam. xix:17-30.

I. LESSON OUTLINE.

1. The Two Champions, xvii:40-47. 2. The Great Victory of God, xvii:48-49. 3. The Humble and Wise Victor, xviii:5-9.

II. THE HEART OF THE LESSON.

God's chosen, Spirit filled man ready to do whatsoever the Lord might appoint is central here: and not merely to our lesson. For these are days when the need is for spiritual Davids. It does not take any prophetic gift or special spiritual insight to discern the gathering forces of the enemy for the last titanic struggle of the age. In all departments of life the cohorts of the prince of this world and of the god of this age, Satan, are mobilizing for their supreme effort. The professed church is busying itself with abetting the foe by adding more organization to the already organized-to-death church of men. But like Saul's army it is absolutely powerless to meet the issue; and the Devil knows it full well. And he simply smiles as he realizes how completely he has blinded men in this matter! How they are playing into his hands today! When will Christendom awake to the knowledge that Christ is outside of the whole thing, and that in judgment He is about to spue the whole nauseating mass out of His mouth! And at the same time take His own home to Himself! (Jno. xiv:1-3, Rev. iii:14-22.) What a lukewarm, disgusting thing it is getting to be when it erects the self-sacrifice of the soldier by the side of the Cross of Calvary; and proclaims that the one atones for sin as fully as the other. While Christian men are joining hands with the sappers and miners of Satan who are undermining the faith and seeking to imperil the very foundations of the truth. What a picture of the unholy mixture in Jude 12-13. How insistent the call of 2 Cor. vi:14-18.

God's lone champion with his shepherd's staff and bag and sling and the smooth stones from the brook is more than a match for Goliath. No armour of Saul's could avail aught. Is the analogy hard to follow? The man of God, equipped by God, going in the fear and strength of God, with the God-breathed word is more than a match for the Satanic champions of these last days. But we must go farther: the issues of the present conflict are not dependent upon the organized forces of Christendom. But upon the coming of God's Champion, David's greater Son of the Lord Jesus Christ. Then it will be victory indeed and the complete triumph of righteousness for God. Apart from that, defeat is an absolute certainty that no organized effort can avert. Be wise beloved: keep to the simplicity of heart and life fellowship with God and be ready, as David was, to do whatsoever the Lord may appoint for us in these closing moments. The sequel of behavior at court is what we should surely expect from the one who thus knew the Lord. So our walk among men is the fruit of fellowship with Christ.

JONATHAN BEFRIENDS DAVID.

(July 11. 1 Sam. xx:32-42.)

Golden Text, Prov. xvii:17.

Daily Readings.

Mon., 5, 1 Sam. xx:1-9. Tues., 6, 1 Sam., xx:10-17. Wed., 7, 1 Sam. xx:18-26. Thurs., 8, 1 Sam. xx:27-42. Fri., 9, Jno. xv:1-10. Sat., 10, Jno. xv:11-19. Sun., 12, Jno. xv:20-27.

I. LESSON OUTLINE.

1. An Unavailing Intercession, vv. 32, 33. 2. A Word of Warning, vv. 34-40. 3. A Sad Parting, vv. 41, 42.

II. THE HEART OF THE LESSON.

Back of the history of our lesson we must see the deeper, richer truth of the heart fellowship between Christ and the believer. And seek to draw thence the deeply suggestive and important lessons that this word holds for us. Without any doubt David is a type of Christ. The scriptures so set him before us: and without pressing matters unduly Jonathan is the type of some believers in Christ Jesus. With these guide posts of truth let us follow the path marked out.

This friendship began in the camp when David presented himself as the divine champion against the foe. And the two hearts were knit together: and the love expressed by the bestowal of rich gifts. Even as the heart of the believer goes out to Christ and gladly yields its best to Him in token of its love. In Jonathan the despised and hated David finds a champion at court even as Christ finds many hearts true to Him amid the scenes of error and wickedness and hatred of Himself today.

Our lesson presents David at the opening of his career as an outcast to be hunted and harried by the demon possessed Saul. Again is the love of Jonathan shown in the warning given. But, alas, it is

not a love of sufficient strength to make him the companion of the rejected, disowned, outcast David. The typology is clearly marked by reference to Matt. x:27-39. We are not condemning Jonathan as such; but are simply noting the typology here. Jonathan chose to abide with Saul. He refused to go with David into exile: and the end is with Saul on the battlefield of Gilboa. Many a child of God is failing at just this point today; and though believing in Christ and loving Christ is yet failing in full fellowship with Christ (2 Cor. vi:14-18).

On the other hand the exiled David in the cave of Adullam becomes the center for the gathering of all who were in trouble in any way. And with this handful of faithful followers who share his exile and rejection, he passes on to his kingdom; and these become his mighty men and co-workers and helpers. Surely this has a voice for us. (1 Sam. xxii:1, 2; 2 Sam. xxiii:1-39.) And so in Rom. viii:16, 17. Noting that heirship is the sequel of sonship; but that joint-heirship is linked up with suffering. Put the colon after God, and the comma after Christ in vv. 17.

Jonathan's love was indeed precious and sweet to David (2 Sam. 1:17-27). But from the day of the parting as in our lesson David saw but little of Jonathan. But the dwellers in the Adullam cave were near to his heart. Moreover when he came to his kingdom the representative of Jonathan was the poor lame Mephibosheth, who sat at the King's table: but who could have no place of responsibility in the kingdom at all. Need we follow the typology any further?

DAVID SPARES SAUL'S LIFE.

(July 18. 1 Sam. xxvi:7-17.)

Golden Text, Luke vi:27.

Daily Readings.

Mon., 12, 1 Sam. xxi:1-15. Tues., 13, 1 Sam. xxii:1-23. Wed., 14, 1 Sam. xxiii:1-29. Thurs., 15, 1 Sam. xxiv:1-22. Fri., 16, 1 Sam. xxv:1-17. Sat., 17, 1 Sam. xxv:23-33. Sun., 18, 1 Sam. xxvi:1-25.

I. LESSON OUTLINE.

1. A Bold Adventure, vv. 7-12. 2. A Brave Challenge, vv. 13-16. 3. A Penitent King, vv. 17.

II. THE HEART OF THE LESSON.

The grace which David shows to Saul his inveterate enemy is in a measure the type of the far greater grace which our Lord is now showing unto His foes. It would be well to connect with this lesson the words of the Lord through Peter (2 Pet. iii:8-10). Remember that David was in exile practically, and was suffering as such from the hand of this man who was on the throne of Israel for the time being. The parallel is rather striking: for Christ our Lord is earth's proper and rightful King: but is now in exile so far as the world is concerned. Their judgment was expressed before Pilate, and has never been reversed by them, "crucify Him, crucify

OUR HOPE

Him." And they have fulfilled the prophecy of Luke xix:14 in sending the martyr Stephen on this errand to the Lord (Acts vii:54-60). Yet, so far as judgment is concerned, heaven is still silent, and God patiently waits out the day of grace and salvation that men may repent and believe and be saved.

Meanwhile the exiled one has been called upon to suffer all kinds of indignity and sorrow and pain in the person of His redeemed ones, the spiritual members of His body, the church: and the suffering goes on to the end. Yet, like their Lord, through His love and grace, are they enduring all these things for the honor and glory of their Lord. For them it is part of the sufferings that have been left over for them to endure (Phil. i:29, 30; Col. i:24, 25). The Spirit which indwells their Lord is the Spirit who indwells them and who manifests the life of Christ in their mortal flesh. (2 Cor. iv:5-12.) Moreover the training for them is most blessed, even as for David who found in it the needed preparation for the years of reign and rule over the people of God. So is God now preparing His kings and priests for eternal glory and honor (2 Cor. iv:15-18).

In the deep slumber of the night Saul and all his captains and hosts are at the mercy of David. Even as now every enemy of God and of the people of God is at the mercy of the Lord whom they are defying and scoffing at and rebelling against. God's words through Daniel to Belshazzar are worth remembering at this point as the challenge of God to His foes, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, and thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, hear not, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (Dan. v:22, 23). When you and I are tempted to be impatient and angry with men who are opposing the truth let us look up into our Father's face and see the forbearing grace and mercy and love of our God and Father, and of our Lord and Savior Jesus Christ.

What an awaking for the king and the slumbering people! What humiliation to them all to know that they had been spared by the very man they were seeking to destroy. What a heaping of coals upon the head of the foe by the mercy and grace shown to them (Rom. xii:19-21). What could Saul do but be the prophet of the Lord telling David of his coming greatness, and then in shamefacedness turn back homeward with his army? Yet the penitence of Saul, as of many an unsaved one today, was not genuine as the sequel proved. Be warned, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix:1).