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OUR HOPE

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Vol. XX.

JULY, 1913.

No. 1.

Editorial Notes.

"For without Me ye can do 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

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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 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 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."

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Growth and Enjoyment. True spiritual growth and spiritual enjoyment is dependent on two things, the daily meditation in God's Holy Word and Prayer. Both go together. They cannot be separated. Real meditation on the Word is communion with God. He speaks then 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 their spiritual dearth. Others again know that they have drifted for weeks and months. Go to your Bible. Let His Word speak to your soul and then go to Him whose welcome you never need to doubt. He will meet you in all His marvellous grace. *The Word and Prayer are our greatest need in the days when everything is aimed to arrest spiritual growth and rob us of our enjoyment, and the reality of the unseen things, 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.



OUR HOPE.

Suffering
Salots.

How little the world knows of the suffering of God's beloved people! And among the easygoing Christians of our times of lazily and spiritual declension, there is little thought of the suffering and the poor ones of the flock, little knowledge of the glory the Lord gets from the trials and afflictions of His own. There is a mystery connected with the suffering of His people, a mystery often unsolvable; but *there is also beauty and blessing, which is far greater than the mystery.* We often feel grateful to our Lord that He permits us to share the burdens of some of His choicest saints by becoming acquainted with their sorrows and their afflictions. What a joy to pray for such! What a privilege to weep with them and give the little comfort the weak creature can give. "Bear ye one another's burden." As members of the one body it is our calling to share in some way with those who suffer. Some years ago we spoke in our editorial notes of an aged Saint nursing tenderly an imbecile son for over thirty years, with a devotion which often made us weep, when the scenes we witnessed in that lonely farmhouse, were remembered. We then said, if so earthly father can love in such a way and show such devotion, what must be the love of our heavenly Father! And now they are both "absent from the body and present with the Lord." Recently we visited and prayed for one whose long life has been one of much sorrow. Fearful bodily suffering came upon her, but strength from above gave patience and God mercifully raised her up. From many letters which come to us for prayer and Christian sympathy we could fill pages, telling of the struggles, afflictions and sorrows of His dear people and the sufficiency of His Grace to keep. One wrote us recently as follows: "I am on my back for twenty-two years, paralyzed in the legs, and my old mother seventy-seven years of age nurses me; few visitors. So you will see I am a prisoner of the Lord. 'But the Lord looseth the prisoners.' I pray for you and I ask you to remember me and my old mother at the throne of Grace."

When you pray, dear readers, you who are in health, is

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comfort, surrounded by your loved ones, besides giving thanks to our Lord for your blessing, remember in your prayer the poor of the flock, the suffering ones, the tried and the bereaved. Suffering may come upon us all. Whenever it comes we shall discover the mighty power which is on our side, with which He sustains us down here in the wilderness. And soon all will end. What a change, when He shall wipe away all tears!

"Take all things as they come, and murmur not,
 The bitter and the sweet, as God sees best,
 Be satisfied with thine appointed lot,
 Build all thy hopes on Christ, and leave the rest
 To His disposal, who's too wise to err,
 And loves thee far too much to do thee harm;
 And since the sparrow shares His loving care,
 His child may safely rest without alarm.
 He knows the needs be for what'er He sends,
 And watches over thee with jealous care:
 Thy song as incense to His throne ascends,
 And well He loves to hear and answer prayer.
 The trial of our faith he needs must prove,
 The allegiance of our hearts the test must
 The chastening rod is but the proof of love,
 Which tells us of a loving Father's care."



The Editor covered recently the entire
Everywhere. Continent from New York to the Pacific
 and British Columbia. The spiritual
 conditions in many places are simply appalling. Social re-
 forms are preached almost everywhere instead of the Word
 of God and the Gospel of our salvation. Denials of the in-
 spiration of the Bible, the Deity of our Lord and the Work
 of the Cross are increasing and become more bold. Portions
 of the far West are altogether neglected. Vast stretches of
 land are never visited by a Gospel preacher. People are
 without the Bible and their families are raised like heathen.
 True spiritual people are perplexed. The hungry sheep of
 Christ do not know where to turn and what to do. It seems
 as if a mighty groan must ascend to heaven on account of
 these deplorable conditions. May that groan soon be
 answered.

OUR HOPE.

Several years ago there was a severe conflict in the New York Presbytery on account of four candidates who denied some of the fundamentals of the Christian faith. The matter was hushed up. And now a similar matter, only worse, has come up. We give the report as it appeared in the daily press:

Conservatives in the New York Presbytery were shocked yesterday when four graduates of Union Theological Seminary, candidates for the ministry, declined to accept the Scriptures literally.

One of the candidates was Pertius Van Dyke, son of the Rev. Dr. Henry Van Dyke, who said in his examination: "There is not sufficient evidence at hand to induce me to believe fully in the Virgin birth of Christ."

Mr. Van Dyke could not be budged from his doubts of the bodily resurrection of Jonah and the whale, and the raising of Lazarus from the dead.

By a vote of 71 to 10, after vigorous debate, the candidates were admitted, whereupon the Rev. Dr. David G. Wylie, the examiner, and other conservatives withdrew their names as candidates for the general assembly, in which for a generation they have represented the Presbytery, and a Union Theological ticket was elected.

What will the so-called "Conservatives" do about this? The New York Presbytery has committed itself to the most subtle infidelity which has ever arisen in Christendom. The brethren in that Presbytery who stand for the faith delivered unto the Saints are in a serious position. They ought to read the Second Epistle of John. That Epistle demands separation from such who do not hold the doctrine of Christ. This young schoolboy, Van Dyke, denies the doctrine of Christ. Whoever bids him Godspeed is a partaker of his evil deeds (verses 10, 11; Second Epistle of John). A person who denies the virgin birth and the physical resurrection of our Lord is not a Christian. And such a one is sent forth by an evangelical denomination to preach! What a mockery! Worse than that. It is a crime!

What are the conservative brethren going to do about it? We shall await their answer.



OUR HOPE.

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A Splendid
Testimony.

Dr. Mark Matthews, the Moderator of the General Assembly of the Presbyterian Church, gave an excellent testimony in his sermon before that body. He exalted the Person of our Lord and His work and dealt unsparingly with the present day conditions in the professing church. We were especially pleased with the following paragraph:

"We should change the ground of our objections to candidates for the ministry who doubt or deny the Deity of Christ. They ought to be rejected, not alone because they doubt or deny per se the Deity of Christ, but because their denial is *prima facie* evidence that they have never been regenerated. No regenerated man can doubt or deny the Deity of Christ, because you cannot doubt that which you know, and you cannot sincerely deny that which is to you a living, personal fact. No unregenerated man should be permitted to preach."

He touches the secret of the whole matter. These men who deny the fundamentals of the faith, the virgin birth and the resurrection, prove by these denials that they were never born again. They are natural men, not having the Spirit. They are a curse of Christendom. For years we have made by voice and pen the same statement which Mr. Matthews made in his sermon. We hope that the above testimony will bear fruit and lead God's people to separate themselves from men and institutions who are enemies of Christ and enemies of the cross.

Another
Faithful
Witness.

Our brother, Dr. Gregg, pastor of Compton and Washington Aves., St. Louis, Mo., with whom we spent recently a week in Bible teaching, gives a faithful testimony of the Gospel and of warning on account of present-day conditions. Preaching on the text "As it was in the days of Noah, so shall it be when the Son of man cometh," he said the following:

"And it will be harder to preach the Gospel of Christ in the districts affected by the flood, after the rebuilding and the material succor has

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been taken to those people, than ever before. It has been harder for religious workers in San Francisco since the earthquake and fire there than ever before.

"The people of this country feel secure in the possession of their great material prosperity, but it is a false security, and is unsafe when the sudden judgments of God fall upon them. I think God allowed these floods to remind us of that former great flood and warn us. Fire is going to be the next judgment for those who despise God and his love.

"Many of our people are deserting the faith in Christ. They are investigating and accepting the theosophy of the Hindoos; educators are coming to hold lightly the Word of God, being turned to spiritualism. Many people stand for righteous living, but hate the grace of God; they no longer teach the Gospel of salvation in the churches, but say the church must get busy about social things—remedy such questions as child labor and minimum wage for workers.

"They say the church must straighten out the crooked things in life and regenerate society. The theological seminaries are filled with such teachers and the ministers are giving themselves more and more to that thing. All these things should be deprecated, for they are the forces of evil disguised as lights of righteousness. We are living in an age of spiritual conflict between the true faith and evil.

"In this time of material prosperity, the people are trying to live without God. They think they are secure with good health, plenty to eat, business increasing, better housing, streets paved, better sewers, better means of recreation and increasing population. Americans feel secure in their own self-satisfaction from any tremendous disasters. Progress in medicine secures us against pestilence, they think, and the delusion is so great the people will not be persuaded to the contrary by any one.

"God has given warning and sudden destruction is coming as in the days of Noah."

This is a faithful testimony coming from a prominent pulpit in St. Louis. Our brother got his share of ridicule for it. They sneer at him from all sides just as the mockers of old did. A St. Louis paper said editorially: "We regret to find that it is a St. Louis minister who has done the expected thing by coming forward with the theory that the passing tragedies in Ohio and Indiana have a spiritual significance—that they were ordered from on high for the purposes of warning. This is too late a date for such a superstition to be given any credence."

This is an illustration how the world and the world-church treats the warnings of God and a faithful testimony.

May it please God to give us many more faithful witnesses

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who holdly declare the whole counsel of God and warn of the wrath which must surely come.



The Twentieth Year. With this issue we begin the twentieth year of "Our Hope." The Lord has been our gracious help in the past years and with much joy we continue in this ministry, trusting that it will please Him to use "Our Hope" more and more. From many sides we hear that the magazine is looked upon as bearing the needed testimony for the days of departure from the Truth of God. Hundreds of letters reached us during the past year expressing deep gratitude for the help received month after month. We are especially pleased with the information that many who had drifted away from the Truth have been restored, while many more were strengthened to stand firm through reading "Our Hope," and some were brought to Christ. For all these blessings we praise Him.

We are confident that all our readers who love His appearing and value the testimony we sent forth under Him will continue to pray for the Editor and assist in an increased circulation of "Our Hope." We ought to print and send forth 25,000 every month. This larger testimony might easily be accomplished if our readers would go to work and secure new subscribers or send it to such Christians who need it. We are at present desirous of sending the magazine for at least a year to a larger number of foreign missionaries and also to hundreds of Y. M. C. A. and Y. W. C. A. Reading Rooms. We will be thankful if some of our readers can help in this direction.

We also hope that all subscriptions due and many past due will be renewed, so that we can go on unhindered month after month.



We are thankful for the increasing interest **Much Interest.** manifested in the Bible Study Course. It is used by many Bible teachers here and in England. Several of the pamphlets have been

translated into foreign languages. Permission has been granted to publish "Genesis" in French and German. The following reached us recently from Dr. Walter Erdman:

"Though my name will be familiar to you through that of my father you will probably not recall ever having met me as a young boy at Niagara on the Lake in other years.

"I have been for some years now a missionary here in Korea, at this particular time teaching at the Theological Seminary of the Presbyterian Mission. It will interest you to know that I have been using your analysis of Isaiah to great profit and advantage with my students and have translated the greater part of the pamphlet into Korean for the guidance of a class of about fifty men who are studying Isaiah this year."

"Deuteronomy" is now completed and has been published. The Book of "Joshua" comes next and after that, God willing, we hope to take up several New Testament books.



Answered
Prayers.

As so many of our readers are praying for the ministry of the Word and for the Editor, we feel that it will be an encouragement to mention here the abundant blessings we have received in answer to these petitions. The trip the Editor made to the far Northwest and the Pacific Coast was greatly owned by our Lord. We held meetings in No. Yakima, Vancouver, B. C., Everett, Bellingham and Spokane, Wash. Large numbers of people attended the services. Deep interest was created in the study of the Bible; many Christians heard the truth concerning the Second Coming of our Lord for the first time and welcomed this truth with much joy. The preaching of the Gospel was also graciously owned by our Lord. Especially marked were the blessings in Vancouver, B. C., and in Spokane. The brethren in Spokane expect to hold from now on a yearly Conference. We thank our Lord for help and guidance. We thank our readers for their ministry of intercession. Many doors for ministry are open all over this land. A score or more teachers would be needed to enter these open doors. Let us unite in prayer, that the Lord may send forth laborers into this great field.



Remember the following meetings for Bible Study: Winnipeg, Man. July 1-10; Park Rapids, Minn., July 13-18; Stony Brook, L. L., Prophetic Conf., July 27-Aug. 3; Southwest Indian Conf., Flagstaff, Ariz. Aug. 15-24. Colorado and Texas Conferences will be announced in our next issue, the Lord willing.

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11

Name Dropped. The name "Millennial Dawnism" has become almost forgotten. This Russell movement hides now completely under the name of "International Bible Student Association." All over this land and in Canada they hold their regular meetings and many people who would shun these services if they knew it is "Millennial Dawnism" are lured into attendance. In some places the leaders of this "Bible Student Association" only confessed their allegiance to Russell after being hard pressed. However, this cult has not dropped any of its pernicious doctrines, such as the teaching that Christ is a creature of God, that He was not physically raised from the dead. Russell sends out many men as lecturers who come under the auspices of the "International Bible Student Association."

A new edition of Daniel has been published. Concerning Books. See special advertisement on the cover page facing Editorial Notes. Eugenics, by Mr. Mauro in a neat pamphlet (5 cts.) is very timely. So is his newest book "God's Apostles" (35 cts., cloth; 20 cts., paper).

The excellent article on Spiritualism will be published in a pamphlet. It ought to be out in 100,000 copies. We are also considering the publication of "Christ and Social Reform" by Prof. Bettex. We hope to give definite information in our next issue.

Grace all Grace,
May We Re-
member It!

"It is important to have it kept uppermost in our minds—and the Holy Ghost alone can do it—that it is by grace we are saved from first to last; that if we are now blessed with spiritual blessing in heavenly places in Christ, it is according as we were chosen in Him before the foundation of the world (Eph. i:4); that if we are called to keep ourselves in the love of God, it is God alone who can keep us from falling (Jude 21, 24); that if we have the will to serve Him, it is He who works in us to will and to do of His good pleasure (Phil. ii); that if we prove the genuineness of our faith by good works (Jas. ii:17), we are created in Christ unto good works, "which God hath before ordained that we should walk in them" (Eph. ii:10); and that, in fact, from first to last, our salvation and all connected with it is grounded on the electing love of God, the finished work of Christ in behalf of those who were given Him by the Father (John xvii); and the sovereign energy of the Holy Ghost revealing Christ in them by the word, and then enabling those who have received Him by faith to walk in Him (Col. ii:6)."

The Masterpiece of God.

The Practical Manifestation.

Chapter IV:1-6.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love (verse 1, 2).

The second part of the Epistle to the Ephesians is now before us. As we have stated before, the knowledge of the vocation wherewith God has called us, the vocation so marvellously revealed in the first part of the Epistle, must result in a walk worthy of this calling. In Colossians we find the exhortation to "walk worthy of the Lord unto all pleasing" (Col. i:10). In Thessalonians is recorded another "worthy." "That you would walk worthy of God, who hath called you unto His Kingdom and glory" (1 Thess. ii:12). In Philippians our conversation is to be "as it becometh the gospel of Christ" (Phil. i:27). Each of these exhortations is characteristic to the Epistles in which they are recorded and therefore showing the perfection of these inspired documents. The vocation includes all the blessed things we have learned into which God's Love and Grace has brought us in Christ. If we look upon the third chapter (verses 2-21) as parenthetical, the vocation stands then more prominently related to the closing verses of the second chapter. The Masterpiece of God is the church, the body of Christ. We are the habitation of God through the Spirit. Wonderful calling! And now the prisoner of the Lord speaks, he to whom all these great revelations had been given and who is in the prison in Rome. But why does Paul mention again the fact that he is a prisoner? He had done so once before (chapter iii:1). What is the meaning of this repetition? Different motives which may have prompted the Apostle have been mentioned. Some have thought he tried to excite sympathy. Others state

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that he spoke of his condition as a prisoner to prove that his faith and love were not shaken by persecution. These and other opinions can hardly be correct. We must rather look upon the prisoner of the Lord, the Apostle, who knew the vocation so well and walked himself worthy of it, as a unique illustration of the position of the church in this present evil age. God's saints are not called to reign now, but to suffer. The path of the Church is the path of the Head, our blessed Lord, when He was down here. Paul's own experience shows a practical picture of this. And as the chosen instrument to reveal all these blessed truths concerning the church and her great destiny, shut up in a prison, in his suffering filling up "that which is behind of the afflictions in Christ" (Col. i:24), he beseeches us, joint-members in that body, to walk worthy of the vocation.

And the first mentioned is extremely precious. He beseeches us to walk "with all lowliness and meekness." The Holy Spirit puts these two words into the foreground—"lowliness and meekness." He does not speak of big things. He does not exhort to undertake some great work, to give ourselves to an untiring service, to seek special gifts and special power. Lowliness and meekness is what is worthy first of all of the vocation wherewith He has called us. And these two words, which every true believer loves, remind us of our Lord. They are a sweet echo of what came from His own lips, "Take my yoke upon you and learn of Me; for I am meek and lowly in heart" (Matt. xi:29). Yea, that blessed life lived in this poor world of sin and ruin was the life of lowliness and meekness. He emptied Himself. He made of Himself no reputation. Let us then remember our vocation. We are called to be like the Son of God. We are one with Him. As we have so fully learned from the preceding chapters, we shall be sharers of His inheritance, we shall share His eternal glory and bear His image in eternal ages. Oh! marvellous destiny! Unsearchable riches of Christ! We shall be with Him and like Him. But now we are still in the world, though no longer of it. Of us He said, "They are not of the world, even as I am not of the world" (John xvii:16). We are in the

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world as His representatives. "As Thou hast sent Me into the world, even so have I also sent them into the world." We are called to walk, even as He walked (1 John ii:6). "Let this mind be in you, which was also in Christ Jesus" (Phil. ii:5). The Holy Spirit tells us then, that the first thing in the walk worthy of the vocation is to manifest Himself in our life. His path of lowliness and meekness must become ours. It will be so, if the eyes of our hearts are enlightened and we know the Hope of His calling. If that glorious Hope fills our souls, we do not want to be anything down here. The heart then yearns to follow in His steps, to be emptied of self and to bear His reproach. And as we know what Grace is, what Grace has done for us, that in all of Grace, we learn our dependence, our nothingness. This produces the other fruit of the Spirit in us, meekness. We become gentle towards the brethren, esteeming them higher than ourselves. And then follows what is inseparably connected with lowliness and meekness, "with longsuffering, forbearing one another in love." The calling wherewith we are called has shown us that we are members of one body. We are all "the Beloved of God called Saints." Here then is the worthy walk towards the fellow members in His body. Love, even the love of Christ, is to be the governing principle towards all the Saints of God. No strife, no envy, no malice, no hypocrisy, no evil speaking, but gentleness, long suffering, bearing and forbearing. Alas! how great the failure! How little, oh! how very little the exhortation of the prisoner of the Lord has become a reality in the life of His Saints. Sad is the failure, when there is much knowledge concerning the body of Christ, the doctrines of grace, and when those who possess such knowledge can act ungraciously, one towards another. We all must bow our heads in sorrow and shame over the common failure. May it please God, as long as we are yet down here, to give all His Saints power, the power of His Spirit, to walk—with all lowliness and meekness, with long suffering, forbearing one another in love.

(To be continued, God willing.)

Thoughts of Him.

I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled,
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace,
Which finds in this poor heart a dwelling place:
The sunshine of my soul—than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears—
The tale of love unfolded in those years
Of sinless suffering and patient grace,
I love again, and yet again to trace.

Thoughts of His glory—on the cross I gaze,
And there behold its sad, yet healing rays:
Beacon of hope, which, lifted up on high,
Illumines with heavenly light the tear-dimm'd eye.

Thoughts of His coming—for that joyful day
In patient hope I watch, and wait, and pray.
That day draws nigh, the midnight shadows flee;
Oh, what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
My thoughts and meditations are so sweet,
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.

SELECTED.

Sinless Yet Tempted.

"My difficulty is how the sinlessness of the Lord Jesus can be consistent with perfect humanity. If there is the absolute impossibility—and I ask this with all reverence—of being able to yield to this (temptation) where, then, can the merit exist of His not doing so? It would seem as if there were more comfort and help in the assurance that He was vouchsafed the power to resist each temptation as it was presented, in the self-same strength as will be given His followers—in answer to prayer—to do so now. Where no possibility of compliance exists it is hard to understand that merit can be attributed to our Lord's surrender to Satan, and His marvellous patience, gentleness and love under great provocation."

The writer of the above extract expresses a too common difficulty. To say that the Lord was not able to sin seems to rob Him of the merit of victory over sin, and us of His sympathy in our temptations to do so; while the Scripture clearly teaches that "we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are—Sin apart."* "For in that he hath suffered being tempted, he is able to succour them that are tempted." How can he have "suffered being tempted" if it was absolutely impossible for Him to yield? And if He did not suffer, how can He sympathize?

But think for one moment what the admission of the Lord partaking of our sinful nature (as, if not "sinless," He must have done) would mean. In that case He could not have been a Saviour at all, but would have been in the same need of a Saviour as any other child of Adam. He could not have been divinely called "Jesus," nor could He have been, as thus named, *Immanuel*, "God with us." Our Saviour would be lost to us forever. His death would be utterly valueless as an atonement for others. His substitution for sinners would be impossible, for no one with a sinful nature can be a substitute for others in the same state. He would have had

* This is the strictest, most correct, and literal reading of the original: it is exactly the same form as in six:23 there rendered "without sin."

his own judgment to bear for what he *was*, apart from what he had done. He too could "by no means redeem his brother or give to God a ransom for him" (Ps. xlix:7).

Could anything outweigh such a loss? Do you desire "sympathy" from Him at such a cost? Nay, do you desire sympathy at all with your disposition or "temptation" to sin? If so, you must seek it elsewhere than in the gospel of Christ. God has provided no sympathy at all for our evil nature, quite the reverse. He condemns it unsparingly, but in that very condemnation is the only way of escape from it.

We will then dismiss the possibility of our Lord partaking of our evil nature—a blasphemy which surely every true Christian will reject with the utmost abhorrence when he so recognizes it. "Still" it may be asked "is there no other alternative? Must Jesus have either had a sinful nature, as all of fallen Adam's race, or else be quite incapable—unable to sin? Is there not some middle ground where the truth lies? Adam, prior to his fall, had surely no evil nature, yet the event proved that he was quite *capable* of sinning. Why was not he at that time exactly as was Jesus, only our Lord gained the victory where Adam fell? Whilst this maintains the spotless sinlessness of His Person, it does not remove Him so far from us as to nullify all His sympathy with us in temptation. Thus temptation affected Him as it affects us. He was just as hungry after forty days fasting as any of us would have been, and His sinless Body called for the bread that the Devil suggested He should make from stones, but He in the strength of God, which is available too for us all if prayerfully dependent; and by the Scriptures which are also in our hands, overcame this temptation as all others."

This is not false or unscriptural at all *as far as it goes*, but it must not stop there, or it becomes seriously defective, for it makes Him only an exact repetition of the first man, and He was infinitely more than that. Let us reverently and not desiring to peer too curiously into divine mysteries, yet consider the difference between the creation of Adam and the birth of Jesus. In Adam's case the body was first

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formed of the dust of the earth, and as it lay inanimate, it called for a soul as its life principle, and then "God breathed into his nostrils the breath of life, and man (Adam) became a living soul" (Gen. ii:7) just as was all the lower animate creation that had preceded him down to the tiniest insect (Gen. i:20 mar.) It was God's breathing, however, that differentiated man from the brute creation and suggested another constituent in man's being as afterwards clearly recognized in Scripture, "spirit," by which man, as no other of that creation, was "in the image and likeness of God," and was in a sense His offspring (Acts xvii:28), for He is the "Father of spirits" (Heb. xii:9).

But in the birth of Jesus the holy Seed was first, eternally pre-existent, and as absolutely divine as God Himself, and that divine Seed gathered to Himself only that which was consistent with His own spotless holiness, for so spake the angel Gabriel to the Virgin Mary: "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."

Evil in the very human nature of His mother surrounded that holy divine Seed even before His birth, but it touched Him not, for He was born that "Holy Thing," untainted by that evil. And of this holy mystery God has given us lovely (although imperfect as all must be) parables of nature, as when a seed in some form is sown in vile, offensive mud, yet rejecting, repelling, abhorring all the filth it comes forth the pure and pearl-white lily. That seed we might call "holy," or it would be contaminated by contact with the mud. So He passed through this defiling scene, but He needed no one to wash even His Feet—but this was true of Him alone.

Thus Adam, as created, might have been called that innocent one, but Jesus was this and more too, "that Holy Thing," and that means that He *could not sin*. He was not, as we are, "in Adam" by a life and nature communicated after his fall from that head of the race, but, whilst a perfect man, was Himself the Head of a new race in a new creation. For this is the wide and important distinction between

innocence and holiness. Innocence has not sinned, does not "know good and evil," is harmless, innocuous—all negative virtues. "But holiness," whilst it knows good and evil, positively and actively abhors, repels—and cannot but abhor and repel—all evil, so that it is quite untouched and unaffected by it, and is attracted to and attracts the good.

Is it not written that "whosoever is born of God doth not commit sin, for his Seed remaineth in him, and he cannot sin because he is born of God." Even if we have difficulty in understanding this in view of our experience which seems so clearly to negative it, yet since it is surely true and rightly understood of every child of God, must it not be pre-eminently true of the Son of God that He could not sin?

We are born of Adam and not of God only, so that there are in us two seeds, two natures, as contrary the one to the other as the sources whence they spring. But John's epistle looks at Christians as characterized alone by the new birth, and thus, as *only* born of God, they cannot sin. Our Lord Jesus was not born of Adam at all, therefore could not sin at all. Note then the weighty importance of maintaining the virgin-birth of our Lord and the reason for Satan's attacks upon it by his ministers in this day.

But, then, was not Jesus tempted? Most surely He was, and that "in every point as we are," with the one absolute exception of all that comes from sin within us—"Sin apart." The root of the difficulty lies in the meaning attached to the word "tempted." It has come to be limited almost, if not quite, exclusively to an inward tendency to respond to an external inducement to sin, so that if that be lacking (as it surely was in the case of the Lord Jesus) then there is really no temptation at all, and no merit in resisting it. If I do not want to sin, then I have no temptation to sin. The common phrase "I was tempted to do this or that" means that I felt a strong inducement to act, so that the prime root meaning of the word as it is mostly used in Scripture has become almost obsolete, driven out by its exceptional use in Scripture as in James i:14.

This prime meaning is simply to try, to test as "Abraham when he was tried" in Heb. xi:17 is "God did tempt Abraham"

in Gen. xlii:1, or "Thou hast *tried* them that say they are apostles" (Rev. ii) is the word usually rendered *tempt*. A homely illustration may help further. The U. S. Government issues notice of a counterfeit \$5 bill, and forthwith everyone carefully tests, tries or *tempts* every \$5 bill, and honors all those that respond favorably to the "temptation." But to recur to the extract quoted at the beginning of this paper, would there only be "merit" in a \$5 bill if it were so skillfully constructed as to hide up and keep down out of sight some real evil in it? Surely not. If there is the slightest evil, the slightest internal spuriousness—let it be kept down and out of sight as it may, yet does it not invalidate the bill altogether? Indeed it would. Its only "merit" consists in its "sinlessness" shall it be said, but it might deceive many citizens to their hurt, but the Government would at once detect the weak spot and repudiate it. So the Christ that many are preaching, with an evil nature within yet hidden and kept down, may deceive many careless Christians, but this is *not* the Christ of God, and that "Government" repudiates it.

Our deliverance, too, from the dominance of the old nature within is not by fighting it and having His sympathy in the hopeless conflict as depicted in Rom. vii, but by knowing that we, as having life from Adam, have been condemned with unmitigated, un pitying, unsparring judgment in the Beloved and Holy One of God, and thus reckoning ourselves "dead indeed unto sin and alive unto God in our Lord Jesus Christ." The "law of the Spirit" is that our only true Life is no longer "in Adam," but "in Christ Jesus," and that life (which is always dependent on the risen Lord) *lived*, is deliverance from that old nature called here "the law of sin and death" (Rom. viii). This is His glory, His unique "merit," capable of none but Himself in heaven, or earth, or under the earth. It is as far removed from a sympathy due to a like nature, as light from darkness, truth from error, heaven from hell.

So when we feel every form of horrible evil within us ever ready to lift its serpent-head, then let us remember that He has done infinitely more than—what would be impossible

for Him—sympathize with it. *He has been made that* in the sight of God infinitely holy, and therefore infinitely abhorrent and repellent of it. This Holy One, who knew nothing of it experimentally, was, during those last three hours on the Cross, made *that*—just exactly *that* vileness that so shames and distresses us—(let us ponder it well; it is worth much meditation—that darkness from twelve to three o'clock is, for us, the "night much to be observed unto the Lord"—Exodus xii:42) and as so made, the awful crashing storm of divine judgment on "*that*," broke upon Him left there alone—absolutely alone! The terrible Fire of God, ever consuming sin, consumed Him who was "*made sin*." As we grasp this in simple faith, as we reckon ourselves to be there too and to have died there, to have been condemned, consumed in Him, so shall we seek another life in that same beloved and holy One, now risen from the dead; and lo, Egypt is gone, the Red Sea is past, the Sun is risen upon us for evermore, our taskmasters, the Egyptians (our sin or evil nature in its varying forms) lie dead upon the shore and *we are free*. Sing unto the Lord for He hath triumphed gloriously!

Is not this, again I ask, infinitely better than that He should sympathize with by sharing our evil? Every Christian heart will say, Here is *merit* indeed.

Ponder *His Path*; "*Consider Him!*" Does He go willingly to such a lot? Oh, see the precious contention of opposing beauties and moral glories in Him. As *holy*—infinitely perfectly holy—He shrinks from it with an agony that forces sweat "as it were great drops of blood" to fall from His Brow. Aye, but while you wonder, respond to it, *love Him* for it, for it was that very "fear" that secured God's answer to those "*strong cries and tears*." An answer given in saving Him not "*from*" but *out of* death in resurrection (Heb. v:7). But then as loving with infinite tenderness such vile things as you and I are, He still goes on and takes and drains our cup to the most bitter dregs. Is it not far better? Has He less "*merit*" in your eyes for that? Will you praise Him—will you *love* Him less for such love?

Let us be very watchful, beloved, against the slightest

breath of imputation on the spotless inherent perfection of His holy Person, for this is the touch-stone of truth and error (1 John iv:1-3), the Foundation-Stone of all God's glory and all our hope (1 Pet. ii), and it is *this* that is everywhere being attacked to-day; and, when put before the Lord's true people who would be startled by an undisguised slur, it is in the most subtle and specious way as if the intention was even to *add* to that glory which it is ever the enemy's purpose to destroy.

F. C. J.

The Philosophy of Spiritualism.*

By Arthur W. Plak.

Is spirit communication possible? Are the living able to converse with the dead? May we, who are on the earth, come into contact with those in the next world? These are not simply questions of idle curiosity, nor are they the interrogations of a morbid mind. They are the cries which ascend out of the very depths of our hearts. Where are the dead? Are our loved ones happy? Do they know what is happening here. These are the voicings of natural affection. To communicate with those who have passed into the Great Beyond is a desire which is common to human nature. Many would gladly give their right hand if they could, with God's permission, see again the forms of their loved ones, and hear once more the voice which has been stilled in death.

Is it possible for those who are still in the flesh to communicate with the spirits of the departed? May I, even now, come into contact with the spirit whose body I have just committed to the grave? And while the broken heart is asking these questions, the Spiritualist comes along and says, "I can tell you. Weep no more. It is possible. You may have communion with the departed. They are still alive; they are here close by you; they are anxious to manifest their presence; yea, they are longing to help you." Such are the claims made by modern Spiritualists. But it will be asked, Are these claims reliable? Are they trustworthy? Are they supported by satisfactory credentials? To these questions a decided answer is returned.

Many, perhaps the great majority of people to-day, believe that the claims of Spiritualists are untrustworthy, spurious, fraudulent. Again and again professional "mediums" have been exposed and shown to be charlatans. It has been repeatedly demonstrated that many of the practicing mediums of to-day are nothing more than professional tricksters, palming off their deceptions upon a credulous public. But

* Will be published in pamphlet form "copyrighted."

does it necessarily follow, that because a large number of "mediums" are dishonest, that all of them are frauds? Must we conclude that there are no genuine mediums, simply because the majority are fakers? Surely not. And reliable witnesses prove the contrary.

Over against the fact that some mediums are mountebanks, we have the testimony of eminent scientists that others are genuine. And the testimony of these men cannot be lightly dismissed. Again and again, men specially trained to weigh evidence, examine phenomena, and explain causes, have tested the genuineness of certain mediums and have been forced to acknowledge that there is a foundation of truth for the claims of Spiritualism to rest upon, that certain "mediums" do communicate with someone. Such men as Sir William Crookes and Sir Oliver Lodge, Dr. Alfred Russel Wallace and the late Professor James are not easily deceived, and yet each of these men, after an impartial and unprejudiced examination, have acknowledged the bona fides of certain mediums and avowed their belief in the genuineness of the phenomena produced by them.

It is therefore no longer an open question as to whether certain Spiritualists do or do not communicate with someone; but the deeper and more important consideration is, With whom do the Spiritualists communicate? The vital issue is not so much as whether the phenomena of Spiritualism are genuine, as whether the Spiritualist's interpretation and explanation of them are correct! What we now seek to examine are not the facts of Spiritualism, but the philosophy of Spiritualism.

With whom do the Spiritualists communicate? This is a much more difficult question for the average person, or even the scientist, to answer. Spiritualists themselves have no real and satisfactory test to which they can submit the "spirits." Science can devise no means by which the foreign intelligences can be examined. The medium has no proof whatever that he is not being deceived by someone impersonating the dead! But tho' this is true, we are not left to grope our way in the darkness. There is a means, and an infallible one, by which we can test and examine when the very ones who communicate thro' the "mediums." And that means is the written Word of God, the Divinely inspired and infallible Scriptures of Truth. The Word of God is designed as a lamp unto our feet and a light unto our path, and by its light we now propose to examine the claims of modern Spiritualism.

I. God's Word positively forbids and condemns all attempts to communicate with the spirits of the departed.

In Lev. xix:31 we find the following words, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." The Children of Israel were commanded to have nothing whatever to do with "mediums," and were warned that contact with them brought defilement. Those who have had much experience of the ways and workings of Spiritualism know full well how timely this warning is, for many who tamper with it are "defiled"

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both morally and spiritually. But further. In Lev. xx:6, 27 we read: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people. . . . A man also or 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." Not only did Jehovah forbid His people having anything whatever to do with those whom we now would term Spiritualists, but He declared that if any broke this commandment He would treat that soul as an apostate, excommunicate him, cut him off from among His people. How clear it is, then, from the above Scriptures, that there is something real and tangible behind Spiritualism, something to be feared and shunned! God would not warn His people against something which has no definite and concrete existence, neither would He order the destruction of those who have familiar spirits if there were no such things or beings.

Again, we read in Deut. xviii:9-12, "When thou art come into the land which the Lord, thy God, giveth thee, thou shalt not learn to do after the abomination of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass thro' the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." From this Scripture we may learn these four lessons. First: all attempts to communicate with spirits are strictly forbidden by God. Second: those who consult these spirits are an abomination unto the Lord. Third: modern Spiritualism is not a new discovery, but is the revival of a practice common among the heathen 3,500 years ago. Fourth: it was because of these very practices and occult arts that God ordered the destruction of the ancient Canaanites.

In Isaiah viii:19, 20 we read, "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? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This is where the real evil of Spiritualism lies: faith in spirits takes the place of faith in God; a communication from the unknown is substituted for a revelation from the Most High. God has given His Word for a lamp unto our feet and a light unto our path. We need not remain in darkness, nor are we required to have recourse to spirits for counsel and instruction. We are bidden to walk by faith, not sight; but Satan is ever seeking to undermine our faith in the Holy Scriptures and to substitute his lies as the object of our confidence.

But some may ask, If communication with spirits is strictly forbidden by God, what of the case of Saul and Samuel? In replying to this

question we would note three facts. First: It was Samuel himself who appeared. Five times over the inspired record of 1 Sam. xxviii speaks of "Samuel" and however difficult it may be for us to square this fact with our theories, the fact that God ~~is~~ it was Samuel is enough. Apparently in this special and unique case—for there is nothing else whatever of a parallel nature in all the remainder of the Bible—God permitted Samuel to return to this earth, in order to pronounce sentence of judgment upon Israel's wicked King. What was more timely and appropriate than that Samuel, the one who had anointed him at the beginning of his reign, should now be the one to announce his end! Secondly: we would point out and emphasize the fact, that the witch or medium, whom Saul visited, had nothing whatever to do with the bringing up of Samuel to Saul, for she was just as much surprised and terrified at the prophet's appearance as was Saul himself. And in the third place we would quote a Scripture which is invariably ignored by Spiritualists in this connection. In 1 Chron. x:13, 14 we read, "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 forsaking counsel of one that had a familiar spirit, to enquire of it) and enquired not of the Lord, therefore He slew him, and turned the Kingdom unto David the son of Jesse."

II. God's Word teaches that communication with the spirits of the departed is unnecessary.

When we enquire of a Spiritualist the value, or benefit gained by spirit communication, he will say the three following results are obtained: the continuity of life after death is demonstrated; new light and new revelations are received; and comfort is afforded the bereaved. In connection therewith we would affirm that the children of God have no need of any of these things.

First: those who take the Holy Scriptures as their standard and guide, need no external phenomena to prove to them that there is a life beyond the grave. Skeptics and infidels may refer to the death state as "that hourne from which no traveller has returned," but the Christian will not, for it is not true. God's Word assures us that One has passed into the Unseen, and has come back again into the land of the living. The Lord Jesus Christ laid down His life upon the Cross, and His body was placed in the sepulchre. But three days later He burst asunder the trappings of death and rose triumphant from the grave. And this same Christ of God is the Resurrection and the Life, and because He lives we shall live also. We need no communication from the spirits of the departed to demonstrate that the grave does not end all. God's Word assures us of the fact and that is sufficient.

Secondly: those who take the Holy Scriptures as their standard and guide, need no new light or revelation, for what they have already is more than enough for all their needs. Christ is the Light of the World and those who believe on Him abide not in darkness. Christ is the Final Speech of God and beyond Him there is no new revelation—

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"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i:1, 2). The living Word and the written Word are all that we require, for of the latter it is written, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect: thoroughly furnished unto all good works" (2 Tim. iii:16, 17). We need then no communication from departed spirits, the revelation which we have from God is more than sufficient for all our needs.

Thirdly: those who take the Holy Scriptures as their standard and guide need no ministrations of spirits to comfort them in the hour of their bereavement. But it is just at this point that Satan's attack is so often directed. It is because the sinner knows not where to go for peace and consolation in the time of need that he is so easily ensnared. But it is not so with the children of God. "There is comfort to be obtained when the heart is breaking, but it is not from "spirits," but from the Holy Spirit who is the Comforter." The balm of Gilead heals the aching void. The grace of God is all sufficient. The peace of God which passeth all understanding garrisoneth the heart. "Cast thy burden upon the Lord, and He shall sustain thee" is His unchangeable promise.

God's Word teaches that communication with the spirits of the departed is impossible.

In 2 Sam. xli:23 we read, "But now he is dead, wherefore should I bring him back again? I shall go to him, but he shall not return to me." The child of David and Bathsheba had been smitten with sickness, and the Psalmist had fasted and prayed for its recovery. And now the child was dead and in the plainest language possible we are informed that the spirits of the departed do not return to their sorrowing relatives, neither can they be brought "back" again. "I shall go to him, but he shall not return to me" is unequivocal and final.

In Job vii:9, 10 we find the following words, "He that goeth down to the grave shall come up no more: he shall return no more to his house, neither shall his place know any more." What a confirmation these words are of the teachings of modern Science! Nothing can possibly be plainer than this Scripture: the two clauses amplify and explain the first. The spirits of the departed are not hovering around their former dwelling places, they are not upon the earth at all. They have entered another sphere entirely, for he it noted that the Hebrew word here translated "grave" is not "geber" (sepulchre or tomb), but "Sheol"—the Old Testament name for the Intermediate State or sphere of habitation between death and the resurrection; showing that at death the soul leaves this earth entirely and goes to an altogether new sphere.

In Luke xvi we have recorded an incident which teaches the inability

of departed spirits to return to this earth. In this Scripture our Lord draws aside for a moment the veil which separates the seen from the unseen, and allows us a glimpse of the Intermediate State. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores; and it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi:19-31). The point in the above quotation here pertinent to our subject is, that the rich man in Hell desired to send someone to warn his brothers who still lived on the earth. He was not free to go himself, otherwise he would not have begged for a deputy. The plain teaching of this Scripture is, that the spirits of the departed are not permitted by God to return to this earth and commune with the living. Incidentally, we would also remark, that the description here given by Christ of the place to which the rich man went at death, is entirely different from the accounts of the other world given by Spiritualists. Without an exception every account which we have heard or read, purporting to picture the sphere which the "spirits" are supposed to inhabit, has been given in bright colors and glowing terms—it is a place of bliss and joy for all, rather than one of suffering and torment for those who die out of Christ. And here again we see how the teachings of Spiritualism are diametrically opposed to the declarations of God's Word.

In 2 Cor. v:6 and 8, we read, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Nothing can be clearer or plainer than these words. When we are absent from the body, we are not present with our friends as Spiritualists teach, but we are present with the Lord, which is infinitely preferable. No

But is contained in the above Scripture that the spirits of the departed have this world; on the contrary such a conception is fully repudiated. The Lord is in Heaven and Heaven is a place not a state (see John 17:27), and when the believer dies he goes straight to his Saviour. Heaven, then, our earth, is the place where the spirits of the redeemed dwell.

In 2 Cor. 5:2 and 4, we have another Scripture which gives the lie to modern Spiritualism. "I knew a man in Christ about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such as one caught up to the third heaven. . . . How that he was caught up into Paradise and heard unspeakable words which it is not lawful for a man to utter." In the modern version the "spirits" frequently are such of the time is describing the sphere in which they live. Beautiful pictures are painted and elaborate prophecies are given, setting forth the beauties and glories of the place wherein they are supposed to dwell. But as Jesus is a Son, and the father of His, we need not be surprised if His commands are also authoritative. The above quotation from God's Word contradicts the teachings given thro' the "mediums." Paul was once caught up into Paradise: he was permitted to enter the realm inhabited by the spirits of the departed; and then he returned to this earth. But he did not summon around him a congregation of curious people and then describe to them the life which their loved ones were enjoying. On the contrary, we are told that the things which he had heard and seen were unspeakable and that it was unlawful for him to utter them! Now if God would not permit the Apostle Paul to describe Paradise to the inhabitants of this world (visions he had had years ago), we may rest assured that He does not permit departed spirits to return to this earth and do so now!

In Phil. 1:21-24 we have a further Scripture which negates the impossibility of departed spirits communicating with the living. Here we read, "For me to live is Christ, to die is gain. But if I live is the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait between two, having a desire to depart, and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you." The natural longing of Paul was to leave this earth and go to be with his Lord, but his unfinished ministry here below seemed to demand a continuance of his presence. And Paul was in a quandary—"I am in a strait between two." I know not what to choose. But if the teachings of Spiritualism were true, Paul would not have had this uncertainty and indecision, the problem would have been easily solved. If Paul could have returned to this earth to the spirits, with the power to still communicate with his children in the Lord he would not have hesitated a moment. He would have asked God to loose him from this earthly tabernacle. But Paul knew full well that as death he would be cut off from the Philippians since, that he would be with Christ and not with them.

In Rev. 17:13 we read, "And I heard a voice from heaven saying unto

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we, Wife, Blessed are the dead which die in the Lord from henceforth: Yea, with the Spirit, that they may rest from their labors; and their works do follow them." Here we are told once for all what is the condition and occupation of those who die in the Lord—"they rest from their labors." Spiritualism teaches that at death the spirit enters upon a life of further activity and service; that the departed are here all around us, employed in works of love and deeds of mercy. But, let God be true and every man a liar. The departed spirits of the righteous are not here with their loved ones, but in Heaven with their Lord; they are no longer active in service, but are resting from their labors!

IV. God's Word informs us with whom the Spiritualists do communicate.

We have seen that the Holy Scriptures positively forbid all attempts to consult those who have finished their journey, and that it is impossible for us to communicate with those who have left this life. The question then arises, With whom do the Spiritualists communicate? And we answer, with demons, with evil spirits, who impersonate the dead!

The consideration of demons and fallen angels is far too large a subject for anything like exhaustive treatment within the scope of a pamphlet, but a few general remarks and allusions to one or two Scriptures will be enough to show that God's Word makes plain the fact that Spiritualism is wholly diabolical in its source, in its teaching, in its fruits, and in its doom.

The Bible has much to say upon the subject of angel ministrations, both good and bad. But so important truth, of which the majority of Spiritualists appear to be quite ignorant, is the fact that angels are a distinct and separate order of beings. Angels are not disembodied human spirits, but belong to another order of creation entirely. Angels were created before Adam, never marry, are uniformly represented as belonging to one sex only—the masculine—and are divided into two great classes, and sub-divided into various hierarchies. One class obey and serve God; the other, separate and fallen, are under the dominion and direction of the Devil. And it is the latter class which is behind the phenomena and activities of Spiritualism.

We have already pointed out that Spiritualism is no new discovery of the nineteenth century, but is the revival of a practice common among the heathen 3,500 years ago. And, in various forms, it is found almost everywhere among the heathen to-day. Those who have given any serious thought or consideration to the ancient religions of heathendom must realize that there is something in them more potent than the human. Intelligent Brahmins worship something more than images of stone; they are paying homage to living entities behind them! So the Scriptures allow and teach. In 1 Cor. x:20 we read, "But I say, that the things which the heathen sacrifice, they sacrifice to demons and not to God." And to this day all the heathen

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religions are more or less concerned with magic and demoniacal activity.

In the first five books of the New Testament we read much about demoniacal obsession and possession. Again and again we are told that the Lord Jesus Christ cast a demon out of some poor man or woman. And in the sixteenth chapter of the Acts we have a record which throws light upon our present subject. In verses 16 to 18 we read, "And it came to pass, as we went to prayer, a certain damsel possessed of a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." This girl was what we should now term a "professional medium". But tho' she spoke of the way of salvation and acknowledged the Most High, Paul realized that it was a demon or evil spirit which possessed the girl, and being grieved at her condition he cast him out. This is a further illustration of the Divine disapproval which rests upon mediumship and spirit communication.

In 1 Tim. iv:1 we have one other Scripture which must be considered in this connection. Here we are told, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." This passage teaches us three things. First: the Holy Spirit of God has predicted that certain people shall apostasize, depart from the faith, be ensnared by Satan. And we behold a striking confirmation of these words when we note the fact that the great majority of those now found among the ranks of Spiritualists were once regular attendants of Protestant Churches. Secondly: we are told that those who depart from the faith shall give heed to "seducing spirits and doctrines of demons." These apostates believe that they are communicating with the spirits of their loved ones, but they are mistaken, deluded. Just as the human seducer leads his victim astray by means of flatteries and falsehoods, so these agents of Satan (the demons) ensnare their victims by deceptions and lies. Thirdly: the above prediction is to receive its fulfillment in "the latter times." Spiritualism was almost unknown in Western lands until sixty-five years ago. But the fact that it is here to-day, in ever increasing influence, announces to us the solemn fact that we have now reached the "latter times," that the Day of Grace has almost ended, that the Coming of the Lord draweth nigh. History ever repeats itself. At the first Advent of Jesus Christ the whole spirit world seemed to be alive with excitement and Satan's activities were manifested in a striking manner; and when we see a very similar excitement and manifestation in the spirit world to-day, the inference is plain, that the Second Coming of Christ is near at hand!

V. Reasons why Spiritualism ought to be shunned.

1. Spiritualism ought to be shunned because its teachings are anti-Scriptural.

We are well aware that many sincere Spiritualists will strongly resent such an assertion as the above, yet nevertheless it is perfectly true. Spiritualists do appeal to the Bible when it suits their case, but they will not accept it as their ultimate authority in all matters pertaining to duty, deportment and doctrine. It must be remembered that Satan himself quoted from the Scriptures in his conflict with our Lord, and by employing the same methods to-day he still succeeds in gaining the confidence of the unwary. We are not ignorant of the Devil's devices: God's Word tells us that he and his agents would deceive the very elect if that were possible. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light." (2 Cor. xi:3, 4). Satan is never so dangerous as when he comes quoting the Scriptures and advocating the practice of prayer; these are the baits by which he ensnares his victims. There may be individual exceptions (tho' we have never met with any), but the popular and general belief among Spiritualists is directly opposed to the teaching of God's Word upon the following truths:*

First: they deny the Personality of the Devil. To them Satan is merely an abstract principle of evil; a negation; the opposite of good, not a concrete and tangible entity. In this they are anti-Scriptural. God's Word represents our great adversary as a living individual, possessed of mighty power and consummate wisdom: personal names are ascribed to him, volitional acts are predicated of him, and vast hierarchies of fallen celestial beings are declared to be under his dominion. In Matthew iv, where we have an account of the temptation of our Lord, the personality of the Devil is as real and vivid as Christ's, and if we deny the personality of one we must deny the personality of the other; they stand or fall together!

Second: they deny that Atonement is by the Blood of the Lord Jesus Christ. Man is a lost sinner and God is infinitely holy and just. The penalty of His broken law must be enforced and the righteousness of His Throne upheld. Man is alienated from God by wicked works, what then can bring about his reconciliation? Lev. xvii:11 answers, "For it is the blood that maketh an atonement for the soul." And Epã. ii:13 says in corroboration, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." But Spiritualism does not believe this truth, it blakely repudiates it, and it is therefore anti-Scriptural in its teachings. It is not that Spiritualists do not endorse everything in the Bible (tho' they ought, for all is equally inspired of God), but they repudiate its central and fundamental truths!

* The list might be extended indefinitely.

Third: they deny that man is saved by grace (sanctified love), entirely apart from his own works and efforts. According to Spiritualism man may be his own savior. "The cordary of their teaching is, that Heaven is a reward for our diligence and faithfulness in this life. And here again, they are not only un-Scriptural but anti-Scriptural. God's Word declares that "the gift of God is eternal life thru' Jesus Christ our Lord." And again: "For by grace are ye saved thro' faith; and that not of yourselves; it is the gift of God." Salvation is not by reformations or cultivation, but by repentance; for, "Except a man be born again, he cannot see the Kingdom of God."

2. Spiritualism ought to be shunned because its teachings disprove the Lord Jesus Christ.

If Spiritualism denies the absolute Uniqueness and Deity of Christ, it may call attention to the absurdity of His writings, the exclusivity of His works, and the beauty of His character, but it denies that He is the "only begotten Son of God." Like all other Spiritualistic cults, Spiritualism regards Christ simply as a Social Reformer, an honored Teacher, a Good Man. Christ, they say, was merely a wonderful Medium. The Devil is ever busy in asking to question the Lordship of Jesus Christ: his first words in the temptations were, "If thou be the Son of God." The teaching of the Holy Scriptures is explicit and uncontroverted, and is summed up in Peter's confession of his Divine Master, "Thou art the Christ, the Son of the living God." But Spiritualism denies the Uniqueness and absolute Deity of Jesus Christ and is therefore anti-Scriptural. By its tenets they are known. We have yet to meet the true Spiritualist who bows the knee to the Lord Jesus Christ and confesses that His name is above every name.

3. Spiritualism is to be shunned because it is strictly forbidden by God.

We have already covered this ground, but would here supplement our previous comments by remarking that some can defy God with impunity. King Saul disobeyed the commandment of God and his life was forfeited in consequence. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. God has not associated the injunction given to His people of old. The Holy Scriptures are for each generation. Human teachers may claim to have new revelations supplementing the Word of God, but of all such it is written, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed!" (Gal. 1:8).

4. Spiritualism is to be avoided because of the awful doom awaiting its devotees.

God's warnings are plain, and if man refuse to heed them they have only themselves to blame when destruction overtakes them. The canon may rattle with the occult—palmistry, astrology, hypnosis, phreatic writing, divination, table-turning and spirit communications, etc., for they are all children of a common parent and equally

to be stoned—but if they continue to defy God's Word their doom is certain. God has not left us in ignorance concerning the fate of those who practice idolatry and sorcery, but has said, "But the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." May God help the reader of these lines to shun all the subtle devices of the Enemy as he would the scourge, and turn to His blessed Son, for "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The Word of God and the Son of God.

By W. W. Pereday.

"Yea, hath God said?"—Gen. iii:1.

"If Thou be the Son of God——" Matt. iv:3.

The brief sentences at the head of this paper are Satan's first recorded utterances in the Old and New Testaments respectively. They are very suggestive, showing as they do the deadly hostility of the chief rebel in the universe against both the Word of God and the Son of God.

The story of the Garden needs no repetition here. The first man was set up there in responsibility, surrounded by every bounty that a good Creator could bestow. It was at once his duty and his privilege to continue in his first estate in humble fidelity to God. But Satan came along with his poison. Gaining the ear of the woman, by her means he gained the ear of the man also. The result was disastrous. "Yea, hath God said?" It was treason so to speak. God had said, and that in terms which none could misunderstand. Presently, finding his suggestion not objectionable, the enemy went further, and flatly contradicted the Word of God. "Ye shall not surely die," said he. From that day onward the energy of Satan has been ceaselessly exercised in the same sorry work of leading men to disbelieve and distrust God. He has never had more marked success than at the present hour. "Hath God said?" is one of the great questions of our times. Not put precisely in this form, we grant. "Has God indeed spoken to men in any

definite way?" "Is the Bible really the Word of God?" "Is it simply a religious production, such as the sacred books of India, Persia, etc., or is it absolutely unique in character in the realm of literature?" "Can it be tried from cover to cover—doctrines, biographies, histories and incidents alike?" In these forms the old Eden question is surging in the minds of men to-day.

The writers of Scripture certainly had a lofty conception of their writings. The first of them says repeatedly "Jehovah said unto Moses (Exod. iii:7, 14; iv:2, 6; Lev. i:1, etc., etc.). Believing that God had spoken, Moses and Aaron invaded the presence of the greatest despot of his day with the demand, "Thus saith the Lord God of Israel, let my people go" (Exod. v:1). When his end drew near, Moses committed the book of the law to the Levites, and bade them put it in the side of the ark (Deut. xxxii:24-26). Its home from that moment was thus the holiest of all.

The book of Joshua opens with the statement, "After the death of Moses the servant of Jehovah, it came to pass that Jehovah spake unto Joshua the son of Nun." The book of Judges states in its second verse, "Jehovah said." We will not multiply instances. From the first book of Scripture to the last, it is plain that the writers had a profound conviction that God had spoken, and that they were His messengers to men. If these men were all deluded, then their writings are unworthy of further attention at our hands. I absolutely refuse to be troubled with the productions of any man who claims to be the mouthpiece or the scribe of the Almighty, if indeed he is no such thing. But if we thus cast aside the Bible, where are we? Is there a substitute for it? Has it a peer? Brethren, let us be on our guard. Our all is at stake when the old evil question is raised, "Hath God said?"

Satan's hostility, as we have said, is directed against both the Word of God and the Son of God. Accordingly, he is first introduced to us in the New Testament as approaching the Second Man even as he approached the first. Blessed be God, he had nothing in Him (John xiv:30). Though he found Him, not in a garden, but in the wilderness, he had to

retire from His presence baffled and defeated. But the hostility continues, changing in its methods with changing times, but always the same in its essential character. He will even cry Him up as the greatest of all teachers, the holiest of all Exemplars, and the most saintly of all martyrs, if only he can thereby destroy the thought of His Deity in the minds of men.

The wiles of the devil are more to be dreaded than his loudest roar. In a refined age such as our own, the coarse practices which were successful in the past would in a large degree fail to produce the desired effect. Accordingly, roundabout methods of attack are adopted, the true object of which are only perceived by those who have anointed their eyes with eye-salve that they may see (Rev. iii:18). As an example of what we mean, take the story of Jonah. It evokes a smile to-day to refer to the prophet's sojourn in the belly of the fish as sober historical fact. Quite well-intentioned people will sometimes ask, when rebuked for their incredulity: "What does it matter whether we regard the story historically or allegorically? Nothing of a spiritual character is affected by it." Reader, everything is affected by it. The Son of God emphatically endorsed the Jonah story, both as regards the preaching and as regards the three days in the fish's belly, in Matt. xii:39-41. If He did not know what He was saying, or if He knowingly endorsed a falsehood, then (God help us) all ground of confidence in the Saviour has gone. How can we trust Him concerning heavenly things (of which we can obtain no human corroboration), if we cannot trust Him concerning earthly things, *i. e.*, if He could pass on fable or allegory to us as historical truth? Satan's objective, in arousing ridicule concerning Jonah, is not the son of Amittai, but the Son of God.

Thank God, the truth abides—it "shall be with us for ever," says the apostle in 2 John ii; but both reader and writer may easily slip away from it, and so lose its sweetness for our own souls. As the predicted apostasy hastens on, the Lord make us vigilant that in nothing we may be deceived by the tireless deceiver.

Revelation.

Chapter XIV.—(Continued.)

Now follow, according to the constant divine arrangement of this book, the steps that lead up to this scene, or the heavy storms that must clear the air before peaceful calm can be established, for "clear shining" is ever "after rain." Let us look at them briefly.

—And I saw another angel flying in mid-heaven having the everlasting gospel to announce to those settled upon the earth, and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment is come; and worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

Let us again pursue our method of asking questions that naturally come up. Who is this angel? Not necessarily a literal, heavenly, spiritual being, visible in the air, of that we may be sure. In this book the word "angel" covers many different subjects. Sometimes it is our Lord Himself as in ch. x; sometimes the spirit of the churches as in ch. ii and iii; sometimes one of those spirits, so called, as ch. xiii:9. The word must be taken in its strict meaning of "messenger," and hence "representative." This "angel" represents someone, or some company of people, and it is for us to discern as we are able and by the light of other Scriptures who this is here.

He bears a gospel—a glad tidings, but it is of a peculiar, and, we may say, even sad character to our ears. Coming judgment has little element of gladness in it to us. But it may have a different sound to ears differently attuned. When Israel, who has not one single letter of promise of being "caught up" to meet her Lord in the air, but can only look for deliverance by judgment on her oppressors on the earth, then their judgment is her deliverance, and that is good news for Israel. Look at Is. lxiii:4, "the day of vengeance" is "the year of my redeemed." That God is about to intervene in the affairs of earth is indeed good news to Israel, and with her, to all the earth, for it means the literal casting out from its Throne of that usurper who now sits upon it. Today, it is true, he rules as an angel of light in a hidden way, and consequently the scene is a strange, bewildering mixture of good and evil, so that frequently it is difficult to discern whether it is God or Satan who is governing circumstances (compare 1 Thess. v:18 with Acts xvi:7); yet at the time of our prophecy that rule of Satan, as we have seen, is in all its *envenomed* malignity against all that is of God in this earth. He, through his angels, we may say, shall preach this: "The earth belongs to man, but under my rule. It is mine, and to

* Alford considers this word doubtful.

whosoever I will I give its kingdoms and their glories, and I have given these to the emperor of the ten federated kingdoms (ch. xiii:2). Worship his image, but 'sacrifice and oblation' to Jehovah shall cease (Dan. ix:17). No voice shall be raised for Him on my earth. None shall claim it for Him." That is surely evil news, sad tidings for God's afflicted people—the faithful remnant of Israel.

But shall there not be a voice raised in opposition to this? Listen to this "angel flying in mid-heaven," and then remember the "two witnesses" of ch. xi. Surely they are identical. The two witnesses stand before the God of the earth—claim the earth for God in direct opposition to those dread blasphemies then popular. In other words, they cry, "Fear God, give glory to Him, and worship." This angel then is the spirit of testimony for God characterizing the faithful part of Israel in that dread day.

See, too, these same preachers, this "angel" proclaiming exactly this same gospel in Pa. xvi. "Give unto Jehovah, O ye hundreds of the peoples; give unto Jehovah glory and strength. Give unto Jehovah the glory due unto his name. O worship Jehovah in the beauty of holiness, fear before him all the earth. Say among the nations that Jehovah reigneth—he shall judge the people righteously." Is that a gospel? "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before Jehovah: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the peoples with his truth."

The loud voice of this angel is not the voice of the Christian evangelist; his voice is gone from earth forever to add its note to the song of heaven. His gospel is of quite another character from this "everlasting gospel"; it is the joyful "air" of sins forgiven and perfect acceptance in the Beloved. It is of infinite grace and shall be heard no more on earth; it is peculiar to this day of grace. The "everlasting gospel" has much closer kinship with "the gospel of the kingdom" (Matt. iv:23, etc.), and that too is to be proclaimed to all the world for a testimony. There is but little difference, only that is based on the personal claim of Jesus as heaven's King to the kingdom; this on the claims of God as Creator, but both brought into effect in the Lord Jesus. *All the earth, not Israel only, lies spread out from "mid-heaven"; nor is this gospel peculiar to any particular age. It flows on ever the same, even concurrently with other clear, but sweeter notes: in some sort, we may say, as an "accompaniment" runs parallel, and as an undertone to a diversified "air," each age providing the "air," but the accompaniment unceasing and never out of harmony with any age. This is the gospel that the heavens have ever declared. Indeed, there is "no speech nor language where their voice is not heard." Sun, moon and every star from mid-heaven make a claim for God, only here human lips take up the same strain at this epoch and claim the worship of the earth for Him.*

And another, a second angel followed, saying, "Is fallen, is fallen

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Babylon the Great, which has given all nations to drink of the wine of the fury of her fornication."

Here is the first definite mention of Babylon in our book. We shall see her again and again in the following chapters, but we begin with the announcement, as of an accomplished fact, of her utter ruin. The solemn reiteration of the initial word "Is fallen, is fallen" sounds as a dirge in solemn contrast with the harping of the harpers to which we have been listening. And it suggests, too, at once a link with the same form in Is. xxi, where, under the significant and emblematic name of "Desert of the Sea" we see again a fallen Babylon. But *this* was of the literal city in the plain of Chaldea, this of the spiritual antitype of that. Well pictured is Babylon ever by "*Desert*," for God is not in her; and "*Sea*," for she is filled with lawless chasing against Him. Full of sad, but intense interest is all that God has told us of Babylon. Let us very briefly trace it in its forms, varying indeed, but always opposed to that particular form that the testimony of God bore in each age, and ever in strong contrast with the "everlasting gospel" that runs through them all.

Not till the first earth and its heaven had perished in the flood, as 2 Pet. 3 speaks, do we hear of Babylon or Babel at all. Then Nimrod, whose name means significantly enough "*Rebel*," begins a world-empire, and the beginning of this is Babel (Gen. 2). Thus Babylon begins in rebellion against God. But what then is the meaning of Babel? Gen. xi:9 gives us a clear answer; it is "*Confusion*." But one feels sure that, whilst this is the truest meaning, yet it must have had another, for no one would take pride in being the builder of "*Confusion*." But Babel, "*Gate of God*" is exactly what would be claimed. Here is the Gate to God! Who that god might be would still be questionable. At all events this is still exactly the claim of that which even now exists as Jexabel, but shall develop into this Babylon of the future—Rome. She, too, claims to be the only "*Gate to God*"; there is no salvation outside her gates—no coming to God but by her. Is not that exactly the claim of the Church of Rome? Well, let us admit for the sake of argument that she is "*The gate*," but it is to her own god, to the "*god of this world*" with all the pride, pomp and glory of this world that he gives, that she leads. Nor does this mean that many true and most precious saints have not always and are not still ensnared by her. But this does not alter *her* character, and to them the call is "*Come out of her my people*."

Nimrod then, desiring to form a world-kingdom, or, as we may say, to be "*the prince of this world*" (significant fact!) sees the necessity of some earthly centre, and leads in counsel to build both a central City that shall serve as a focus for commerce or wealth, and a *Tower* that, aiming at the attainment of heaven in its height, shall serve as a religious centre.

God locks down and turns all to complete confusion through universal misunderstandings.

Here then we see, in embryo, that is afterwards developed through the ages. It is a city of man's, standing in opposition to God. So, later, when God's plans as to the earth are centred in a city, Jerusalem, "The Foundation or Possession of Peace" (Composite of Confusion), Babylon is her opponent, and again is seen and heard, as expressing man's pride, "Is not this great Babylon that I have built?" (Dan. iv).

But now that we are in "the ends of the ages" (1 Cor. x:11), we have to do with that of which the Old Testament provided the types or shadows, and where is Babylon now? Not fully manifested yet, nor shall she be as long as the Lord owns the Church as His witness on earth. As a spiritual "Confusion" it is clear enough, but it yet awaits full development till her name is clearly on her forehead "*Babylon the Great, the mother of harlots.*"

She may be discerned, however, by an opened eye in *Jezebel*, at whom we have looked in Thyatira, or, in that Church of Rome which is so boastful of its greatness and earthly glory. Her building is not of God. She, too, has "bricks for stones," for all men by first birth—that is, from the earth or clay (bricks)—may be members of her communion—they are not "*living stones.*" Babylon can manufacture all she wants to build with even from "clay" by her sacraments, baptism etc.

Today then, and to the end, Babylon is a harlot church, opposed to the true Bride of Christ. The one is an imposing religious system that settles on the earth, and, uniting with its governments, would reign here as Nimrod. The other has the Lamb alone in view, keeps in holy separation from the governments of earth, although submissive to and praying for them; and, knowing that her calling is heavenly, keeps the word of His patience, is desolate till her Lord's return for her.

But the charge this angel brings is that Babylon "has given all nations to drink of the wine of the fury of her fornication." This is more than an echo of the prophet Jeremiah: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine, therefore the nations are mad" (ch. li:7). Here the cup is her own and the wine in it is of the fury—the uncontrolled passion—the bubbling up as of boiling water, of her fornication. But the effect is the same, all the nations that drink of that cup become decadent—lose all true understanding, all true knowledge of God—they become "mad," spiritually mad.

They who have a love for these United States and Great Britain as having been much used of God in the maintenance and spread of His Truth in the earth in the past, may well mourn as they see how they too are losing their antipathy to, and indeed are beginning to embrace that "worn-out nuisance of the public street" among the nations—the Church of Rome. As soon as they do this, so sure are they to become mad.

Have we not noted the revival of Romanism? Have we not seen Jezebel once again reposing her face painted and her head tired in her

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processions here and there through the streets of cities hitherto free from her, taking every pretext to impress with her numbers. Already she practically controls the government of the most important cities of this country with the usual accompaniment of ever-increasing revelations of corruption. And yet here she is still on her very best behavior. In her native and sated hideousness, see her wherever, and whenever she has had unrivalled sway!

Of that triumvirate of evil upon the earth, Babylon, Beast and False Prophet, Babylon is the first to fall, for, evil as she is, yet she still represents some degree of profession of godliness; lifeless it is true, but still a profession made up of apostate Romanism, apostate Protestantism and apostate Judaism—and as soon as the Devil is cast to the earth even this must go, and of this the following chapters will give us further details to be considered in their place.

And another angel, a third, followed them, saying with a loud voice, If anyone worships the beast, and his image, and receives a mark upon his forehead or upon his hand, he shall even drink of the wine of the fury of God, which is mixed, undiluted, in the cup of his wrath, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth to the ages of the ages, and they have no rest day and night who worship the beast and his image, and whosoever receiveth the mark of his name.

At this time, then, in this series of visions, Babylon has gone, but The Beast remains, and indeed has with his ten kings been the agent of her destruction (cxvii:16). Here then is heard a divinely given word of warning against falling in with him or allowance of his blasphemous claims. The scene is filled with terror. Can we not easily conceive what it shall be? All the world is now worshipping the Beast; it is not only the popular thing, but it is well nigh universal, with that threat of death for any who refuse that worship. But here comes in another terror—the “terror of the Lord,” and it is of the gravest practical importance that we consider it.

The principles of that day are current in this, and we may each of us get just as clear a direction from this third angel of the loud voice (and that is surely expressive of its importance and loud so that all may hear) as may the saints of that future time. We may not be involved in embryonic Babylon, but we must beware of the embryonic Beast. We sail between Scylla and Charybdis, between Superstition and Rationalism.

The whole remnant of Israel has been, up to this time, one with the apostate mass; there has, as yet, been no discrimination. They have all gone together to the rebuilt Temple to offer there the renewed sacrifices that have so long ceased. But, now, with all profession—all recognition of Jehovah forbidden—the place of the daily sacrifice taken by “wickedness” (Dan viii:12) there stands out a God-fearing remnant amid the mass. For “as soon as Zion travailed,” entered into her birth-

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pangs as she does just at this time, "she brought forth her children," a "nation is born at once" (Is. lxvi:8).

There they stand in the fierce glare of the fire of Satanic hatred, the objects of the most intense persecution the world has ever seen, and the words of that dread image standing in the Holy Place and that breathes and speaks, sound to their ears, "as many as will not worship the image of the beast shall be killed" (xxii:15). What do they require? Soft tones? Sweet words? Gentle words? Sympathy? No, no, not yet. These shall come in their place, but first their spirits must have the tonic of another fear, and as a direct answer to this threat of the Image of the Beast there sounds the voice of this angel, "If anyone worship the Beast, he shall even drink of the wine of the fury of God which is mixed, undiluted, in the cup of his wrath, and he shall be tormented" with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

What tone! What strength! What courage lies, and lies alone in holy fear. The one terror is opposed to the other. The one says "worship the Beast, or the body shall be killed." The other says "worship not the Beast, or lose soul and body in Gehenna." Which shall it be? What force Matt. x:28 will have then, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy soul and body in hell."

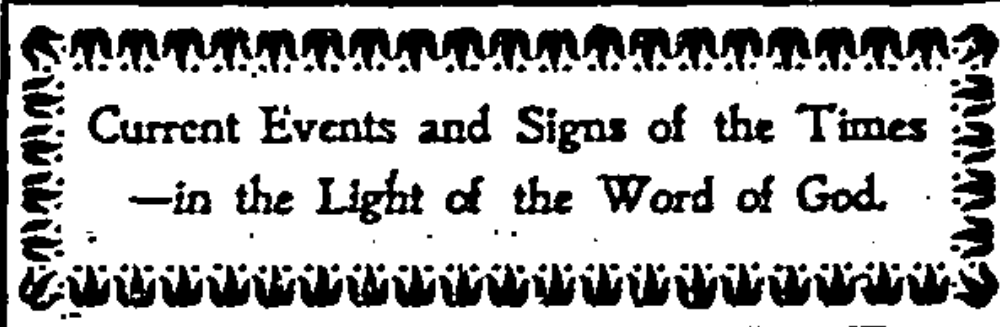
How little, and ever less and less, of this holy fear there is even today, and the lack of it accounts for the timidity of Christians before the slightest persecution, although this may consist only in sneers and scoffs. A fine epitaph is that of the English general in St. Paul's, "He feared man so little because he feared God so much." The Devil has done, and is doing, his best to annul this holy fear. "There is no Hell," he cries through his servants. "No Lake of Fire at all; or, if there be, be comforted, there shall be a resurrection from it soon or late, and the solemn warning of Christ only refers to the unclean valley outside Jerusalem where the ossal of the city was thrown!" Oh awful, most awful of deceptions, taken up by men who style themselves "Pastors," and often by those who in days past have captivated the Lord's people by their personality, parts and apparent piety.

In that day of absolute apostasy the Lord's people must indeed shun all that is popular and "up-to-date." In this day of incipient apostasy it behooves us to mistrust the majority, and be very cautious of ever being "up-to-date" in divine things. We may indeed find an easy path in the present current of the age; we may have the world for us, but God will be against us; we may escape the frown of the world, we shall have the frown of God. Which do we fear most?

May our God reawaken in us, His poor people, a holy fear by simple faith in these divine warnings.

F. C. J.

*Note it well they are "tormented"—a word always involving conscious suffering, as could not be the case with a mere dead body in the Valley of Hinnon.



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

For the Peace of Christendom. In 1895 there existed in England a nation-wide demand for the overthrow of the Turkish empire. This demand was occasioned by the Armenian massacres in which many thousands of Christians lost their lives. Lord Salisbury on Nov. 9th in that year delivered a significant address on the situation, from which we quote:

"Turkey is in that remarkable condition that it has stood for half a century, mainly because the great nations of the world have determined that for the peace of Christendom the Ottoman Empire must stand. They came to that decision nearly half a century ago. I do not think they have altered it now." The danger, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which the empire consists; it would be the danger that the fire there lit would spread to other nations, and involve all that is most powerful and civilized in Europe in a dangerous and calamitous conflict. That was a danger that was present to the minds of our Fathers when they resolved to make the integrity and independence of the Ottoman empire a matter of European treaty, and that is a danger that has not passed away."

This was a political prophecy. The Ottoman empire is going to pieces and for months Europe has hovered on the verge of the most awful conflict known in human history. The danger is not passed. The crisis is still on.

Dancing in Churches. Our readers supplied us during the past few weeks with newspaper clippings about dancing classes in churches and dances which were held among the young people of several denominations. In Episcopal, Congregational and Presbyterian churches in different States

the dance as the means to keep the young people "in the church" has been resorted to. A Presbyterian preacher in Wheaton, Ill., is reported having said in justification of dancing in the church-basement the following:

"Yes, it is true part of the evening was spent in dancing. A little more than a year ago members of the church provided a 'social room' in the basement. This was done at a cost of about \$1,500. It was fitted up with a small stage and a large stone fireplace.

"One of the first entertainments given in it was a play by the young people of the congregation, which was repeated later. A second entertainment of the same general nature was 'Alice in Wonderland' by the older children.

"It was understood before the money was raised for the 'social room' that it would be used for dancing under certain careful restrictions, and there has been no serious protest, though not all, of course, are in sympathy with it.

"The department was introduced because of the belief of the pastor and the people that one of the most pressing problems of this community is that of amusement for the young people. And on last Wednesday evening there was a splendid patriotic program, lasting till nearly 10 o'clock, and then about an hour was spent in dancing; and a thing that is frequently seen is a father dancing with his daughter."

What else can be expected in the days of apostasy! This worldliness and craze for amusement is only a symptom of the wicked heart which has never received the love of truth. They are "lovers of pleasure more than lovers of God." It will get worse and worse, and ere long the professing "church" sowing the wind will reap the whirlwind. But what is the dance, the popular waltz? How and where did it originate?

The waltz was invented about a hundred years ago. As might have been guessed or prophesied beforehand, it was born of the licentious stage, and is twin sister of the ballet. This amorous and gyratory hugging was first seen in a Vienna theatre, December 20, 1787, and for a time was thought to be too indecent to be tolerated anywhere else. After a time, however, it was introduced into houses of doubtful repute, and finally into German society. For a long time even Paris resisted the licentious liberalism of the thing, and it was not until the nineteenth century that it became fashionable. It then went everywhere with a

whirl, of course, for Paris set the fashions for the world. The French women of compromising conscience went into it with an abandon which was hit off by a clever writer by saying before the waltz "they danced with their bodies," after it "they danced with their souls"; aye, and soiled and wore out the latter as effectually as the former.

Unhappy Portugal. Ever since the fall of the monarchy in Portugal that land has been in a state of the most awful anarchy. The so-called Republic is a reign of terror of the same type as that of the French revolution a hundred or more years ago. The name of God is forbidden in the Republic. The Republic has definitely undertaken the extinction of the Christian faith. The children in the schools are decorated with little badges bearing the words "No God, no religion." The crosses in the cemeteries have been torn down and recently the remains of some pious have been violated and cast into a pit.

This is a little sample of what will happen under Antichrist. Read Rev. xiii.

Expansion and Increase of "Christian Science." A few years ago when Mrs. Eddy died the prediction was made by many that the Christian Science cult would soon die out. The opposite has come to pass. It is expanding and increasing constantly. It must be so, for this Science, falsely so called (1 Tim. vi:20) has in it all the elements of anti-Christianity and is a masterpiece of Satan. We were astonished at the strength this cult has attained on the Pacific Coast. It is increasing more rapidly in the Pacific States than perhaps anywhere else. During our visit to the Coast we gave a testimony against it and showed the true character of this movement. Each time we did "Christian Science" leaders attacked us in the public press, charging us with misrepresentations and claiming that "Christian Science" does not deny the Deity of Christ, etc. Some of these newspaper attacks were very bitter.

One of these was answered by a brother in North Yakima. We quote part of his reply:

What Mr. Gaebelin did in his lecture on "Modern Day Delusions"

was to lay down the foundations of Christian faith. These in brief were four: 1st, "That the Bible is God's Word and all of God's Word to us; that it is true and inerrant." 2nd, That Jesus Christ was the eternal Son of God in the bosom of the Father before the world was; that by Him and for Him all things were made; that He was God manifest in the flesh, the only begotten Son of God. 3rd, That He died upon the Cross to save lost sinners; that He made peace with God for us through the blood of His cross; that He bore our sins in his own body on the Cross; that through faith in His blood, we are freely justified and saved. 4th, That man must be born again, by true faith in Christ crucified for him, in order to be saved, and that if he is not born again but dies in his sins, where Christ is he cannot go, but that he is lost for all eternity and the wrath of God abides upon him. If we line up Christian faith it shows that the saints of God from the earliest days have believed these things. The apostles believed and taught them, while infidels and unbelievers denied them, and the Christian Science, theosophy, spiritualism, higher criticism, new thought, etc., were each in their turn measured by this standard. Their own statements were taken regarding the divinity of Christ, His death, His bodily resurrection. Jesus said, "This cup is the New Testament in my blood which is shed for the remission of sins," and his disciple John says that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." Now every one of the above mentioned cults boldly declare that they do not believe these things. Mrs. Eddy says, "That the sacrifice of one man no matter how great can never answer for another man's sins." No misrepresentation of any one of these beliefs was made; in fact, they were truly represented by their own utterances and shown to believe contrary to the Bible. If your faith cannot stand before the written word, what will it do when it comes into the presence of the living Word at judgment?

"Christian Science will continue to draw to itself the large mass of ignorant "church members" who were never born again. As the end approaches it will become more powerful and more influential. It is one of the leading delusions of the last days, a delusion which God permits that those who hardened their hearts against the Gospel may believe the lie.

The Flood Disasters. Reports show that fully 100,000 persons were rendered homeless by the floods this Spring. The suffering and privations of thousands were indescribable. The property damage is too great to be estimated even at this, the present time.

Dayton, Columbus and Hamilton were the greatest

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sufferers. Some 30,000 were made homeless in Columbus and about 22,500 in Dayton. The Columbus dead is 89, while Dayton is put down as losing 150 persons. The estimate for the Gem City includes many reported missing. Next to Columbus and Dayton the loss of life was heaviest in these cities:

Hamilton, 72 dead; Piqua, 45; Tiffin, 30; Chillicothe, 17; Delaware, 18 dead, 21 missing; Middletown, 8; Franklin, 7; Troy, 6; Coshocton, 3; Miamasburg, Portsmouth and Zanesville, 2 each.

And yet this disaster has made no impression upon the conscience of the masses. Here and there a godly preacher called attention to the fact that God was sounding a warning in these repeated disasters. Ridicule by the press was expressed in several cases and these faithful brethren were sneered at. How soon may disasters overtake our boasting and self-secure age when it must be acknowledged, as Egypt had to acknowledge it, "this is the finger of God!" How patient and merciful is our God! How He warns and entreats. How terrible will be His judgments when they fall at last!

China's Appeal. The recent appeal of the Chinese Government to all Christian churches in the Empire and in America to pray for guidance in the solution of its problems is, to say the least, interesting and unique. It is the first time in history that a heathen nation made such an appeal. The appeal, however, does not mean, as some of our enthusiastic post-millennial brethren claim, that all China is turning to Christianity. Far from that! Nor do we know the real motives which prompted this request. Does it indicate the spiritual influence of Christianity or is a clever use of religion for political purposes? We will be glad to hear on this matter from some of our missionary readers in China.

The Settlement of the Turkish War. How the Eastern war will be settled is still undetermined. Turkey is bankrupt and can never meet the financial demands the allies make. The following is an interesting suggestion taken from the editorial columns of a daily paper:

As to the indemnity the allies want from Turkey, to get anything substantial from that bankrupt nation is out of the question. How would it do for the allies to accept Turkish rights over Palestine in place of money? Then they could sell the Holy Land to the Jews the world over, who could get up a Jewish Republic under guarantee of perpetual neutrality by the great powers. The Jews are rich enough to buy it without feeling the spending of the money, and Zionism would become a ruling policy of the ancient, but now renovated nation.

We should not wonder at all if this suggestion is carried out.

On the Verge of Anarchism. The militant suffragettes continue their vicious and Satanic operations in England. They manufacture bombs, dynamite buildings, wreck ancient structures and railroad trains, burn houses and threaten human life. Surely this movement is one of the most sinister signs of the times. All England is trembling. Anarchy of the worst type may soon follow in Great Britain.



There was recently published in England an autograph letter of Sven Hedin, the celebrated Swedish explorer, who traveled across the forbidden land of Tibet a few years ago, and whose writings descriptive of that experience have thrilled many readers. This letter contains the following impressive avowal of faith in God and interesting tribute to the value of the Bible: "Without a strong and absolute belief in God and in His almighty protection I should not have been able to live alone in Asia's wildest regions for twelve years. During all my journeys the Bible has always been my best lecture and company."



Lord, haste the day when He who died
 In weakness and reproach and shame,
 Shall come in power, glorified;
 And earth to highest heaven acclaim,
 "He lives and reigns!"



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JULY.

THE CHILD MOSES SAVED FROM DEATH.

(July 6. Ex. i:22-ii:10).

Golden Text, Matt. xviii:5.

Daily Readings.

Mon., June 30, Dent. xvi:1-19. Tues., July 1, Psa. lxxix:1-13.
Wed., July 2, Acts vii:1-21. Thur., July 3, Heb. xi:1-23. Fri., July
4, Matt. ii:1-23. Sat., July 5, Ex. i:1-14. Sun., July 6. i:22-ii:10.

I. LESSON OUTLINE.

1. The King's Command (verse 22). 2. The Believing Parents
(verses 1-4). 3. The Saved Child (verses 5-10).

II. THE HEART OF THE LESSON.

Our lesson portion has many lines of precious truth for us that we may not miss by dwelling at too great length upon the historical aspect of it. Moses is one of the clearest Biblical types of our Lord Jesus Christ. He is God's chosen leader to redeem Israel, and the choice is upon him from his birth. Like Christ, who really has to pass through death for our redemption and salvation, Moses typically has to go into the place of death decreed for every man child, and be brought up out of it for his work, by the power of God. He, like Christ, is to feel and know the power of the enemy in seeking his death, and the consequent overthrow of all his work (cf. our lesson with Matt. ii:16-18). But through it all is he safely brought by the hand of God, as was Christ.

Remember too how this scene is made the theme of the Spirit's word in Heb. xi:23 where the faith of Moses' Parents is set before us. Faith saw in him the promised coming redeemer of Israel and hence there was no fear on the part of Moses' Parents. This is what is meant by the words, "when she saw that he was a goodly child" literally the proper child, e. g., the one promised. Back to this home is he sent for training, and his early years are spent in the atmosphere of this home of faith. How like the home in Nazareth where our Lord's childhood

and boyhood was spent. After years never effaced the early training and teaching in the faith of his mother.

We may not miss the thought of the way in which God's providential care of this babe was manifest in the way in which the very daughter of the ruling Monarch became the human savior and patron of the coming Deliverer of Israel. Surely He was making the wrath of man to praise Him; and Egypt's Ruler must needs shelter and care for God's man. Nor must we relegate this to the past; for we have a Savior who is the same to-day and yesterday and forever, and this is the One who has said, "I will never leave thee nor forsake thee." And what a reward from God to faith in the recommitting of the child to its own mother.

Practically our lesson has much for parents to-day. He who is the usurper and ruler of this world has decreed the spiritual and eternal death of our children one and all as far as lies in his power. For us there is no help in any save our God; and we can assuredly bring our little ones to Him in the fullest confidence of a faith that does not fear the king's commandment and that gladly waits upon God for His solution of the matter. We may confidently trust without any fear whatever on behalf of our children. But remember God wants homes where faith in Him reigns supreme and where parents who give God the first place are divinely fitted to rear their children for the Lord who gives them, saying unto us, "Take this child away and nurse it for me, and I will give thee thy wages."

MOSES PREPARED FOR HIS WORK.

(July 13. Ex. ii:11-25.)

Golden Text, Matt. v:5.

Daily Readings.

Mon., July 7, Matt. iv:12-25. Tues., July 8, Jno. i:35-51. Wed., July 9, Luke i:11-17, 67-80. Thur., July 10, Acts ix:1-19. Fri., July 11, Gal. i:11-24. Sat., July 12, Acts vii:22-29. Sun., July 13, Acts ii:11-25.

I. LESSON OUTLINE.

1. Immature Haste in the Lord's Work (verses 11-15).
2. Fleeing from the King's Wrath (verses 16-22).
3. Preparing in God's School (verses 23-25).

II. THE HEART OF THE LESSON.

The words of Stephen in Acts vii:22, etc., throw much light upon this lesson. Moses seems to have known that in some way or another he was to be connected with the deliverance of his people out of their sore bondage, and that in some way his miraculous preservation and strange training in Pharaoh's house was preparing him for that work. But he must needs learn the lesson that the learning of the Egyptians and the wealth of Pharaoh coupled with his power was not efficient to accomplish this. Thus it was that absolute failure was his portion when he first attempted to help them and bring about their deliverance.

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He must needs learn what every true servant of Jehovah has to learn, that it is not by might nor by power, but by His Spirit.

In terror of Pharaoh, Moses flees away to the land of Midian, to be out of reach of the King's wrath. This flight is not recorded in Heb. xi:27, which is occupied rather with the bold courageous departure of a man filled with the Spirit of the Living and true God. But this was exactly where the Lord wanted this man for real true preparation of heart. Barred from Egypt by the wrath of Pharaoh, and with no homeland as yet to go to, Moses is content to dwell with the priest of Midian and earn his livelihood in the tending of flocks while in the place of rejection. In a measure he typifies Christ, who is also in rejection now by His own people Israel, and who is busy with the work of spiritually tending the sheep of His flock who are yet in the desert. Moreover in the marriage of Moses to Zipporah we have a very suggestive hint of the present work of the Lord in securing a gentile bride. So that when like Moses, He comes in power to deliver His people, His church will have been united to Him as His heavenly Bride. Nor does Moses seem to forget his stranger pilgrim character, for his son is named so as to keep this ever in mind—Gershom (a stranger here).

But this is God's school of preparation. It is taking him back to the real home training and mother faith which the schools of Egypt could not foster, much less give; and this man of God is fitted by these forty years of seclusion for the last forty years of the busiest and perhaps most toilsome life that any servant of God ever lived at any time. Meanwhile the groaning of the oppressed people grew greater and louder. But they are not falling upon a deaf ear; nor are these sore trials unavailing. God is preparing even then the one who is to be His instrument in bringing them out of all their bondage, in that land of Egypt. It is as true now that our God and Father in Christ hears all and sees all that concerns us; and is both able and willing in Christ to do for us exceeding abundantly above all that we ask or think.

MOSES CALLED TO DELIVER ISRAEL.

(July 20. Ex. iii:1-14.)

Golden Text, Matt. v:8.

Daily Readings.

Mon., July 14, Isa. lix:1-21. Tues., July 15, Isa. lxi:1-19. Wed., July 16, Psa. xlv:1-17. Thurs., July 17, Ex. iii:1-14. Fri., July 18, Ex. iii:15-22. Sat., July 19, Ex. iv:1-17. Sun., July 20, Ex. iv:18-31.

I. LESSON OUTLINE.

1. At the Mount of God (verses 1-3). 2. The Vision and Voice of God (verses 4-9). 3. The Divine Commission (verses 10-14).

II. THE HEART OF THE LESSON.

A careful reading and study of the chapters here is necessary to a clear and helpful understanding of this portion. The vision and call came to Moses at the end of forty years of quiet retirement and communion with God in the solitudes of the desert pursuing the shepherd's

calling in taring for the threp. God calls His workers from, humanly speaking, unlikely places; but He knows what He wants done and who are best fitted for the doing of it. Woe to any one who attempts to thrust himself upon the Lord in any way. The leading of the flock to Horeb is not a mere chance happening. The moment had struck for Israel's redemption, and God was about to send the man. Nor was this vision a mere phantasy of a poetic mind, as the higher criticism love to speak of it. Nay, an actual vision of God in Christ—the Angel of the covenant of the Old Testament. A vision in itself typical of the people of God in all their lowliness and apparent helplessness and weakness, yet indwelt by Jehovah. And withal a people unconscious of this fact; yet all is upon the ground of grace in and through Christ. And now as then, it is all in virtue of the shed blood of Christ in atoning sacrifice that this indwelling is possible. It was necessary for Moses to see this clearly in order to his rightly accomplishing the work which God would have him do in Egypt for Israel; as also all through the wilderness journey. We need this same vision of faith else we shall not be really prepared for the work of God.

The eager inquirer is halted by the voice of Jehovah calling him out of the bush, and revealing to him that he was upon holy ground because to the divine presence. Without pressing this too far it is always holy ground where God is (cf. 1 Cor. iii:16, vi:19, 20). Made holy by the sacrifice of the cross and the presence of God who is dwelling there. Then follows the divine declaration of the supreme knowledge of all that was coming to pass with respect to His oppressed people in the land of Egypt (cf. Heb. iv:13). And now the Lord tells Moses that the time has at last come for their deliverance. The hour of Moses' attempt, forty years before, was too early; another year would be too late. The divine moment was at hand and God was upon the scene to act (Gal. iv:4. And so with the Second Coming).

The purposed deliverance was to be complete; from Egypt to the land of promise already pledged to them in Abraham and Isaac and Jacob. Back of the promise to deliver and the call of Moses, stood the Lord revealing Himself as "I AM THAT I AM." How certain every word of promise is! What might and power with the delivered! Moses is now able to cope with all the power of Egypt in the strength of Jehovah (Phil. iv:13). Yet how weak the servant's faith is at times; even when strengthened again and again. When the heart says "Who am I" in all humility all is well. When this is spoken in fear and doubt it is all wrong and sinful.

MOSES' REQUEST REFUSED.

(July 27. Ex. v:1-14).

Golden Text, Matt. v:4.

Daily Readings.

Mon., July 21, Acts vii:30-46. Tues., July 22, Psa. lxxviii:1-16.
Wed., July 23, Ex. v:1-14. Thurs., July 24, Ex. v:15-23. Fri., July 25

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Ex. vi:1-13. Sat., July 26, Ex. vi:14-30. Sun., July 27, Ex. vii:1-14.

I. LESSON OUTLINE.

1. God's Request Refused (verses 1-5). 2. The Darkening Clouds (verses 6-9). 3. The Increasing Oppression (verses 10-14).

II. THE HEART OF THE LESSON.

So long has the King been accustomed to lord it over Israel that he has forgotten altogether that they were God's people. Yea, he seems surprised that a nation of poor slaves should have any God to take an interest in them. To him they are the filth and offscouring of the earth. In some such way oppression talks in this enlightened twentieth century. But now as then the Lord is upon the scene; and no power of man, however great, can possibly hinder the majestic onward march of Jehovah as He proceeds to deliver His people. Pharaoh and all his courtiers must needs learn this lesson to their unending shame and sorrow. At first the Lord prefers a request, as though offering Pharaoh an opportunity of doing some good to his downtrodden slaves. With his refusal the issue is joined with the Lord; and it needs no prophet to foresee the result of such a contest as the sequel conclusively proves. So will it be at the coming again of Christ.

For the time being the oppression increases. God's request seems only to have stirred up all the rebellion in the heart of the king, so revealing what kind of a thing the natural heart of even the best of men really is in God's sight. Every time that God is upon the scene for the help and blessing of His people it is ever the case that the enemy bestirs himself the more to oppress and distress them. To this fact the condition of the world morally and socially, as also commercially and physically at the first Advent of Christ, is clearly a witness. Nor is the record of the case of the lad in Lu. ix:40, 41 without its testimony on this point. The clouds seem to be gathering thicker and darker over Israel's head at the time of their exodus; even as it will be again in their coming day of deliverance (Zech. xiv:1, etc.). And so too we ever find it in our own personal experience from time to time.

Israel in Egypt has forgotten God, and been following after the idols of the land to a great extent; so that they are wholly unprepared to meet this denouement from the palace. Their thought had been of immediate deliverance by the power of God. Even Moses and Aaron are on the point of giving way to doubt and fear. And now is the scene cleared for the Lord to make known His power compelling Pharaoh to yield up the people and bow in humble confession before God. And also giving the Lord the opportunity of displaying to Israel some of the might and power of the Jehovah whom they were so ignorant of. There was also the chance of strengthening the faith of these two men who were to be His chosen leaders of this people. May it inspire our own souls to simpler and truer heart trust in the Lord, and to a quieter walking with Him day by day.

Notes on Prophecy and the Jews.

The twenty-eighth chapter in Deuteronomy is one of the most solemn chapters in the Pentateuch. Orthodox Hebrews read in their synagogues each year through the entire five books of Moses. When they read this chapter, the Rabbi reads it in a subdued voice. And well may they read it softly and ponder over it, for here is prewritten the sad and sorrowful history of that wonderful nation. Here thousands of years ago the Spirit of God through Moses outlined the history of the scattered nation, all their suffering and tribulations, as it has been for well nigh two millenniums and as it is still. Here are arguments for the divine, the supernatural origin of this book which no infidel has ever been able to answer; nor will there ever be found an answer.

It would take a great many pages to follow the different predictions and show their literal fulfilment in the nation which turned away from Jehovah and disobeyed His Word. What a warning this chapter is to Gentile Christendom! "If God spared not the natural branches, take heed lest He also spare not thee" (Rom. xi:21).

Apart from such general predictions as found in verse 64-66 and fulfilled, as everybody knows, in the dispersion of Israel, there are others which are more minute. The Roman power, which was used to break the Jews, is clearly predicted by Moses, and that in a time when no such power existed. Read verses 49-50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation, whose language thou shalt not understand." The eagle was the standard of the Roman armies; the Jews understood many oriental languages, but were ignorant of Latin. "Which shall not regard the person of the old, nor show favor to the young." Rome killed the old people and the children. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land" (verse 25). Fulfilled in the siege and overthrow of Jerusalem by the Roman legions. "The tender and

delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, shall eat their children, for want of all things in the siege and straitness wherewith thine enemy shall distress thee in thy gates" (54-57). Fulfilled in the dreadful sieges of Jerusalem, perhaps the most terrible events in the history of blood and tears of this poor earth. Every verse beginning with the fifteenth to the end of this chapter has found its oft-repeated fulfilment. It does not surprise us that the enemy hates this book, which bears such a testimony, and would have it classed with legends.

Mr. Idelsohn, of Jerusalem, describes coming across, at the Wailing Wall—that gathering place of Jews from all corners of the earth—certain Aramaic-speaking Jews, of whose existence nothing until now has been known. Further inquiry has elicited the fact that on the left bank of the Tigris, twelve days north of Bagdad, scattered in villages and hamlets even to Kurdistan, dwell 10,000 Jews who still speak the old Talmudic tongue. According to their own tradition they have lived here since the destruction of the First Temple and, unaffected by either European or Arabic culture, have preserved the primitive Babylonian-Jewish tongue. Aramaic, which our Lord Himself spoke and which was the colloquial of the whole region east of the Mediterranean, was blotted out by the language of Islam, but in this sea of Arabic one little island of the ancient speech has remained to the twentieth century.

Dr. Hertz, the new chief Rabbi of England, in his installation sermon deplored the awful tendency to Judaism in departing from the Law and the Prophets. While there is an apostasy in Christendom there is also a corresponding apostasy among the Jews. Thousands and thousands of young Hebrews become infidels. Some of the old rabbinical writings predict that before Messiah comes, Jews will give up the Law and become apostates.

Israel Zaogwill, the well known Jewish novelist, delivered recently a speech before the Loodoo Union of Jewish Literary

Societies. He deplored in his address the gypsy lot, the homelessness of his people. The North American Indians, he said, have their reservations and the Eskimos live in their own land, but the Jew is deprived of a home. Zangwill used to be an ardent Zionist, but he gave up the national hope and became the leader of Itoism. This he explains in the following words:

"Itoism, or Territorialism, is the conception of a Jewish territory in which this abnormal condition of being in the minority would be replaced by the normal condition of being in the majority. The majority, mark you, not the totality. No nation is made of one race, and the idea that Itoism aims at the creation of a glorified Ghetto is a caricature. . . . Itoism is an abstract conception. It does not specify the particular country. It says . . . give me a place where I may stand, and I will make myself again a people. Unlike Zionism, it does not believe that this renaissance is possible only in Palestine."

He seems now to have discovered that this scheme cannot be worked out and believes that after all America is the promised land for the Jewish race. Some years ago an attempt was made to direct the Jewish emigration towards Galveston, Texas, and have the emigrants settle in the great Southwest. Of this colonization movement and the whole situation Mr. Zangwill says in the "American Hebrew":

"It is precisely because I soon discovered that Iceland could not be an immediate practical refuge, if only because of the years necessary to find it, that the Ito, while making the quest of such a land its central line of activity, established also a branch line to America in the shape of the Galveston work. This, too, had behind it the fear that America, provoked by the congestion of Jews in New York and the Eastern cities, close her ports to them, and it was thought that if the flow could be diverted inland, west of the Mississippi, the arguments of the restrictionists would be silenced. But quite apart from its dubious tactical reasons, it was a good move economically. In the small rising towns of the West, life was healthier and labor better paid than in the slums of the East, and a new and vast region was thus opened up for Jewish emigration. The modus operandi consisted mainly in teaching the Russian Jew that Galveston was the best port of entry and from Galveston distributing him scientifically to towns where work could be found for him. Now, not only is this branch line infinitely more important as immediate practical politics than the central line—not only will it become increasingly important with the opening of the Panama Canal—but it carries within itself a secondary solution in the event of the primary proving impossible.

"For America has ample room for all the six millions of the Pale; any one of her fifty States could absorb them. And next to being in a country of their own, there could be no better fate for them than to be together in a land of civil and religious freedom, of whose constitution Christianity forms no part, and where their collective votes would practically guarantee them against future persecution. The drawback to this solution is that the masses could not afford to emigrate from Russia, and it is forbidden to pay their fares. But this very Galveston work, with the experience it gave me of the emigrants who must be the material of Iceland, made it clear to me why Iceland will not attract any large number of Jews while America remains open.

"For despite the better labor conditions in the great West, and although a spontaneous movement Westward has now set in from the Eastern seaboard as well as from Russia, New York remains the giant magnet of the race. It is not merely because of its synagogues, Kosher restaurants, Yiddish journals, and theaters, but because kinsman goes to kinsman and the million Jews already there radiate out lines of communication all over Russia. Only those without relatives or townsmen in New York, or those who have already failed in New York, will turn to the West. And I am compelled to the conclusion that Iceland, which I had imagined would have all the Russian Pale to draw upon, will in reality appeal to only that very limited class which is without relatives or kinsmen in New York, to which should even be added Canada or the Argentine. The migration of the Jew follows, in short, what may be called the family line."

If Mr. Zangwill only believed the testimony of the Prophets, he would see that all his schemes are bound to fail. The hope of the Jewish race is Palestine. But the realization of this great national restoration to their own land awaits the coming of Him "who came to His own and His own received Him not." When He comes the second time He will gather them and the Prophet's visions will be accomplished.

The extent of the fire in the Ghetto of Pressburg, Germany, when 8,000 persons were rendered homeless might have been considerably lessened but for the strict religious observance of the Orthodox Jew in refusing to perform any labor on the Sabbath.

It was only after the chief rabbi gave his congregation compensation that they consented to save the women and children.

The Ghetto, which was the most ancient in Europe, was destroyed. While the buildings were burning the people stood by and saw all their possessions swept away by the

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flames, but refused to render any assistance in extinguishing the fire.

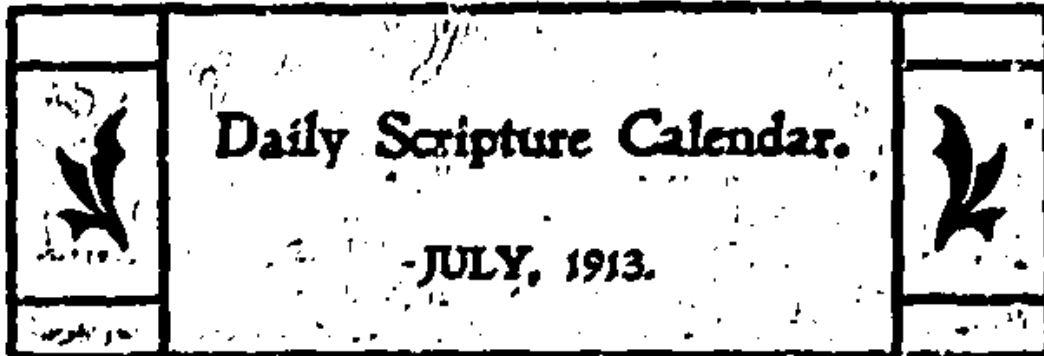


Germany has decided to exclude from its universities as many "foreigners" as it safely may. It has adopted a rule providing for larger fees to be paid by such students, and a percentage will be established of the number of "foreign" students to be admitted to its institutions of learning. Of course, the "foreign" students aimed at are the Jewish students who come from Russia, where they are practically excluded from all the institutions of higher learning as well as from the gymnasias. It is not to be wondered at that Germany feels distressed by the influx of "foreign" students, who disturb the peaceful progress of Teutonic culture. They come in herds, these strangers, and take the best seats, and crowd out the natives, and bring an undesirable strain in the calm atmosphere of the leading universities. Germany protects its own culture by excluding those who are alien to it. But what proposal have the Jews? The students have been meeting and necessarily have acted like frantic beings. A meeting was held in Karlsruhe in March, but nothing was accomplished. It is evident that all Russian Jewry is threatened. Excluded from the Russian schools, these thirty, harassed young men must flock to Germany, and they cannot become "Teutons" when their object is to return, if possible, to become professional men in Russia. Nor does Germany favor their naturalization. A Jewish university, therefore, becomes an imperative necessity. Such a university can be located nowhere to such good advantage as in Palestine. This is a matter that draws the attention of all parties in Israel, for if the young men of Russian Jewry are to be denied an education, and are to be forced back upon resources that are fatal to their Jewish affiliations, to their moral ideals, in order to obtain an education, all Jewry will be to blame. It is a responsibility that rests even upon those who prefer to think that the Jewish problem will be solved in Russia. Take the ground from under the feet of the young men and you will draw another period of conversion, and moral degeneracy. A Jewish university in Palestine is the order of the day!



Concerning the revival of Hebrew in Palestine a traveler makes the following remarks:

The Jews are everywhere in Jaffa, and, what is more, they show their names and businesses in Hebrew as well as in French or German or Russian or Greek or Arabic or all these languages. One of the most striking things in the main street of Jaffa is the prevalence of Hebrew signs—and Yiddish in Hebrew characters, (although this is seen occasionally) but Hebrew. I do not mean to suggest that the barber who advertises himself in the Hebrew language will talk to you in Hebrew while he cuts your hair. But this public use of Hebrew is the strongest sign that in Jaffa the language has a direct relation with life. Even the Austrian Post Office has notices in Hebrew.



July 1. "Behold, I see the HEAVENS opened, and the SON OF MAN standing" (Acts vii:56).

Heaven, then, is a place, not merely a state or experience. At least five persons testify that they were permitted to look into heaven—Isaiah, Ezekiel, Stephen, Paul, John. It is God's residence. Christ is there. The spirits of the just are there. Angels throng its courts. Glory and praise are its great features. It is the future home of the redeemed. "Blood" is the only passport for entrance.

July 2. "Our CONVERSATION is in HEAVEN" (Phil. iii:10).

Not our daily talk, that is far from being heavenly, but our enrolled citizenship. This is the first practical thing a Christian is to learn about heaven. When we thoroughly understand that we belong to another commonwealth, all relations to human governments and world betterment will fall into the background as secondary to attainment unto that "better country."

July 3. "There is none other NAME under HEAVEN given among men whereby we must be saved" (Act iv:12).

This is one of the most decisive sayings ever uttered in the ears of men. It stigmatizes other religions, and all leaders of such religions as fraudulent. It segregates the followers of Christ from all complicity with such lies, and makes complaisance towards them treachery to the Lord Jesus. Are we guilty of "fearing the Lord and sacrificing in high places"? (2 Kings xvii:32).

July 4. "There was SILENCE in HEAVEN about the space of half an hour" (Rev. viii:1).

Philanthropists are laboring earnestly for "a sane and silent Fourth."

Earth's crazy rackets will never cease till God's judgments appal men. The silence of the text means anxious expectation. Let us enter into the spirit of that silence to-day. An awful crisis of woes, trumpets and seals is approaching. Be silent in prayer. Be silent in hope. Be silent amid earth's confusion.

July 5. "Behold, if the Lord would make windows in HEAVEN might this thing be" (2 Kings vii:2).

In times of distress you and I have uttered similar words. When the Spirit flashed some promise we doubted it. If God helped those apostates will He not much more relieve those who call upon Him? There is a "to-morrow." Look hopefully to it. A wind may blow a strange sound from God and quickly turn all your circumstances to joy.

July 6. "Whom the HEAVEN must receive UNTIL the times of restitution" (Acts iii:21).

Consider this word "until." It is the pivot upon which this Gospel dispensation hangs (Luke xxi:24; Rom. xi:28; 1 Cor. xi:28). Christ will remain away until this mingled time of salvation and destruction be ripe. What relation to your Christian life has this word "until"? Like Noah's people, will you go on careless, until—or "in full assurance of hope, wait until the end"?

July 7. "Great is your REWARD in HEAVEN" (Matt. v:12).

That is, the largeness of the reward shall far exceed the proportion of the trials of life. Think what great differences in our capacities there will be in the heavenly state. We shall not all be as large as Moses or Paul. But every vessel will be filled with all the fulness of God. And when I am full, I shall have all I want. And the greatest when filled can hold no more.

July 8. "They DESIRE a better country, that is an HEAVENLY" (Heb. xi:16).

So it was easy to let Lot have Sodom, and king Bera take the spoils of war, and Laban cheat Jacob, and Esau become a duke. If the heavenly ambition of the old worthies burns in our souls, we too can "take joyfully the spoiling of our goods, knowing in ourselves that we have in heaven a better and enduring substance." Oh, Christian, be in the world, but not of the world!

July 9. "Forever, O Lord, thy WORD is settled in HEAVEN" (Psa. cxix:89).

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Note where it is said. Not in the opinions of men, or in the hearts of believers, but in *heaven*. You need not worry about destructive criticism. God's Word is unalterably fixed beyond all disturbing influences. Whatever the mouth of the Lord hath spoken and given to the children of men for their guidance, shall be fulfilled even to the smallest jot and tittle (Matt. 7:18).

July 10. "Why stand ye **GAZING** up into **HEAVEN**? (Acts i:11).

There is an idle gazing and an active watching in reference to the coming back of the Lord. The same holy lips that said, "Look up," said also, "Occupy till I come." It is possible to be so lost in spiritual wonderment or so fascinated with prophecy as to forget we are left on the earth to take the absent Master's place in carrying out His farewell commands.

July 11. "This **SAME JESUS** which is taken up from you **INTO HEAVEN**, shall so come in like manner as ye have seen Him go into heaven (Acts i:11).

On its surface this Scripture teaches a visible and material return of the Lord Jesus from heaven, where He now sits at the right hand of God. Nor does the statement stand alone. John writes, "Behold He cometh with clouds, and every eye shall see Him." Do not miss the great fact that He is coming Himself, not by any *deputy* or influence (Job xix:27).

July 12. "Rejoice because your **NAMES** are written in **HEAVEN** (Luke x:20).

The simple fact of your salvation is to be more prized than any gift or opportunity. To be "written in the earth" implies that one is to perish (Jer. xvii:13). To be "written in heaven" affirms that you are entitled to an eternal heavenly citizenship. Many get their names into print to-day, but when the Lord shall count, their names will not be found in the book of life (Psa. lxxvii:6; lxxix:28; Rev. xvii:8).

July 13. "Thou shalt not make thee . . . any **LIKENESS** of anything that is in **HEAVEN** above" (Deut. v:8).

What about those Sunday school cantatas where children are provided with artificial wings to make them resemble singing angels? What about theatre's dramatizing of glorified ones like Elijah and John and the Lord Jesus? And what about so-called Christian people who patronize these things? *Wares* shall we category them?

July 14. "SWEAR NOT at all; neither by HEAVEN for it is God's throne" (Matt. v:34).

After centuries of Gospel preaching it seems incredible that Christians should need be reminded of this command. The sad fact is, mild blasphemy has become a common habit. Even children punctuate their talk with holy words. While authors dote on the cliché which such words as "Heavens" or "Jove" give to their writings. Let it not be your sin or mine.

July 15. "All things in CHRIST, both which are in HEAVEN, and which are on earth" (Eph. i:10).

Read with this Col. i:14-20. It is God's purpose to sum up under one head everything which has been divided and scattered by sin. When that great day, "the fulness of the times," comes, then the whole universe of earth and peopled stars, with a defeated Devil and fallen angels and scoffing men, shall see Christ exalted over everything He has created.

July 16. "At the name of Jesus every knee should bow, of things in HEAVEN, and things in earth" (Phil. ii:10).

How little people take into account that Jesus is connected with heaven as well as with earth. We study mostly the earthly side of the Redeemer, and men dare to discuss His characteristics as if He were one of themselves. Yet the Bible is full of His coming majesty before which His sweetest of human graces utterly fade away. Christ is Divine, or He was an impostor.

July 17. "The HOLY GHOST sent down from HEAVEN" (1 Pet. i:12).

It is very regrettable that so many who truly believe in Jesus Christ should be in doubt about receiving the Holy Spirit and resort to the altars of holiness meetings to obtain the gift. It is the indwelling of the Spirit that alone marks the difference between saint and sinner. All believers in Christ have the Spirit, or they are none of His. And no amount of "surrender" brings this about.

July 18. "HEAVEN opened, and a certain VESSEL descending unto him" (Acts x:11).

Thus Peter got a vision of the church. It was as a vessel of mystery. It contained creatures mixed and repellent. It came from above. The creatures were all united in it and all saved. Its destiny was to be taken up. So the whole outline of the new dispensation of grace was

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shown. We are born from *above*. The vilest are made *clean*. We are *one* in the sheet, and soon to be caught away.

July 19. "The ANGEL of God called to Hagar out of HEAVEN" (Gen. xii:17).

So he called Abraham and Moses and Samuel. What a sweet yet awful thought it is that angels, unseen to us, are near, that all our ways are open to their inspection. You say that was in a *past dispensation*. It is quite as certain angels now watch the church and confirm the spirit's ministry. Read Acts xxvii:21, 35; 1 Cor. iv:9; xi:10; 1 Tim. i:21; Matt. xiii:41, 42).

July 20. "He that cometh from HEAVEN is ABOVE all" (John iii:31).

They who tell us we should follow in Christ's steps fail to see that having "the mind of Christ" can never make us walk in the "ways of Christ." Would society tolerate us if we "had now where to lay our heads"? Could we pay our taxes by miracle? Feed orphans by a word? Spend all our nights in the open air praying? Heal the sick by a touch? Let us not forget we are human; He was divine.

July 21. "The HOPE which is laid up for you in the HEAVENS" (Col. i:5).

The hope of the Gospel is often set forth in the Scripture under various colorings. The new thing about it here is its *security*. It is not an expectation set on something down below which may change as all earthly things alter and disappoint. It is a hidden hope which science cannot find by searching; it is the *anchor* for the soul now and the *staff* for the resurrection life to come.

July 22. "The SIGN of the Son of man in HEAVEN" (Matt. xxiv:30).

Many have asked "What shall it be?" Scripture answers, "There shall no sign be given but the sign of Jonas the Prophet. What was his sign? Resurrection. Many signs like war and disaster shall precede the advent. But may we not believe that this one pre-eminent sign shall be the descent of the resurrected and translated church?"

July 23. "There are THREE that bear record in HEAVEN, the Father, the Word and the Holy Ghost" (1 John v:7).

It is generally agreed the words "in heaven" have been inserted. Whether they belong in the text or not our sweet fact remains in the

context. The Holy Spirit is the connecting link between heaven and earth. He witnesses to men about Christ (John xvi:13-15) and He witnesses to Christ by intercession concerning the men redeemed (Rom. viii:16, 26, 27). All unite on the Blood.

July 24. "He prayed AGAIN, and the HEAVEN gave rain" (Jas. v:18).

That word "again" means a petition of seven-fold agony (1 Kings xviii:42). Elijah knew God intended rain, he also knew God decreed him as the man to bring it (Ezek. xxxvi:37; Jer. xix:12). Because you expect blessing you must not give over praying. Daniel prayed the more, because of what he read in books. So the church is to take advantage of the promise, and cry the more, Lord Jesus, come quickly.

July 25. "There appeared an angel unto Him from HEAVEN, STRENGTHENING Him" (Luke xxii:43).

It is the special province of some of the angels to strengthen. This they did for Hagar (Gen. xxi:17, 19), and Jacob (Gen. xxxii:1), and Daniel (Dan. x:8-12), and Paul (Acts xvii:23). In the case of our Lord, wrath against sin could not permit of comfort being administered, but strength for endurance could be sent. Thus, girded by unseen hands, He died with the shout of "the strong man armed."

July 26. "We have a building of God, an HOUSE not made with hands, eternal in the HEAVENS" (2 Cor. v:1).

The words seem to refer to two things—the new resurrection body, and the new heavenly residence of the believer. The "house" means more than the "tabernacle." The present body is a shifting tent. The future body will be like the permanent temple of Solomon. The promise is certain, "we have a building." So we are "confident," "walk by faith," and "labor to be accepted of Him."

July 27. "I beheld Satan as LIGHTNING fall from HEAVEN" (Luke x:18).

There is a nice thought here, forceful in the original. While you (the seventy) were occupied with your present triumphs, a grander vista was opening before me. I saw a down the ages the fulfilment of Isaiah's words (xiv:12-15). I saw him who had shown as the Light become the Prince of Darkness. I saw him in terrible, swift and complete overthrow (Rev. xx:2).

July 28. "No MAN hath ascended up to HEAVEN but he that came down from heaven" (John iii:13).

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Not the holiest saint by his own prerogative has attained to an understanding of the mysteries of heaven. Since only the Divine Son knows about heaven, if we would know anything about it we must learn it through Him. No other book but the Bible is reliable about man's future estate. Only those who now see God in Christ will ever see heaven.

July 29. "Let us LIFT UP our hearts, with our hands, unto God in the HEAVENS" (Lam. iii:41).

Heaven is not everywhere as the infidel says, but somewhere *above*. This Abraham was early taught (Gen. xv:5). Why do men look up when they pray? Try it looking down, or around, and see if your faith has any point to it. "God went up from Abraham," and Christ "came down from heaven." Sweet idea, the stars are lights along the way to that radiant place.

July 30. "I will show WONDERS in the HEAVENS and in the earth" (Joel ii:30).

The day of Pentecost was a great day of wonders, but it did not half fulfil Joel's prophecy. Wake up, believer! Watch! Terrors are coming to the earth before which the present catastrophies are mere trifles. Do not drive your tent pins deep. The glory cloud may any time summon you to march. Be not like Lot's wife, with holdings you are reluctant to leave.

July 31. "HEAVEN, from whence also we look for the SAVIOUR" (Phil. iii:19).

Beyond its glories, its happiness, and its fellowships this one fact about heaven is of more present consequence to us than any other. Our Saviour is now hidden there. Some day the veil of clouds will open and the spectacle of His return in glory will startle all the dwellers of earth. No one knows how soon it may happen. If alive, how will it affect you?



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No. 2.

Editorial Notes.

Identification and Devotion. "And Ittai answered the King, and said, As the Lord liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be" (2 Sam. xv:21). These are beautiful words spoken by Ittai, when the King had to flee before Absalom. Ittai was a Gittite, that is, of Gath. There David had slain Goliath and won the mighty victory, which typifies the greater victory of our Lord, the victory He gained on Calvary's cross. The giant of Gath was slain by his own sword, even as Christ by death destroyed him, that had the power of death (Heb. ii:14). And Gath means "wine-press"; which stands for wrath. Out of Gath Ittai came to be with David. And he was a stranger and an exile (2 Sam. xv:19). In the words which he addressed to David he expressed his devotion to the King and his willingness to be with him whether in death or life.

It reminds us of the blessed union with our Lord Jesus Christ into which Grace has brought us and the equally blessed devotion we are to manifest towards Him, who has delivered us from the power of darkness and from the wrath to come. Ittai spoke of an identification with David in death or in life. But we are identified with Christ both in His death and in His Life, His Resurrection-life and the Glory, which is connected with it. He died in our place. He bore our sins in His own body on the tree. He took our load upon Himself and was made sin for us. He has re-

deemed us from the curse of the law. And more than that. "We have been planted together in the likeness of His death" (Rom. vi:5). "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi:6). We are identified with Christ in His death. He died for us and we died in Him. "I was crucified with Christ," must be our believing confession. The death of Christ has separated us from the world in all its aspects. We are dead unto the world and the world is dead unto us. All these words are familiar to all Christians, who have given attention to the blessed truths of the Gospel.

And equally true it is that we are identified with Christ in His life. The life which He has, we have received in believing on Him. His life, eternal life, has been communicated unto us. We possess this priceless possession as individuals. Therefore our life is hid with Christ in God (Col. iii:3). We are risen with Christ. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." And we go higher than that; we are seated in Christ in the Heavens. All the acquired glories of our Lord Jesus Christ we share with Him. We share His sonship in resurrection. We share His inheritance, He has received. We are His fellow-heirs, the joint heirs of Our Lord. We share His Priesthood. We shall share His glorious Throne in the day of His glory and power. Blessed be God, the Father, who has called us into the fellowship of His Son, our Lord Jesus Christ. How we need to be reminded of these glorious facts of our redemption. Depths are here, which we have never fathomed. In these simple truths concerning our identification with Christ in His death, in His Life and in His Glory, is assurance, peace and rest for us. They strengthen, they keep, they uplift, they inspire.

It was Emerson who said, "Christendom has dwelt with noxious exaggeration on the Person of Christ." Such a statement sends a dagger to the heart of the true believer. It is Christ who is hated. All the attacks of the enemy are made upon that adorable Name, the Name above every

other name. That worthy Name is blasphemed. But our need is, beloved friends, to dwell increasingly on the Person of Christ. Infidelity may sneer and speak of exaggeration of Himself. We know His beauty, His matchless worth, His Grace, His Life, His Glory, His Power, can never be exaggerated.

Our identification with Christ, our fellowship with Him, our appreciation of Him must be expressed in a daily life of obedience and devotion to Him. Ittai expressed this, when he told David that he would be with him in every place. The rejection of David, His flight before Absalom, brought out this noble declaration. Alas! many of God's children know the truth of identification with Christ. They confess Him with their lips and look forward to the Glory to come. But they utterly fail in the practical manifestation of their union with Christ in death and in life. Their lives do not bear testimony to the facts of their oneness with Christ. Devotion to the Lord Jesus Christ and unswerving obedience is absent. We all have to own our failure. Yet we know the Holy Spirit is urging God's true children to give the Lord Jesus Christ His rightful place in their lives. He is the rejected One. What an honor it is to confess Him, cling to Him, be devoted to His person and obedient to His Word, in these days! Let us serve Him as never before. His own words ought to fill us with a holy zeal to serve Him and to honor Him in all our ways. Read them slowly! Let them sink deep into your heart! "If any man serve me, let him follow me; and where I am there shall also my servant be; if any man serve me, him will my Father honor" (John xii:26). Ittai followed David to every place. Ittai told David "even there will also thy servant be." Our Lord, the Lord from Heaven and in Heaven, tells us to follow Him and assures us that we shall be with Him and be honored by the Father. Hallelujah! And He, whom we shall see face to face, whose Glory and whose Throne we shall share, is the coming One. "For yet a little while and He that shall come will come and will not tarry." Such is our blessed Hope. He may come at any time. A few more days and we may have to appear in

OUR HOPE.

His glorious presence. Let us daily remember it. May we enjoy in faith our identification with our ever blessed Lord and may we equally express our fellowship with Him, in a life of devotion, surrender and obedience "till He come."



The Secret of Victory and Blessing. The secret of victory and blessing is communion with the Lord. Dr. Martin Luther used to say "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." Many saints of God have given the same testimony. All the men of God in past generations were men who knew what it meant to be in the presence of the Lord; they were men of prayer who spent hours upon their knees. There is no other path to blessing and victory for His people. Decline in the spiritual life begins with the neglect of secret prayer. The present day deplorable spiritual conditions, the lack of power and reality in divine things, the increasing worldliness of those who profess to know the Lord, are the sad results of a prayerless life. No Christian, who seeks daily the presence of the Lord, who spends a certain time in real communion with Him, can drift into such a condition. The presence of the Lord in His life will keep Him. Intercourse with our Lord in the power of His spirit is the greatest need of all His Saints in all times. Perhaps we should say, it is a greater need now than ever before. Satan's power increases. The wiles of the devil are becoming more numerous and more subtle. The forces of evil are making a concerted onslaught on the Truth of God. Worse things will follow. Antagonism to the Lord Jesus Christ and the Gospel surrounds us on all sides. Indifference among God's people becomes more apparent. It is the spirit of Laodicea. Real communion with the Lord is the one thing which will keep us in the days of declension. Seek Him, beloved reader, with all your heart. Seek Him in the early morning; seek Him and His presence during the night. We shall find Him in all His preciousness. His presence will give us strength, fill us with faith and holy boldness; it will

keep us in that blessed waiting attitude for Himself, which ought to characterize His people in the last days.

Many of our friends will realize that they have lost the reality in secret prayer they once possessed. Satan has succeeded with many, through the cares and anxieties, the rush and activities of this life, to keep them from that hallowed spot where we meet Him. Begin now! Begin to-day! Go in thy closet and close the door. Tell Him all your wandering, confess to Him your sins and your failures and find anew how He draws you with cords of love. Come back to the place of blessing and victory!

Sufficient
Grace.

One evening, said C. H. Spurgeon, I was riding home after a heavy day's work, weary and sore depressed, when, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord," and burst out laughing. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine, and Joseph might say: "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder on the mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to you.

See God
not Difficulties.

We came recently in our reading across a paragraph, which we like to pass on to our readers.

"Do not see difficulties, see God. He

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will only give as much as His people can bear. No heavier burden. Learn to fall back upon God. How calm! He can do the largest work without neglecting the smallest matters.

"We have to do with the same God. He will not neglect the most minute circumstance, nay more, is interested to be brought into them all, aye, and delights to have us bring Him into them.

"Measure not God by your feelings and apprehensions of Him, but by His testimony to His own power. Man ever changes. God's power and grace are ever the same, as He was so He is.

"His watchfulness, His character is our safeguard. We have Christ's work, and God's word—that our faith and hope may be in God. The soul fears no evil, resting, and counting on His omnipotence, omnipresence, wisdom, and love. The living God our true portion. What is more wonderful than the truth that the shrine He delights to dwell in is a broken and contrite heart! Behold God's temple, what nobility! using the arm of the Almighty to sustain our tottering frame. Oh! may our constant cry be "Hold thou me up;" and the more we lean upon that arm, the more does He delight to keep us, and to sustain our weakness."



Dr. R. W. Dale of Birmingham made the *Knowing Christ following statement:*

and Doubt. "As for those of us who know the Lord Jesus Christ for ourselves, and who know that He is the living Lord and Saviour of men, the Way to the Father, the Giver of eternal life, our own experience—confirmed by the experience of Christian men of all ages—prevents us from finding anything incredible in the miracles which He is alleged to have wrought during His earthly ministry.

If you know for yourselves the living and glorified Christ, if you have found God in Him, if you have entered into the actual and conscious possession of the blessings of the Christian redemption, you will see no reason for doubting the historical trustworthiness of the Four Gospels, because

they declare that, during our Lord's earthly life, He healed the sick, gave sight to the blind, and raised the dead. "He has done greater things than these," "whereof we all are witnesses."

This is very true indeed. But what about the men who claim that they know Christ as their Saviour and Lord and deny His virgin birth and His miracles? What about the preachers and professors who say they honor Christ and speak of following Him, yet doubt the historical trustworthiness of the Gospels and who reject the foundation of the Gospels, the Old Testament Scriptures? Their profession is empty. They do not know Christ in reality and in the power of His Spirit. No one, who knows the living and glorified Christ and enjoys the blessings of redemption can ever deny His Deity nor the works of power He did while on earth. The fact is apparent, the Critics with their denials of the Word are mostly unsaved men "not having the Spirit." From such turn away.



The Lost Program.

During the first church-council in Jerusalem, the Spirit of God made known the divine program for this present age and what is going to follow. This is found in Acts xv:14-17. There are four numbers on this program.

1. God visits the Gentiles to take out of them a people for His Name. This is the object of the preaching of the Gospel of Grace. The people thus called out constitute the body of Christ, the church. This outcalling will end some day. It will be followed by the second number on the program.
2. After this I will return. This is the second coming of our Lord Jesus Christ. This event is fully revealed in the Old Testament. However one phase of it is now here made known in the Old Testament prophetic Word. It is His coming for His Saints (1 Thess. iv:13-18). This is an exclusively New Testament revelation. Linked with this is the third thing.
3. The building again of the tabernacle of David. This is the restoration of the Kingdom to Israel. He will gather His people and the oath-bound covenant with

David will be fully accomplished. Then follows the fourth number. 4. The Residue of Men will seek the Lord. This is world conversion. It will take place after the Coming of the Lord and after the national conversion of Israel. Alas! as far as Christendom is concerned, this divine program is a lost program. All the confusion, all the apostasy, all the God and Christ dishonoring cults and endeavors, all the worldliness in the professing church, all the prostitution of the church to a social institution for social service, all and more is the result of having ignored God's program. May He help us to stand by it. We are still in the first number and our great business is to preach the Gospel, to send it forth and to support it. Let us do so. Some day God will continue His program and He will come again, for whom we wait.



The great scholar, Dean Alford, in his Greek Testament, made over forty years ago the following interesting comment Matthew xii:43-45 on Matthew xii:43-45:

"The direct application is to the Jewish people, and the parallel runs thus: The old demon of idolatry brought down on the Jews the Babylonish captivity, and was cast out by it. They did not after their return fall into it again, but rather endured persecution, as under Antiochus Epiphanes. The emptying, sweeping and garnishing may be traced in the growth of Pharisaic hypocrisy and the Rabbinical schools between the return (from the captivity) and the first coming of our Lord. The re-possession by the one and accession of seven other spirits more malicious than the first, hardly needs explanation. The desperate infatuation of the Jews after our Lord's ascension, their bitter hostility to the church, their miserable end as a nation, are known to all."

"Strikingly parallel with this runs the history of the Christian Church. Not long after the Apostolic times, the golden calves of idolatry were set up by the Church of Rome. What the effect of the captivity was to the Jews, that of the Reformation was to Christendom. The first evil spirit has been cast out. But by the growth of hypocrisy, secularity, and rationalism, the house has become empty, swept and garnished; swept and garnished by the decencies of civilization and discoveries of secular knowledge, and he must read prophecy ill, who does not see under all these seeming improvements the preparation for the full development of the man of sin, the great re-possession, when idolatry

and the seven other spirits shall bring the outward frame of so-called Christendom to a fearful end."

These are true and remarkable words. If Dean Alford were living now, what evidences he would find that all is ready in apostate Christendom for the welcome of the man of sin, with the seven wicked spirits!



Such is the title of a volume from the pen of our brother, Sir Robert Anderson. We are thankful that Dr. Anderson gives

such a clear testimony concerning the Hope of the Church, the Coming of the Lord for His Saints as revealed in 1 Thessal. iv:13-18. His arguments are unanswerable. Among other things Mr. Anderson says:

"If such a hope be a mere delusion, it is a delusion which is full of comfort, and has a sanctifying influence upon the life. Why, then, it may well be asked, should any Christian wish to rob us of it? And yet the belief is attacked with untiring zeal, and at times with acrimony, as though it ranked with heresies that dishonor Christ. It is specially to the ephemeral literature on the subject that this reproach attaches; a literature that is generally marked by confusion of thought and neglect of the main landmarks that guide the intelligent interpretation of Scripture."

To this we add, that the blessed Hope of the imminent Coming of the Lord has even been laid at the door of seducing spirits and demons. Again we quote from Dr. Anderson:

"We are taught to look for Him, and that a crowning blessing will be theirs, 'who are alive and remain unto the Coming of the Lord.' Are we then to believe that this involves our passing through such times and scenes of terror* as would make us 'praise the dead, that are already dead, more than the living that are yet alive!' In his Patmos vision of that awful time the Seer hears a voice from heaven proclaiming, 'Blessed are the dead.' And if this Tribulation theory were true, should we not, in the spirit of those words, cry to God with earnest importunity to be allowed to die, rather than to await the Coming of the Lord?"

"And now we raise again the question, Are we who cling to the belief that the words of the Holy Scripture mean what they seem to mean—

*Great Tribulation, judgments and wrath.

are we the dupes of a blind delusion? Well, be it so. Some of us at least will cling to the delusion; and even if the 'blessed Hope' be no more than a happy dream, we shall refuse to change it for the hideous nightmare of 'The Tribulation.'

But Dr. Anderson shows that the "blessed Hope" is not a delusion, but sound doctrine. Giving up the belief in the imminency of the Coming of the Lord is a dangerous step. A very well known preacher some eighteen years ago preached the blessed Hope. He listened to some of these confusing theories and became unsettled. He stopped preaching on the Second Coming of the Lord. Years later he declared he had no light on the second Coming, though he had preached on it and taught in well known Bible conferences. Where is he now? We understand that he is in fullest sympathy with the Higher Critics and on the road to apostasy. May God keep us in the simplicity of the Hope of His Coming.



A Needed Warning.

Numerous books and pamphlets on prophetic subjects are constantly being circulated. Many of them are unscriptural, fanciful and often contain errors; they are not sound doctrine. "The midnight cry" has a warning in one of the recent books on the Lord's Coming" which is being sold in large editions.

"On more than one occasion we have had to warn our readers against those who would rob us of our 'Hope.' They tell us 'it is a false assumption that the Lord Jesus is coming for His people before the reign of the Antichrist and before the Great Tribulation.'"

We have no controversy with individuals—we pray for them—realizing that Satan is at the back of all such false Teaching. A book by S. D. Gordon, "Quiet Talks on the Lord's Return," is liable to cause many to be "shaken in mind and troubled." The present writer knows of one becoming unsettled through reading it. Hence this warning! Mr. Gordon writes, page 98, "But the Coming is not to be expected at any moment, certain things open to all eyes happen first. There will be a falling away on the part of some Christian people. The falling away will continue and intensify until a World Leader called the Lawless One or Man of Sin shall come to the front. When he has run his course (culminating in 'the Great Tribulation' and the battle of 'Armageddon') he will be slain by the sudden appearance of the

glorified Jesus in the heavens. The spirit of lawlessness, which will come to a full head in this Leader, was already then working in the world, but it was being hindered by a restraining power. The Holy Spirit now in the world is that power of restraint. At some time He will withdraw, or be withdrawn from the corporate Church. That withdrawal will be the signal for the Lawless One to swing into action." Again on page 77 we read, "Here we simply note the awing, solemn fact that at some time before our Lord Jesus comes the Church will have come into that condition that the Holy Spirit will have withdrawn from it."

Such teaching as the above utterly destroys "that Blessed Hope" altogether. Where is the blessedness of looking for "the Man of Sin" and "the Great Tribulation"? Would the Apostle have written to the Thessalonians "not to be shaken in mind or troubled" if they were to expect the Lawless One and the Great Tribulation? They would have had good cause to be troubled! But he taught them "to wait for God's Son from Heaven, even Jesus, Who delivered us from the wrath to come."

Here is a specimen of what Dr. Robert Anderson rightly calls "the hotchpotch of Exegesis." It is evident that the writer of that book knows very little of what the prophetic Word teaches. We glanced at some pages when this volume was sent to us and noticed a number of statements which seemed to indicate, that the book is scriptural. A closer examination showed that we were mistaken. We cannot recommend it to God's people. It must lead into confusion. The statement that "at some time before our Lord Jesus comes, the church will have come into that condition, that the Holy Spirit will have withdrawn from it," is altogether wrong. It shows that the author of the volume has not the right conception of what the church is.



Some twenty years ago, the boastful agnostic Professor Huxley made the following remarkable admission in the *Fortnightly Review*:

Huxley's
Testimony.

The doctrines of predestination, of original sin, of the innate depravity of man and the evil fate of the greater part of the race, of the primacy of Satan in this world, of the essential vileness of matter—faulty as they are, appear to me to be vastly nearer the truth than the "liberal" popular illusions that babies are all born good, and that the

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example of corrupt society is responsible for their failure to remain so, that it is given to everybody to reach the ethical ideal if he will only try, that all partial evil is universal good, and other optimistic figments, such as that which represents "providence" under the guise of a paternal philanthropist. . . . I am a very strong believer in the punishment of certain kinds of actions, not only in the present, but in all the future a man can have, be it long or short. Therefore in hell; for I suppose that all men with a clear sense of right and wrong have now and then "descended into hell," and have stopped there long enough to know what infinite punishment means. . . . I conceive that, without some such change as that depicted in the fifteenth chapter of the first epistle to the Corinthians, immortality must be eternal misery.

We recommend this interesting paragraph for study to the "Higher Critics" and the ever increasing numbers of the fundamentals of God's revelation. These men are rapidly outdoing the agnostics of past generations.



**Bible Study
Club.**

A number of our readers have written us asking about a "Bible Study Club" magazine published in New York City. A man by name of V. Noble is acting Secretary. This magazine gives an exposition of the International S. S. lessons and is evidently circulated free in very large quantities. We have investigated the source from whence it came and discovered that the address where it is published is "Pastor Russell's Lecture Bureau." It is nothing else than Russellism dished up in a new form under the disguise of another name. How this system with its evil doctrines sneaks along deceiving wherever it can! Millennial Dawnism, International Bible Study Association, Brooklyn Tabernacle, the People's Pulpit, etc., etc., are some of the names by which it goes. Other names will no doubt be used to gain entrance in homes and hearts.



**Bible Study
Course**

All our friends who paid for these Bible Study pamphlets received Deuteronomy. We have now the Book of Joshua in preparation. We hope to publish at least two more of these pamphlets, besides Joshua, during 1913. We are thankful that a number of pastors have introduced this course of Bible Study into their Bible schools.

We will be glad to send a free sample copy to any of our readers, who

have not seen a copy of these pamphlets. We will also send a free copy to any Bible teacher or Sunday School Superintendent. This "Russell system" is now making a deliberate effort to introduce their evil teaching into the Sunday Schools throughout this land, under the veiled name "Our Bible Study Club." Why cannot we make an effort to spread the truth? We also desire the prayers of our interested friends. Pray that we may be enabled to continue in this work and that the number of students and readers may increase.



We have just issued two very important pamphlets. The one on "The Philosophy of Spiritualism" has been printed in a very neat form with cover, convenient to slip into letters. It has 24 pages. The other pamphlet is "Christ and Social Reform" by Prof. Bertex. It is published in the same size as "The True Church." Perhaps there is no greater need just now than to circulate something which will call a halt to the "Social Reform Program", and enlighten some of the good people who have become ensnared in this subtle delusion. There is nothing better in existence than that which Prof. Bertex has given.

Prices as follows: "Philosophy of Spiritualism" single copies 5 cents; 40 cents per dozen and \$3 per 100 copies.

"Christ and Social Reform" single copies 5 cents; 35 cents per dozen and \$2.50 per 100 copies.

Let us circulate these pamphlets. In our next issue we hope to announce several other new tracts and booklets, including one by Mr. Mauro.



The Eugenic movement is taking hold everywhere. In many places the Ministerial Associations have fallen in line with this movement. Few know what is really underneath it and how Satan aims at the very fundamentals of the faith.

The pamphlet on "Eugenics" by Mr. Philip Mauro gives all the information needed to deliver any child of God out of this snare. We call attention to it again. Price 5 cents per copy postpaid.



We often received inquiries about bound volumes of "Our Hope." Some friends have offered a premium for certain volumes. We are sorry that we cannot supply back volumes. We have a few bound copies of Volume VIII, XV, XVI, XVII and XIX on hand. These, no doubt, will soon be sold. The price of the bound volume is \$1.50 postpaid. Write us at once, if you desire one of these.

We cannot give a full account of the meetings and Conferences held thus far during the summer. The Lord has been good and gracious to us. He has directed our steps and blessed His Word.

We feel like hiding ourselves and not saying much about it. But we must also give a testimony to His faithfulness. The trip to Winnipeg was abandoned, but we expect to be there during the end of August. The Rocky Mountain Conference will be held as usual in Denver, Colorado, beginning on September 21. Speakers, R. A. Torrey of Los Angeles and A. C. Garbelein. For programs and other information address Pastor P. V. Jenness, 2330 Downing Street, Denver, Colo.

Conferences during the fall are planned in many places, East and South. Another Conference will be held in St. Louis beginning November 9th. Meetings are planned for Bay City, Galveston and Gainesville, Texas. To all this we add, if it please our Lord. All rests in His hands.

"We are sorry we kept you waiting." "The enclosed dollar should have been sent to you several months ago"—such are the expressions used by many of our readers. It is too bad that we are often troubled with the negligents of our readers in not renewing their subscriptions. We lose every year hundreds of dollars in that way. What a help it would be if all were prompt and if all who owe now were to pay up at once. Please do so.

North Western Bible and Tract Depot.

We desire to inform our readers and friends living in the great Canadian Northwest, that we have become interested in the Northwestern Bible & Tract Depot of Winnipeg, Manitoba. Some friends realizing the great need there is in that wonderful section of the country, and the great opportunities to spread the Gospel and the Word among the ever increasing population, have decided to make this Bible & Tract Depot a channel for the dissemination of sound and scriptural literature.

The Winnipeg Depot carries now a full line of all our publications, and our readers in N. W. Canada are requested to order their supplies, Bibles, sample copies of "Our Hope" direct from the depot. It will mean for them a saving of time and money, as well as the annoyance about the customs.

New subscriptions and renewals may be sent to Winnipeg. Later we hope to plan for several campaigns in the different provinces. A full catalogue of books, Bibles and tracts we hope to issue later. The address of the Depot is "N. W. Bible & Tract Depot, Notre Dame Ave., Winnipeg, Man.

The Masterpiece of God.

AN EXPOSITION OF THE EPISTLE TO THE EPHESIANS.

CHAPTER IV:1-6 (Continued).

"Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you are called in one hope of your calling, one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all" (Verses 3-6).

The Unity of the Spirit exists. We are not asked to produce it, but exhorted to keep this unity of the Spirit in the bond of peace. What then is this unity of the Spirit? The answer will easily be found in the preceding chapters of this Epistle. The Holy Spirit indwells every believer, for he is sealed by that Spirit of promise, by whom we have also access unto the Father. Believers are, therefore, "an habitation of God through the Spirit." All are members of the one body, the church. The oneness which of necessity results from the indwelling of the Spirit in each one, and He having united us with Christ and put us in His body as a member, constitutes the unity of the Spirit. It is therefore a unity which God in His infinite Grace has made Himself. He has formed it by His Spirit and has revealed it in His Word. We are to own it by keeping this unity in the bond of peace. If God has done such a marvellous work, if in His Masterpiece He has united believing Jews and Gentiles in one body and given to each believer the same Spirit, what diligence we should constantly use to manifest it in a practical way! This unity can never be destroyed, for it is the workmanship of God. But the unity may be denied and the expression of it completely lost. Alas! this is the common thing about us in our times. Sectarianism is a denial of the unity of the Spirit. We keep the unity of the Spirit when we recognize in every true believer a member of the same body. We must look upon each as redeemed by the same precious blood, as indwelt by the same Spirit, who indwells us, and as called with the same calling. Then can we

keep this unity in the bond of peace, by walking in all lowliness and meekness, with long suffering, forbearing each other in love. Pride, self-assertion, self-will, censoriousness and harsh judgment make the expression of the unity of the Spirit impossible. What then is needed to practise this loving injunction of the prisoner of the Lord? What will enable us to keep this unity? We must constantly feed on the great realities of our redemption in Christ. What God has wrought for us and for all our fellow saints, the fact that the Holy Spirit dwells in us and also in every other believer, the truth that all are members of the same body, must constantly be before our eyes. And we shall lose sight of these facts, if we do not continually let His Word speak to our hearts. Then we must love the brethren, pray for all His people, bear their burdens, thank the Lord for all of them. It needs daily practice. Much will arise to hinder. Many of His Saints appear often unlovable and others misunderstand us, perhaps speak evil of us. Then we must go on our knees and pray. It seems nowhere is the failure to keep the unity of the Spirit so great, as among the many small sects of so-called "holiness people," as well others, who condemn each other. While among others, who claim deliverance from sectarianism, the failure is equally marked.

The verses which follow are of deep interest. We find the three persons of the Godhead here, Father, Son and Holy Spirit, but in reverse order. To assist in a better comprehension of these verses, we give them in the following form:

The Holy Spirit	}	1. One Body.
		2. One Spirit
		3. One Hope
		4. One Lord
The Son of God; the Lord	}	5. One Faith
		6. One Baptism
The God and Father	}	7. One God and Father of all, who is above all and through all and in all.

Here then we find the details of this unity. We must look

at these seven things separately and study their relation to each other. In the first chapter we saw the work of the Godhead revealed. That chapter starts with the Father, followed by the work of the Son and the Holy Spirit. Here the Holy Spirit is in the foreground, because it concerns the unity accomplished by Him. This rests upon the Lord, the Son of God, while the God and Father is above all, and through all and in all.

The one body mentioned first of all is the church, the fulness of Him, that filleth all in all. He is the Head of the body. Each individual believer is a member of the body of Christ. We are therefore members of Christ and members one of another (Rom. xii:4, 5). Let us see that the emphasis rests upon the little word "is;" there is one body. It exists and all denial from the side of man or satanic powers cannot undo what God has accomplished and what He is doing. The body of Christ is forming. Constantly the Spirit of God is putting believers into that body, till some day it will be completed. Nothing can hinder this work. The existing divisions in the professing church are not the work of the Spirit but the work of the flesh. By it the outward expression of the one body has been lost. All schism in the body is therefore wrong and unscriptural. Sects and parties are a denial of the one body. In 1 Corinthians iii we read of the beginning of the divisions in the church and the Spirit of God censures it severely. The divisions and factions which arose in Corinth are pronounced as carnal by the Holy Spirit. In Galatians v:19 seditious and heresies are mentioned; these words mean "parties and schools of opinion," which divide believers and are classed in the above passage with the works of the flesh, adultery, fornication, murders and drunkenness. Therefore, those who create division in the body must be shunned. "Now I beseech you, brethren, mark them which cause divisions . . . and avoid them" (Rom. xvi:17). The history of Israel, the professing people of God in the Old Testament, is a history of failure, but sadder still is the failure of the church and its division into sects, parties and circles of fellowship. An outward unity cannot be brought about. All efforts made in this

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direction but results in other divisions, as it has been abundantly proved. The attempt made to unify Christendom by church federation, union of denominations, amalgamation of certain sects, reveals the Babylonian spirit. A counterfeit union will some day be accomplished in Christendom, but it will be headed by the man of sin. For this all is preparing. In the midst of all the confusion, the ever-increasing apostasy, the true believer can walk worthy of the vocation wherewith he is called, by keeping the unity of the Spirit in the bond of peace. Where there is evil doctrine and an evil walk in Christians, separation from such is as much demanded as fellowship with all the Saints of God.

Then there is also one Spirit. This is the Holy Spirit. He came on the day of Pentecost. The Baptism of the Spirit then took place and the body of Christ, the church, began on earth. The same Spirit dwells in every believer and it is this baptism of the Spirit, who was given on the day of Pentecost, which makes us members of the one body. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit" (1 Cor. xii:12). All sharers, who believe on the Lord Jesus Christ, become thus sharers of the one Spirit, who was given. This Spirit unites us to Christ; "one Spirit with the Lord." He also unites us one to another. Thus the body of Christ, the church is one body, by the one Spirit.

Next there is one hope of your calling. It is one destiny, which the one body has, formed and indwelt by the one Spirit. The Hope of the Church is to meet the Lord, our blessed Head, in Glory. Our one Hope is, to see Him as He is, to be like Him, to reign with Him, to share His Throne and His Glory. No parties, no sects, no classes of brethren, such as exclusives or open, will be recognized nor existed in the coming day, when the one body will be joined to the Head in glory. Then it will be visibly demonstrated that there is one body and the world will know the truth of it. For this He prayed, "And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made

perfect in one; and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me" (John vii:22-23). What a powerful incentive the blessed Hope of the imminent coming of our Lord should be in keeping the unity of the Spirit! One Body, One Spirit, One Hope—these three are inseparably connected. Here we have, what has been called, the inner circle. It is the Masterpiece of God into which all true believers are formed.

The next three linked with the Lord are also connected with the Church. It presents the aspect of public profession. One Lord, One Faith, and One Baptism. Here we see a unity, which includes all who profess Christian discipleship. The One Lord is our Lord Jesus Christ, the Head of the one Body. We must own Him as our Lord and walk in obedience under Him. This is the profession of Christian; in the sphere of Christendom, Christ is professedly owned as Lord. The "one faith" is the common faith in the Lord and the revelation of God; what men profess to believe in. Baptism mentioned here is water-Baptism. Baptism with the Spirit cannot be meant, for it was already stated in the previous verse. Whenever baptism is mentioned and nothing else added to it, we must acknowledge it as water-baptism. And Baptism is both, the initiatory rite of Christian profession and an expression of faith in the one Lord.*

*We have then the circle of profession, not meaning by that at all to imply mere profession, while yet it leaves room for it. Here we have "one Lord," Christ in the authority which belongs to Him; "one faith," that is to say, one creed, the common range of truth which belongs to us all; "one baptism," which is not, as we see at once, the baptism of the Spirit, for that would link with the first circle rather than with the second one. Moreover, baptism spoken of in this way, simply by itself, always seems to mean what we ordinarily call that: the baptism of the Spirit has to be expressed by this addition. The language here is used, in fact, analogically, the baptism of water being analogous with that which is a deeper thing; but in the apostle's words here it is simply the baptism of water, which connects, as we have seen, throughout with the kingdom, and therefore with the Lord. It is that in which the Lord is owed. It is that which brings into the sphere of discipleship and thus is linked with the "one faith," which is the disciples' creed. All is perfectly fitted together, therefore, here. —*Numerical Bible.*

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The seventh, "One God and Father of all, who is above all, and through all, and in all," is still wider. It applies to the one body on the one hand and also in a far wider sense to "every family in heaven and on earth" (Eph. iii:15).

"One God and Father in us all, that is, His abode in us. "Through us all," expresses the thought, that He is everywhere in us all; He dwells there; He is there. His power, identifying Himself with His own. Spiritually He is in us. As Ruler He is everywhere. They who are partakers of this goodness, are united to Christ as Christ is to the Father; thus the Father is in us all. "What a bond in this new creation!" May God in His Grace and through the power of His Spirit enable us to give diligence to keep this unity in the bond of peace.

(To be continued, God willing.)

Nothing Between.

Nothing between, Lord, nothing between,
 Let me thy glory see,
 Draw my soul close to Thee,
 Then speak in love to me,
 Nothing between.

Nothing between, Lord, nothing between,
 Let not earth's din and noise
 Scuffle Thy still small voice,
 In it let me rejoice,
 Nothing between.

Nothing between, Lord, nothing between,
 Nothing of earthly care,
 Nothing of tear or prayer,
 No robe that self may wear,
 Nothing between.

Nothing between, Lord, nothing between,
 Unbelief disappear,
 Vanish each doubt and fear,
 Fading when thou art near,
 Nothing between.

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Nothing between, Lord, nothing between,
 Shine with unclouded ray
 Chasing each mist away,
 O'er my whole heart bear sway,
 Nothing between.

Nothing between, Lord, nothing between,
 Thus may I walk with Thee,
 Thee only may I see,
 Thine only let me be,
 Nothing between.

Nothing between, Lord, nothing between,
 Till thine eternal light,
 Rising on earth's dark night,
 Bursts on my open sight,
 Nothing between.

Nothing between, Lord, nothing between,
 Till, the last conflict o'er,
 I stand on Canaan's shore
 With thee for evermore,
 Nothing between.

R. H. H.

On our first setting out to follow the Lord, we know but little of the depths of evil and folly in our hearts. Indeed, we are superficial in every thing. It is as we get on in our practical career that we begin to prove the reality of things; we find out the depths of evil in ourselves, the utter hollowness and worthlessness of all that is in the world, and the urgent need of the most complete dependence upon the grace of God every moment. All this is very good; it makes us humble and self-distrusting; it delivers us from pride and self-sufficiency, and leads us to cling, in childlike simplicity, to the One who alone is able to keep us from falling.

THREE THINGS WORTH REMEMBERING.

1. The nearest way to a man's heart is round by heaven.
2. The best place for quarrellers to meet is in the dust.
3. The next best place to being with Christ, in the glory, above, is to be with Him, in the gutter, below.

Revelation.

Chapter XIV.—(Concluded.)

"Here is the endurance of the saints—those who keep the commandments of God and the faith of Jesus. And I heard a voice out of heaven saying, Write, Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, for their works do follow with them."

The above words in verse 12 form a link between what precedes them and what follows. They recognize a remnant who, rather than worship the image, will, like their prototypes, the Hebrew youths, walk the pathway of the saints of all ages through this world; a pathway of endurance, and go through the lures of persecution. These, having been nerved with a wholesome fear that nullifies the fear of man, and who thus go to their death, are now comforted and cheered with what follows: that death does not detract from their security or happiness.

For, as the Lord said, in that strange paradoxical form of speech, even though "some of you shall they cause to be put to death," yet "there shall not an hair of your head perish." But our verse 13 throws its light upon it. Shall we not see some who, although put to death, yet still are so guarded, kept, preserved by the Almighty Arms of God and the infinite Love of their Father, little as they may know Him in that relationship, as that not one hair really perishes; their death here only casting them into those everlasting Arms. They loved not their lives and they had lost them, but that means that they had kept them unto life eternal.

The peculiar and striking word is "*from henceforth*," or "from now on" the dead in the Lord are blessed. "What," we say, "Have not the dead in Christ been always blessed?" Is it not always "Far better" with them? Why then "from now on"?

Throw yourself forward into that day. The rapture of

the heavenly saints have been in place long ago; *how* long we may not surely say, but at least three and a half years. The promised Glory, the Hope of Israel, has not yet come, and a vast multitude of the God-fearing are being slain for keeping the commandments of God and for their faith—dim though it may be—in Jesus. They have not only lost their part in the rapture, but they have lost their part in the Glory of the Kingdom. They have lived too late for the one, died too soon for the other; have they not lost everything! How needful and how precious at just such a moment would such a word as this be to them! A word that assures them that the slain martyrs under the beast are *blessed*.

The natural desire that we Christians have to appropriate every promise exclusively to ourselves, evidences our ignorance of God's ways and purposes as He has deigned to reveal them, and we lose rather than gain by the misappropriation. We have abundant comfort in view of "falling asleep," and can well afford to let this promise, sweet and precious as it is, go to the poor faithful Jewish martyrs, during the short but terrible time that precedes the reign of Christ our Lord.

So, exactly as the bereaved saints in Thessalonica needed a direct word of revelation in view of the falling asleep of their beloved ones, who had thus they feared missed their part in the revelation of the Glory, and that word told them of the preliminary rapture; so *these* suffering saints, that rapture being past, need another direct word, and this is given them here. The time is the middle of the last week of Daniel (chap. ix:27), our old enemy, the Devil, is seeking to maintain his rule over this earth to which he is now confined, and to exterminate all who own to God. His threatenings sound abroad everywhere. Torrents of blood are flowing. Oh, how comforting at such a moment this "From *this* time," from the very commencement of this diabolical persecution, "*blessed* are the dead who die in the Lord."

The Holy Spirit too is still the Comforter indeed, for He confirms the word and adds to it that these blessed dead have but found rest from all labor. Is there not in this a clear suggestion that they have at least "come" to Christ who gives this (Matt. xi:28), nor have they lost their reward—their

works go with them, and these *He* knows. Indeed, their very death, seal of their faith, is reckoned to them for their work and shall be the "gold" that abides the fire. Their bodies have been killed; soul and body shall not be destroyed in Geheoa. The first death they have suffered, the Second Death shall not hurt them. They are "blessed," and we shall see them having their part in the first resurrection amid all the Blessed and Holy. Not a hair of their head (so dear are they to the Lord) shall really perish.

This brings us to the second half of the chapter, bearing so striking an analogy with the first, that we should err in omitting reference to that feature. The chapter might be likened, in its form, to the Golden Lampstand of the Tabernacle as having one central shaft and three branches on either side dependent on it. Here we have Christ, the non-central Person of the Book, as the shaft, and three angels (whoever or whatever may be so presented) in either division, the first three announcing judgment, the last three executing or calling for the execution of that judgment. But let us quote:

And I saw, and beheld a white cloud, and upon the cloud one sitting like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the harvest of the earth is ripe. And he that sat on the cloud put forth his sickle upon the earth, and the earth was reaped.

We shall greatly err if we do not give proper weight to every detail connected with the blessed Son of God. His varying titles have their varying significance and bearing. For instance, here the word "Son of man" proves that it is not the coming to "the air" for His own that is here depicted. In this connection every tender and gracious title is used. "Saviour" (Phil. 3), "The Lord Himself" (1 Thesa. 4), "His Son" (1 Thesa. 1); but "Son of man" is always connected with His glorious revelation and His coming to judge the earth. So when it is written "at such time as ye think not, the Son of man cometh," the reference is not to death, as so

macy tombstones assert, nor to that Coming for His people, as to which there has been so world-wide an awakening during the last eighty years, but to the *revelation* that follows this, and it is this that is in view here.

For the title *Son of man* indicates that He now claims—not David's kingdom only, or He would be presented as *Son of David*—but all that was placed under the rule of the first *man*. Earth-wide is His kingdom; all rival Gentile monarchies must now pass away, for we have here in Revelation a companion picture to Dan. vii:13, 14. There too He comes as "Son of man" to assume His kingdom, figured in our book by the "golden crown," and there, too, that assumption is marked with judgment on the kingdoms of this world, here figured by the "sharp sickle."

Consider His Seat. It is on a *cloud* in mid-heaven, which gives its aid to what follows in suggesting the *wide scope* of the judgment; we shall see the value of this later.

The cloud is *white*, speaking of the holy purity that alone can support any who judge. Thus the final judgment is on a Great *White Throne*. Thus too we may say the Lord Jesus ever sits upon "White" in all His judgment.

Oh, just and right is it that all judgment should be in His Hands, for that He can so judge predicates the same honor to Him as to God the Father (John v:22, 23). He gives *life* as "Son of God"; *judges* as "Son of man." As men reject the first, do they fall under the second.

But woe to any who assume the place of judgment without any other support. The Pharisees, in John viii, did not stand on "White," and, "convicted by their own conscience," they go out one by one. So to-day any judgment of another is a very serious undertaking, for at once the condition of the one who judges is looked at, and woe to him if not on "White." In harmony with this: as to any church, the Holy Spirit directs first "purge out the old leaven" before attempting to "put away the wicked person" (1 Cor. v:7, 13). As to any individual, first have thine own eye attended to, for the very readiness to judge indicates a far worse condition in *thee* than in the object of thy judgment; it is a *beam*; let the Good Physician extract that *readiness* of pride and then, in a

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different spirit, thou mayest graciously serve thy brother (Matt. vii).

Now we have two distinct executions of judgment under two figures: first, the cutting down the produce of a field that is dry, or withered, and thus ripe for cutting, and the other cutting down a vine. Both are said to be "of the earth"—that is, what the *earth* produces, and thus fitted for judgment.

The harvest has been taken to signify a discriminative judgment, predicating the presence of wheat as well as tares according to the same word in Matt. xiii:24-30. But while this is quite true, I question if "the wheat" is at all in view here. In Jer. li:33, we have the time of Babylon's harvest come. Surely there was no wheat in what could really be called *Babylon*. This too is confirmed by Joel iii:13. A passage that is so clearly in the mind of the Spirit here that it sounds like an echo, but there the two figures of "harvest" and "vine" are as *one*, nor is there any hint of any "wheat" or anything good is either. The word for "ripe" does not indicate a full ear, rich with the fat of wheat, but "*withered*," a word always used in a bad sense as Matt. xiii:6. And finally, I fail to find any good reason why the harvest should be of a character differing from the vine that follows, which speaks without controversy of unmixed judgment. What then is the difference in the two symbols, "harvest" and "vine"?

The division between Jew and Gentile which has been done away in Christ now, is renewed as soon as God's formation of the Church is complete, and the *earth* is alone in view, as it clearly is here. Thus there have been two companies, or spheres, seen throughout our book after chapter v. In chap. vii we have, in the 144,000 the Jewish remnant, in the innumerable multitude, the saved Gentiles. The fifth trumpet particularly affected the Jew, the sixth more directly the Gentile. Then, in chap. xiii, we have two beasts; again Gentile and Jew. So here, why should not this double judgment apply in the same way to the two expressions or forms of wickedness; the first, or harvest, to the civil, or violent, headed up in the Gentile; the second, or vine, to the

religious, or *corrupt*, headed up in the Jew; both called for by *angels* from "the Temple," that is the only place now linked with God, and where alone He recognizes worship, the pious remnant of faith?

The very figure of a "harvest field" gives an idea of something *widespread*, for "the field is the world" (Matt. xiii: 38), but "the vine" is one, and in one spot only, and whilst this "vine" cannot be *Christian* profession, for that has been already destroyed in Babylon, it may well be the outcome of that religious instinct in man, inherent and *isradicable*, which must have its outlet, as it does here, in the worship of the image of the beast, filling up the cup of iniquity to the full.

The Son of man is met by an angel from the Temple, i. e., the Spirit of Christ in that which God owns on earth, with a call for the execution of judgment. Is it done?

The judgment of the vine is still more impressive. Again, an angel (not, mark, the wide title *Son of man*) comes from the Temple, only this time is added, "which is in heaven," words that point us back to chap. xi: 1, 19, where this Temple is seen "opened in heaven," and we saw there that it narrowed what followed to Israel, but Israel seen in covenant relation with God.

This temple, which is in heaven, thus confirms our thought that the judgment now described has to do with *Israel*, and is in the line of retribution upon the apostate mass for the persecution of the beloved remnant of faith.

This is still further strengthened by the next words, "and another angel came out from the altar." This must be, not the brazen altar in the court, but the golden altar in the sanctuary, or in the heavenly places; not the altar of burnt offering, but of incense, as seen in chap. viii:3. There, too, it is from this Altar that fire is thrown on to the earth by "another angel," who is clearly the same as this in verse 18 of our chapter, for he too has "power over fire,"—that is, power over that of which fire speaks: divine judgment in burning wrath.

But who can that be but our Lord Jesus, (to whom alone all judgment is committed,) only again in the guise of an

angel. He thus cries to Him who comes out of the Temple to "Thrust in thy thary sickle, etc."

But is not this indefensibly anomalous and paradoxical that Jesus should address Jesus?

Aye, it may be, but when we are dealing with the Persons of the Godhead we must never expect to apply our human mathematics to them. It is the "Son of man" who is brought to the "Ancient of Days" in Dan. vii:13, and yet in both "Son of man" and "Ancient of Days" we see the Lord Jesus Christ. So here under one figure he addresses Himself under another.

Nor is it as incongruous as it would be for a creature to command and inform the Lord of Glory.

All this makes it at least clear that we have the corruption of the earth headed up in the apostate mass of Israel, in this wild vine producing only wild grapes (Isaiah v:1) now cast into "the great winepress of the wrath of God."

This winepress is trodden "without the city"; what city is not said, but the form of words at least suggests that city with which Israel is so closely identified, Jerusalem.

In the Old Testament it is to the "Valley of Jehoshaphat" (significantly meaning, "The judgment of Jehovah") to which the nations are hidden and come down, and there, too, "harvest is ripe," "press is full," "fats overflow," "for their wickedness is great."

I can go no deeper or further. It is a fearful judgment, figured in a way evidently intended to impress our minds with the "terror of the Lord" when He enters into judgment. Look at the picture (for surely, it cannot be that amid these figures this alone is literal), a sea of blood, in which the horses are plunging, with only their heads above those waves of death, and this for 1,600 furlongs, which, we are told, is "the well-known length of Palestine." Is it not a terror-inspiring picture or figure?

In details we may err, our light may be dim, for we know only "in part," but in the main there can be no great mistake; all Scripture confirms our conclusions. God, our God, yes, even the Christian's God, is a Consuming Fire (Heb. xii:29), and when He undertakes judgment it is necessarily "without

mercy" (James ii:13) towards fully-developed wickedness that has rejected all love and grace.

Mercy now is freely offered to all our guilty race. Love is pleading with most tender words and most winning arguments. Alas, men are everywhere turning away from the Love, nay, are actually *hardened* by it. What can remain but judgment? "Let favour be shewn to the wicked, yet will he not learn righteousness" (Is. xxvi:10). But "when thy judgments are in the earth," when the blood of that awful winepress is "up to the horses' bridles," then shall the trembling nations "learn righteousness," and that sea of blood shall change to "the knowledge of the Lord covering the earth as the waters cover the sea."

"Toiling in Rowing."

(Mark vi:48).

By B. McCall Barbour.

We are in "perilous times." It is abundantly evident that "the winds" are "contrary" to all who seek to maintain fidelity to "the faith which was once delivered to the saints." The only safe and satisfactory attitude for the true believer is to keep on "toiling in rowing."

This is our sure preventive against drifting with the rapidly increasing currents of doubt and infidelity, or being drawn into the whirlpools of formality and fanaticism, and making shipwreck of faith. We must keep our heads straight up against the wind. Toilsome though the effort may be, and small though the progress may seem, this is our only hope of maintaining our stand. Compromise is fatal.

The incident in Mark vi:45-54 furnishes us with an illustration singularly illuminative and appropriate to this present time of pressure and perplexity. Its message is one of abounding comfort and encouragement and cheer to all who feel the "rowing" toilsome, and are tempted to let go the oars.

It is said of our Lord that "He constrained His disciples to get into the ship, and to go to the other side" (45). It is only they who, under such constraint, have embarked on the voyage who feel the force of the tempest that entails this arduous toil. When at His constraint the voyage is undertaken, and our object is "the other side" of His appointment, we may be sure that not all the waves and winds can stay the accomplishment of the task, if only we be faithful in our toiling on. He will get us through. He will bring us there.

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The Loving Kindness of God.

"He departed into a mountain to pray" (45). Even so it is now. He has departed from this scene of His earthly ministry in bodily presence, and entered into the high and holy place for this very purpose—"to pray." "He ever liveth to make intercession for us" (Heb. vii:25). How consoling is the fact, as with all the energy of our being we bend to the oars, and strive to keep our boat's head on against the currents and the contrary winds! He knows, He loves, He cares, He intercedes! "The wind was contrary unto them" (48)—/es, "unto them." Not contrary to the crowd of compromisers. It is only they who are true to the Christ of God who feel the force and fury of the contrary winds. The winds are always favorable to some barques. All depends upon the way the helm is set. If our prow is set to reach "the other side" of Christ's constraint and His appointment, we may be very sure the "contrary winds" and adverse waves will be the constant accompaniments of our onward course.

From external (the world), internal (the flesh), and infernal (the devil) quarters will blow the fiercest gales with ever-increasing force day by day. These "contrary winds" will operate in all the various spheres of life.

The Individual Life will be attacked with the fury of the devil. Having failed to hold us back from the constraint of the love of Christ in following after spiritual things, he will seek to benumb sensitiveness to the things of God, by the opiates of pleasure, of passion, and of pride. How common, too, is the experience of depression and prostration in these days amongst the people of God, caused by the contrary winds! This is the work of the Adversary, who seeks to worry us and weary us, and make us spiritual, mental, and physical wrecks.

The Battle of Life.

In the Family Life there are "contrary winds." In how many homes, where God is sought to be honored by the parents, the children are rebellious against parental discipline and control. The claims of God and spiritual things are ignored, and cast aside or tolerated, in what, at best, is but an empty and burdensome performance.

In Business Life the winds are "contrary." They blow hard against those who endeavor to keep "a conscience void of offence toward God and toward man." The conflict between capital and labor is forever creating conditions that draw multitudes into a compromise that has made them stop their "toilsome rowing," and submit to drift.

In the Social Life the winds are contrary. How contrary are the customs and the conduct, the manners and the maxims of "Society" to the principles of the believer in the Word of God! To resist the seduction to drift with "Society" down its broad road to destruction, means to be reckoned "narrow," "antiquated," "unsociable," and "severe."

In Religious Life the winds are contrary. "Higher Criticism" has

done its best (or worst) to rob the Word of God of its Divine authority. This has swept countless ignorant and simple souls away from their anchorage in the truth, into a godless, graceless, and gloomy state of mind. Along with these fierce blasts have come the uprisings of Spiritism, Eddyism, Russellism, Mormonism, Besantism, Babalism, and a host of other systems, all charged with Satanic subtlety and force, to cause the simple believer to abandon his "toilsome rowing" and drift with the God-dishonoring crowd. So severe is the strain and pressure of these days, that the Christian who does not feel the force of "contrary winds" may well question the reality of his salvation and his fealty to "the Faith."

To maintain a faithful stand there will be—there must be—a very conscious "toiling in rowing." There is some sense of hopefulness when the pressure is perceived and reckoned with. To be callous, or indifferent, or insensible to it, is a sure sign of drifting. Insensibility to the conflict of the opposing forces is a certain indication that we have lost our keenness for Christ, and have succumbed to the pressure of circumstances and are being driven before the wind.

The Blessed Hope.

Notwithstanding the many specious arguments that "the world is getting better," there is a very definite consciousness to the spiritually-minded and Scripturally-taught child of God that the "unrest" and "upheavals," the "tempests" and the "contrary winds," are getting "worse and worse." Our only hope of betterness is that Christ will come and bring us safely through them to "the other side."

"He is coming." His Word is unmistakably plain—"I will come again and receive you unto Myself" (John xiv:3). What comfort for the ones who are "toiling in rowing!" They are looking out for "Him." Sometimes they think that He will come, just as He did that night on the Galilean Lake, when storms, and winds, and waves were at their worst, and at the darkest hour. "About the fourth watch of the night He cometh unto them walking upon the sea" (48). Blessed Hope! "Even so, come, Lord Jesus!"

"He cometh, walking upon the sea." Our weary, waiting, warring, watching hearts will hear His gladsome voice: "Be of good cheer: it is I; be not afraid."

Toil on, and in thy toil rejoice,
For toil comes rest, for exile, home.
Soon shall we hear the Bridegroom's voice,
The midnight cry, "Behold, I come."

—Christian.

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Passing Through.

I walk as one who knows that he is treading
A stranger soil;
As one round whom a serpent-world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain;
Who trembles lest the bond so newly severed
Be bound again.

I walk as one who feels that he is breathing
Ung genial air;
For whom as wiles, the tempter still is wreathing
The bright and fair.

My steps, I know, are on the plains of danger,
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.

This earth has lost its power to drag me downward;
Its spell is gone;
My course is now right upward, and right onward,
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away;
Speed thy fair dawn of light, and joy, and healing,
Thou Star of day!

For thee its God, its King, the long-rejected,
Earth groans and cries;
For thee the long-beloved, the long-expected,
Thy bride still sighs!

—H. BONAR.

Can We Be Saved Now?

When the dying Saviour cried upon the cross, "It is finished," (John xix:30), He announced that nothing stands between God and the sinner except unwillingness to be saved. Since that time all ministers and witnesses of redeeming grace can say, "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v:20, 21).

The ample provisions of the gospel for pardon and all that is needed are now ready. "Come, for all things are now ready" (Luke xiv:17).

The righteousness of God is now extended like a beautiful robe, in which the believer can stand with confidence before the throne of heaven. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, by faith of Jesus Christ, unto all and upon all them that believe" (Rom: iii:20,21).

Justification is now pronounced in favor of the believer in Christ. "Being now justified by His blood, we shall be saved from wrath through Him" (Rom. v:9).

Freedom from all condemnation is now the happy state of all who are in Christ. "There is, therefore, now no condemnation to them which are in Christ Jesus" (Rom. viii:1).

Reconciliation is now effected for them. "We also joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation" (Rom. v:11).

Nearness to God is now their blessed privilege. "Now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ" (Eph. ii:13).

He now represents us on high. "Christ is not entered into the holy places made with hands, the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix:24).

The relationship of children is now established between God and His people. "Beloved, now are we the children of God" (1 John iii:2).

Or if the question is considered from another view, we find our Lord saying to a sinful woman at His feet, "Thy faith hath saved thee; go in peace" (Luke vii:50). It is obvious that she was saved then and there, although of course she enjoys her salvation far more in heaven. To the seventy He said, "Rejoice, because your names are written in heaven" (Luke 20). They did not see nor feel that their names were written in heaven, but they were there when Jesus spoke to them as really as they are today. "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" (John v:24). Everlasting life does not cease at the grave, and he that believeth has it here and now, or the word of the Lord Jesus Christ is not true.

In the light of such teaching it is not surprising to find that when the apostles went forth to preach the gospel, they were led by the Spirit to promise immediate salvation to the believer. "Through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii:38, 39). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii:13). "By grace ye are saved," or rather, have been saved, as the Revised renders it (Eph. ii:5). "Having forgiven you all trespasses" (Col. ii:13), not merely as something in the future, but as a present blessing.

Peter describes believers as rejoicing with joy unspeakable and full of glory, "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). "Who His own self bare our sins in His own body on the tree (1 Pet. iii:24); and if one of them, then all of them, when He was nailed to the cross. Hence John sends the message to believers, men and women of like passions with ourselves, "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John i:12). It was not a question of worthiness or unworthiness on their part, because their sins were already forgiven for Christ's sake, and the slightest doubt of it would make the venerable apostle, who wrote by the Holy Ghost, a liar.

How full of comfort are the present tenets of the Gospel, and how clearly it shows the drift of the great mass of the church "from the simplicity that is in Christ" (2 Cor. xi:3), when we hear most professing Christians substituting a vague and uncertain "hope so" for the *are* and *have* and *know* of the Word of God! Perhaps the most of them ought to be in doubt and fear, considering their low and worldly, and unworthy life; but if souls are in earnest in their desire to be saved from sin and hell, it is strange that they do not accept as true the testimony of the Holy Ghost, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." But they say, how can we know? The next verse tells us; "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (1 John v:12, 13). *In what way do they know? By what is written.*

The apostle Paul never boasted but in the grace of God (1 Cor. xv:16); never gloried but in the cross of our Lord Jesus Christ (Gal. vi:14); called himself "the least of the apostles" (1 Cor. xv:9); and some years later "the least of all saints" (Eph. iii:8); and later still, when ready to

be offered up, he wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). He could also say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12). Even in heaven we will ascribe all the glory of our salvation unto Him who redeemed us to God by His blood (Rev. 5:9); and all the modern stuff about "character building," of which Prof. Drummond and other mistaken teachers delight to treat, will be utterly discarded. If we trust in the merits of that precious blood to cleanse us, why cannot the sinner be saved now, and know it upon the sure testimony of the living God?

—J. H. BROOKES.

The Morning Star.

There is a morning star, my soul,
 There is a morning star;
 'Twill soon be near and bright, tho' now
 It seems so dim and far.
 And when time's stars have come and gone,
 And every mist of earth has flown,
 That better star shall rise
 On this world's clouded skies,
 To shine forever!

The night is well nigh spent, my soul,
 The night is well nigh spent,
 And soon above our heads shall shine
 A glorious firmament:
 A sky all glad, and pure, and bright,
 The Lamb, once slain, its perfect light;
 A star without a cloud,
 Whose light no mists enshroud,
 Descending never.

—H. BONAR

Current Events and Signs of the Times
—In the Light of the Word of God.

Mrs. Besant Unmasked. The following is an extract from the "*London Times*." As Mrs. Annie Besant and her wicked cult, as well as "the Order of the Star of the East," have found a widespread acceptance, we print it as a whole, hoping that thereby some of the poor dupes of that woman may be delivered. Our readers will remember that this boy Krishnamurti was announced by Mrs. Besant as "the great coming world-leader." What rottenness must be underneath the whole thing may be learned from the following:

In the Madras High Court Justice Bakewell delivered judgment in favor of Mr. G. Narayan Iyer in a suit which he brought against Mrs. Besant, president of the Theosophical Society, for the custody of his two sons, who are at present studying in this country. The suit was filed in October last, and has attracted much attention in India, where Mrs. Besant, the foundress of the Central Hindu College at Benares, has been working for some years to raise its status to that of a Hindu University for the whole country.

The plaintiff, a Government pensioner residing in Triplicane, stated in his plaint that in 1909 he, being a member of the Theosophical Society, Adyar, was invited by Mrs. Besant to do the work of assistant correspondence secretary of the esoteric section, which office he accepted without remuneration. He took his two sons, J. Krishnamurthi, aged 17, and J. Milyananda, aged 14, and lived at the theosophical quarters in South Adyar. Mr. W. L. Leadbeater, of the Theosophical Society, undertook the education of the boys. Soon after, the plaintiff became dissatisfied with the moral and intellectual education they were receiving and with Mr. Leadbeater's influence upon them. In her written reply Mrs. Besant denied the allegations made against Mr. Leadbeater and submitted that the suit had been undertaken from political motives and personal malice, because she had sought to inspire the student population with loyalty to the Empire.

In his evidence the plaintiff alleged misconduct by Mr. Leadbeater

towards his sons, and as the charges were held indecent to be given orally the witness wrote out a portion of his evidence and handed it to the Court. The witness complained to Mrs. Besant on several occasions without success, but in March, 1911, she took the boys to Beares and thence to London, but returned in the autumn. Between October and December, 1911, Mrs. Besant told the witness that his boys were making rapid progress spiritually, and that for their advancement in that direction she proposed to keep them with Mr. Leadbeater in a cool place like Ootacamund. On his remonstrating against the boys being kept with Mr. Leadbeater, Mrs. Besant told him not to be silly. Mr. Leadbeater and the boys went to Renares, whither the witness followed them, and where he heard further allegations of Mr. Leadbeater's conduct toward his boys. On December 31, 1911, he demanded that the boys should be completely separated from Mr. Leadbeater. Mrs. Besant refused, saying that they had been together in their past lives, that he was taking an interest in the boys, that he was *Anarkat* and should not be talked about lightly.

Mr. Leadbeater described the allegations against him by the plaintiff as an atrocious falsehood. He said that he treated Krishnamurthi, who was being trained as a *Sanyasi*, with great respect and reverence. In cross-examination the witness said that he had been conducting certain clairvoyant experiments with Mrs. Besant; he had heard her call him "a man on the threshold of divinity." He had seen things in Mars and Mercury. It was true he had stood face to face with "the Supreme Director of Evolution." In order to escape the effect of thoughts, forms and certain astral aspects, in the case of two or three boys, the advice he was alleged by witnesses for the plaintiff to have given. When he gave the advice he treated the problem as physiological rather than moral. He still held the same views, but in deference to Mrs. Besant's wishes he had promised not to give this advice any longer. He still adhered to what he had said, that he did not care for the pruderies of convention but only took into account the realities of life. He had been entrusted with the work of training theosophical aspirants by the super-human beings who were the real leaders of the theosophists.

Mrs. Besant's Arguments.

Mrs. Besant conducted her own case, and in giving evidence said she took Krishnamurthi to England to train him for the spiritual leadership of the world. He was to be devoted to the religious life, and the reason for separating him from others was that he might not be suddenly roused from his trance, which would endanger his life. She intended both the boys to go to Oxford, and they had been accepted from October, 1914. They were both to lead celibate lives. Subsequently addressing the Court she argued that the welfare of the boys was sure to be better looked after by her than by the plaintiff. She would admit the absolute control of a father over his boys only up to the fourteenth year. She urged that a letter written by the plaintiff in

March, 1910, was a complete waiver of his rights over his boys. The elder boy would be of age in a few weeks and would then be free to return to his father if he chose. The younger boy was a brilliant youth with high ambitions, and it would be a piece of cruelty to stop him from prosecuting his studies in England.

The Judgment.

Mr. Justice Bakewell, in delivering judgment, held that the evidence against Mr. Leadbeater in respect to the boy Krishnamurthi was unsatisfactory. But, while concluding that the serious charges against Mr. Leadbeater had not been established, his Lordship held that from the evidence he had given, Mr. Leadbeater was certainly an immoral person and was highly unfit to be in charge of the boys. The plaintiff was right in saying that his sons should not be allowed to associate with him. His Lordship also came to the conclusion that the plaintiff had every right to take back his sons, notwithstanding the deed which he had executed transferring their guardianship to Mrs. Besant. For the welfare of the boys they must be placed under their father's protection, and must be declared wards of the Court. He accordingly directed Mrs. Besant to hand over the boys to the plaintiff on or before May 26.

Growth of Christian Science. We called attention in our last issue to the rapid growth of the Science cult on the Pacific Coast. It is equally marked in other parts of the country and throughout the civilized world. Recently the "mother church" held its annual meeting in Boston:

The announcement of the formation of 102 new churches and the unexampled growth of membership during the last year were features of the annual business meeting of the Christian Science Mother Church.

Several thousand persons attended the meeting, at the church on Falmouth Street, including members from several foreign countries. Frederick Dixon of London was announced as president of the church for the coming year.

Reports indicated that the Christian Science movement has spread through the civilized world. The list of new churches formed includes several in Germany, Switzerland, Australia, New Zealand and Porto Rico.

An interesting report was that covering New York City, where now reading rooms have been established, including one in the financial district. The report of the board of lectureship showed that over 850,000 persons attended lectures given under the auspices of the board last year, an increase of 100,000 over the preceding year.

From Sweden came the report of the official recognition of the church by the government; from England word of the church's growth there; and from Germany and other countries the news of lectures in foreign languages.

From Ohio thanks were returned for the financial aid rendered to the sufferers from the recent floods.

A World Center Proposed. Hendrik Christian Anderson, the Norwegian-American sculptor of Newport, R. I., presented to King Victor Emmanuel of Italy, during a private audience today, the results of his nine years' labor on the project for the establishment of a world center for international interests.

The king displayed much interest in the scheme, as one of the sites proposed for the new international city, which it is suggested shall be capable of housing 1,000,000 inhabitants, is in Tripoli.

It has been suggested here that this project might be developed in co-operation with Secretary of State Bryan's peace propaganda, in which it is proposed that the differences between any two nations shall be submitted to a commission appointed by both, which shall investigate the controversy and make findings of fact, without attempting to pass on the merits of the case. It is pointed out that, besides Italy, nine other nations have responded favorably to Secretary Bryan's suggestion.

Thus man plans during "man's day." "Let us make us a name" is the key note of all those big schemes. They are used by the god of this age, Satan, to lull a secure world to sleep. "Peace and quiet" is what the world and apostate Christendom wants to hear. Sudden judgment will bring some day the terrible awakening.

The Balkan Situation. While peace has been arranged between Turkey and the Balkan Allies, the alliance of the States has ended in a deplorable failure. The Turks were forced to surrender all their European territory, with the exception of Constantinople. Other questions relating to Albania and a cash indemnity were left unsettled. Then the Allies began to fight among themselves.

"Without waiting, however, to conclude peace with Turkey, the Allies began to quarrel among themselves, and the press dispatches have reported actual armed conflicts. The tone of the press in all the Balkan capitals is defiant,

OUR HOPE.

and reports say the military preparations are more thorough than those preceding the war. Other dispatches represent the Balkan premiers as trying to smooth out the difficulties by a conference. Serbia and Montenegro both claim northern Albania, while Greece and Bulgaria have come to blows over the territory of Salonika, the most precious conquest of the war. The London, Paris, and Berlin correspondents at Sofia say the Greeks provoked the battle which took place to the north of Salonika in which 300 Bulgarians were slain."

And now Serbia and Bulgaria are fighting each other. A fierce war between the two seems threatening. Russia looks on as if awaiting the proper moment to swoop down upon these States. Even a possible outcome cannot be predicted. Turkey, so far as Europe is concerned, is ended. We shall follow the developments with much interest.

The Beautiful Veil.

By Walter Stott.

"And thou shalt make a veil of blue, and purple, and sapphire, and fine twined linen of cunning work: with cherubims shall it be made:

"And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver" (Exod. xxvi:31, 32).

There may be differences of judgment in the interpretation of certain parts of the Tabernacle or vessels connected with it, but the spiritual signification of the Veil is placed beyond dispute. The Epistle to the Hebrews is a Divine commentary on the Levitical System as unfolded in the books of Exodus and Leviticus. In the tenth chapter of the epistle we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which He hath consecrated for us through the Veil, that is to say, His flesh" (verses 19, 20). But we must not confound person with flesh.

Christ viewed as a Person here on earth or as risen, and glorified, essentially differs from any created being. Angelic nature is one. Human nature is one. But the Lord had a dual nature—Divine and Human; both in absolute harmony; both in absolute perfection. The Man Christ Jesus was none other than the Eternal Word become flesh. God manifest in flesh. Greater He could not be. But the flesh or humanity He assumed was not Himself. His "flesh" and "person" are by no means synonymous terms. The former refers to His

Holy humanity (Luke 1:35), signified by the beautiful and separating Veil.

The Veil must have been an exquisite and beautiful example of the highest skill and design. The natural powers of the two chief artificers of the Tabernacle were under the immediate control of Jehovah—a Divine guarantee of the perfection and rare beauty of the work (Exod. xxiv:30-35). There was neither gold nor wood in the Veil. It was made in view of being rent. Its basis was fine twined linen, but little of that could be seen as cherubic forms were wrought all over, and into the delicately prepared fabric in colors of blue, purple, and scarlet. The Veil was made Cherubim (Exod. xxvi:35—delete "with" in the text); this the scenic representation of the executive, judicial power of God—the glory of the God of Israel which was driven from the Temple and City of Jerusalem (Ezek. x:18, 19; xi:22, 23) by the gross sin and idolatry of the people. Had it longer remained, righteousness must have swept Jerusalem and its guilty Temple, involving king, priest, and people in one common judgment. But from the moment of the incarnation the executive power of the throne of the Eternal was and is inseparably connected with that great fact. The government is upon His shoulders. The power of the throne occasionally broke out in the days of His flesh as when He trod upon the sea (Matt. xiv:25, 26), and calmed the raging elements of nature (Matt. viii:26). His omnipotent power over Satan (Mark v:1-15), over disease (verses 25-34), and over death (verses 35-43), proclaimed that the Cherubim had found their rest in Him.

In the future government of the world the power denoted by the Cherubim is witnessed in fullest exercise. He shall gloriously sway the sceptre in righteousness and execute His own decrees as Son of Man (John v:27). Then the colors in which the Cherubim were wrought bear their testimony to Him as heavenly, in suffering, and in future glory; the Cherubim His government of the world.

The ten beautiful curtains which were thrown over the gold-covered boards were composed of the same material, colors and cherubic forms as the Veil—differing of course in dimensions. But in the description of the former, the basis (white linen) on which their beauties were displayed is first mentioned (Exod. xxvi:1); whereas in the account of the Veil the colors are first named (xxvi:31). In the curtains the purity of Christ is prominent—a purity fit for God and heaven. In the Veil the blue first attracts the sight directing us to Christ's association with heaven (John iii:13).

The skilled work of the embroiderer is specially noted in the making of cherubic forms in the linen curtains, the Veil (Exod. xxvi), also the ephod and the breastplate of the High Priest (Chap. xxviii).

But how was the Veil suspended? It hung upon four pillars of shittim wood overlaid with gold. These pillars pointed to the Divine and Human, our Lord in the fullness of His Person—the God-Man. The pillars upheld the Veil. The pillars rested on silver sockets—

massive blocks of silver each about a hundred and fourteen pounds weight and embedded in the ground. The pillars were then immovable. The hooks above on which the Veil was suspended were of gold. The silver sockets sustained the pillars, while the gold sustained the Veil—gold above, silver beneath. The silver of atonement (Exod. xxx:15-16) the basis, the gold of Divine Righteousness above. What a wondrous connection exists between these truths symbolised in the Veil, in the gold covered pillars, in the sockets of silver, and hooks of gold. The pillars were firmly planted on that glorious foundation—the blood of atonement.

“And thou shalt hang up the Veil under the taches that thou mayest bring thither within the Veil . . . of the testimony; and the Veil shall divide unto you between the holy place and the most holy” (verse 33).

We have already remarked upon the relative dimensions of the two sacred apartments determined by the position of the Veil under the gold taches connecting the beautiful curtains. The smaller of the two, and but entered by the people's representative once a year was the holiest of all. The reader would do well, however, to note the connection between the beautiful curtains and the beautiful Veil as indicated in the position of the latter under the taches of gold. Both the curtains and the Veil speak of Christ. The former refer to what He is abidingly in the Divine presence; the latter alone was rent in twain at His death. The Veil is the flesh of Christ; the Veil rent in His death. The curtains were never rent.

The Veil Rent.

The Veil of the Tabernacle and the Veil of the Temple were identical; see Exod. xxxvi for the former and 2 Chron. iii:14 for the latter. Hebrews never speaks of a rent Veil but supposes it. The rending of the Veil—not its removal—is stated as an historical fact in each of the synoptical gospels. Its symbolic force and value is of the last importance to all.

The fact that the rending of the Temple Veil is noted three times as one of the greatest circumstances consequent upon the death of our Lord, marks it as profoundly significant. Several questions naturally suggest themselves to thoughtful readers: why was the Veil rent? why rent from top to bottom? (Matt. and Mark). Why rent in the midst? (Luke).

Why was the Veil rent? Historically it was the Veil of the Temple that was rent, but in the Epistle to the Hebrews the apostle never once refers to the Temple. He reverts in his precious lessons and truths to the primary and fundamental idea—the Tabernacle—especially Chaps. ix; x. He speaks of the Veil of the Tabernacle. The Evangelists of the Veil of the Temple. The Veil was the link of connection between the two (x:19-20). Now the Incarnation and the Death of the Lord, or the Manger and the Cross, each have their respective thoughts and teaching. In the former it is God coming out to man

revealing Himself to His creatures; in the latter it is God opening the door—a righteous and holy One—for men to enter His presence.

Hence it was needful for the Veil to be torn asunder if a creature sinful in himself, could righteously enter the Divine presence. It intimated the death of the Lord of the Temple, and consequently the complete setting aside of the whole Jewish system of sacrifice and worship. If the Veil is rent, if that which divided the holy from the most holy, and hid the glory and presence of God from all, is rent, then with unsandalled feet and in boldness of soul with the blood of Jesus as our only plea we draw near. Our place as worshippers is in the immediate presence of God—for us there is no Veil. The holy place and the holiest are one. For 500 years the beautiful Veil hung in silent glory, confining and concealing the glory and presence of Jehovah to one small apartment, and effectually shutting out all save Aaron, who only once a year could enter the sacred presence and that not without intense and bloody. The glories of the Tabernacle were centred in Jesus. The Tabernacle so to speak was in Him. His flesh is the Veil. But the fact of Incarnation blessed as it is could not set one in God's presence. Jesus died. The Veil was rent and thence and then the open door to God's immediate presence. Christ on earth was the beautiful Veil. "The word became flesh and tabernacled among us and we beheld His glory" (John 1:14). The faith of some pierced through the outer covering, the rough exterior of the badgers skins, and beheld and feasted upon the hidden glories within. But the perfect and holy humanity of our Lord was brought to the Altar. He died. The Veil was rent. Behold heaven is now open.

No Israelite of old could approach beyond the Brazen Altar—not even to the Laver which was a priestly vessel. Not even the most favored of Levites dare look into the Tabernacle under pain of death (Num. iv:19-20). The priests of old in their daily ministrations in the sanctuary, without doubt looked upon the Veil and wondered and worshipped, but none save the anointed High Priest could enter the holiest of all, and when He did so, evil were banished from the Tabernacle on that most sacred of occasions. Unhallowed approach has but one penalty—death. Why all this distance and dread? Simply because sin could not be permitted in God's holy, holy, holy presence; nor could a sin burdened conscience be at peace or rest there. Who could look upon the uncreated and glorious Majesty of God and live?

The repetition of sacrifice could not perfect the worshippers, nor effectually remove sin from the conscience, on the contrary the remembrance of sins, not the blotting of them out was proclaimed aloud by every fresh sacrifice (Heb. x:1-4). The fire of judgment was ever demanding sacrifice, and was never satisfied. Now we know of a sacrifice infinite in its worth and value—one which has consumed the fire of Divine wrath, and it burns no more. "For by one offering He hath perfected for ever them that are sanctified" (Heb. x:14). Now the Sacrifice of Christ—of Himself—has accomplished three things—

incapable of repetition. First, it has answered to the full the claims of the Throne of Jehovah. Second, it has perfected the conscience of the believer forever. Third, it has righteously opened a way—new and living—into the very presence of God Himself.

Why rent from top to bottom? It must have been effected by a Divine hand and for a Divine purpose. Thus through this symbolic act a blood-stained way is now open from God to man, from heaven to earth. It was God's own hand that rent the Veil. It was God's own hand that smote the Rock of Ages that the gushing streams might flow out and forth (Zech. xiii:7).

Why rent in the midst? Because there is now an open and straight door into God's presence. It is not a circuitous way. There is no side entrance; one open door to all. No one can, save wilfully, mistake the way to God. The door of the Tabernacle and the Veil faced each other, in an exact line with the Brazen Altar—the first point of contact with God. The start—the Altar in the Court; the goal—the Ark in the Holiest.

The Veil is termed in Heb. ix:3 "the second Veil"; the first being the door into the Tabernacle. The first Veil was suspended on five pillars; the second Veil on four pillars. There are five inspired writers who severally and together introduce us to Christ on high. There are four Gospels in which the Veil—the absolute humanity of our Lord in peerless perfection and purity is depicted.

It is also termed "the covering Veil" (Num. iv:5; Exod. xxix:34), as it was used to cover the Ark when journeying, and effectually screened it from view when the Tabernacle was at rest (Exod. xl:3). What does all this signify? The presence of God could not be entered, His glory within could not be witnessed so long as the Veil stood unrent and the Mercy-seat unstained by blood—the witness of death. The Veil is rent, now all is changed and all rests on the magnificent and solitary foundation the Death of our Lord Jesus Christ for our sins.

Concerning the Lord's Supper. It is often kept unlike a supper, people going few at a time, kneeling at an altar. Altars should be done away with. There is no priest but One, God's High Priest, entered into the heavens for us, except in the sense of Rev. i:6—all believers are priests. The true idea is that of a supper—a family brotherhood gathered together, with Jesus Christ as the Head. The Lord Jesus Christ assured the disciples' hearts that He, their Lord, was still present with them; they were to break bread and drink wine in remembrance of Him. . . . He believed, and often stated it in public, like the apostles, believers should have the Lord's Supper every Lord's day.

A. SAPHIR.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
AUGUST

THE PLAGUES OF EGYPT.

(August 3. Psa. cv:23-36.)

Golden Text, Matt. xxiii:12.

Daily Readings.

Mon., July 28, Ex. viii:8-25. Tues., 29, Ex. viii:1-19. Wed., July 30, Ex. viii:20-32. Thurs., July 31, Ex. ix:1-35. Fri., Aug. 1, Ex. x:1-29. Sat., Aug. 2, Ex. xii:1-10. Sun., Aug. 3, Psa. cv:23-36.

I. LESSON OUTLINE.

1. God's Oppressed People (verses 23-25). 2. God's Appointed Deliverers (verses 26-27). 3. God's Wondrous Salvation (verses 28-36).

II. THE HEART OF THE LESSON.

The portion assigned for our lesson is a brief summary of Exodus i-xii. All of the salient features of Israel's deliverance center in the thought of the coming of Jehovah to save them through Moses. As early as the days of Joseph God had directed Jacob to go down to the land which He had formerly forbidden Isaac to enter (cf. Gen. xvi:1-4 with Gen. xxvi:2). This serves to bring the people into the place of bondage ultimately, and so fulfil the word of God to Abraham (Gen. xv:8-18). So frequently the people of God need the furnace of affliction to reveal their own hearts to themselves; and to make known the fulness of God's grace and mercy and power toward them. Egypt proves to be this to Israel. Their oppression is definitely and fully stated in the opening chapter of Exodus. "Their lives were made bitter" by reason of the hard bondage of Pharaoh and his underling task-masters.

When, however, the hour of the promised deliverance had come fully; the time of God's purpose had arrived, Jehovah was upon the scene in all His grace and mercy to fulfil every word of His promise to Abraham.

In vain does Pharaoh seek to hinder and thwart the purpose of God; in vain does the arch enemy try to have them still kept in bondage. God's hour had come and their exodus must take place. In dealing with the King of the Land God affords him first an opportunity to co-operate with Him in permitting their exodus. With this denied, God stretches forth His hand of might and power, bringing upon the land and the people the dread ten plagues. All of them aimed in a special way at the very false gods to whom Pharaoh looked and in whom Egypt trusted for strength. The Lord entered into the very citadel of the strength of Egypt and vanquished every opposing force; and made the very gods to be a plague and an abomination to the Egyptians. Yet did the rebellious heart of the proud King hold out till the last; but with the death of the first-born Pharaoh thrust Israel out of the Land of Egypt. In it all God was but interpreting the meaning, in part, of that Name which He gave to Moses as a witness of the truth and verity of his mission. No oppressor of God's people can ultimately escape the divine vengeance. Our part is to continue to suffer and be still. And so permit the Lord to have His own way and will and time with us to the honor and glory of His name.

THE PASSOVER.

(August 10. Ex. xii:21-31).

Golden Text, Matt. xx:28.

Daily Readings.

Mon., Aug. 4, Josh. vi:1-12. Tues., Aug. 5, 2 Chron. xxxi:1-27.
Wed., Aug. 6, 2 Chron. xxxv:1-27. Thurs., Aug. 7, Mark xiv:12-26.
Fri., Aug. 8, Ex. xii:1-20. Sat. Aug. 9, Ex. xii:21-31. Sun., Aug. 10,
Ex. xii:37-51.

I. LESSON OUTLINE.

1. The Preparation for the Passover (verses 21-24). 2. The abiding Memorial of the Passover (verses 25-27). 3. The Solemn Results of the Passover of God (verses 28-31).

II. THE HEART OF THE LESSON.

In the redemption of His people Israel from their Egyptian bondage there were two important fundamental facts concerning redemptive work that God brought out very clearly and definitely. This work of God was assuredly by power, as we have already seen in our preceding lesson; but it must necessarily be by blood too as is clearly set before us in our portion to-day.

Everything in the passover feast centers in the lamb, which is one of the clearest types of Christ which the Old Testament affords. It is shut up for four days—the object of all eyes as the coming sacrifice for the feast. So for nearly four years is Christ before the people publicly as the Lamb of God who should bear away the sin of the world. Death must ensue and the blood of the lamb placed where God could see it

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and know that death had already entered that house at that time; for death was everywhere that night in the land of Egypt. And it was either the death of the first-born, or the death of the lamb as a substitute. So is it either your death for sin eternally, or Christ's; your God given substitute. Sheltered by the blood the secure family feasted upon the body of the roast lamb, already for their exodus from Egypt that very night. So too is the believer feeding upon the Christ of God spiritually prepared for the exodus that will take place at the return of the Lord Jesus Christ. When those now redeemed by blood will be redeemed by power. Even Joseph's bones have to go out along with the living ones: so will all the sleeping ones go together with the living saints when Christ returns in power and in great glory.

The element of faith entered largely into all this upon the part of the people. Faith alone could accept without question the inexplicable connection between a dead lamb whose blood was upon the door posts and lintel, and the salvation of the first born from death that night. And faith must needs have been exercised with regard to the blood also, placed where God's eye beheld it. Even so at this time is faith "the substance of things hoped for the evidence of things not seen." Not the shed blood avails, and that alone; and Christ the roast Lamb and the Bread of Life alone nourishes the soul of the believer, and in Him only is the all sufficiency that we need.

CROSSING THE RED SEA.

(August 17. Ex. xiv:19-31).

Golden Text, Isa. lxxv:24.

Daily Readings.

Mon., Aug. 11, Heb. xi:24-40. Tues., Aug. 12, 1 Cor. x:1-13.
Wed., Aug. 13, Psa. cvii:1-20. Thurs., Aug. 14, Ex. xiii:1-22. Fri.,
Aug. 15, Ex. xiv:1-18. Sat., Aug. 16, Ex. xiv:19-31. Sun., Aug. 17,
Ex. xv:1-21.

I. LESSON OUTLINE.

1. God's Protection of His Own (verses 19, 20.) 2. God's Provided Way for His Own (verses 21-23.) 3. God's Defence of His Own (verses 24-28.) 4. God's Salvation of His Own (verses 29-31).

II. THE HEART OF THE LESSON.

God's ways are far above ours and serve to bring out prominently the grace of God that would otherwise be unknown unto us. And at the same time to so reveal Him to our hearts as to draw us unto Him in affectionate faith. Israel had need of the experience of the Red Sea passage to come to a fuller knowledge of the meaning of the incommunicable Name of God—their great and All-sufficient I AM. Strange it is that we have to learn in this way; and stranger still that we are so ready to forget what we do thus learn of our God and Father in Christ Jesus.

Their dread and fear as to Pharaoh, who was in hot pursuit of them, was all removed by the protection that God gave unto them in placing Himself between them and their foe. This is the place that God ever occupies with relation to His people when the enemy is seeking their harm and possible overthrow. It is a twentieth century fact that is full of peace and joy to our hearts even now beloved.

Their fear as to the path out of Egypt into the wilderness and on to Canaan was put away by the marvellous provision of the passage of the Red Sea step by step as they entered into it. That very opened way would have been, to faith, the positive pledge of the ability and power of the Lord to open up their way and to guide them all through to Canaan. It was as though He had given them this purposely. Yet with all how blind, we like they are, to the wondrous power and grace of our Lord, and show such lack of faith at times, even though we have the word of Phil. 1:6 to help us.

Their fear as to the pursuing taskmasters and their lord Pharaoh was fully allayed by Jehovah in the way in which He hindered the onward rush of the foe, and ultimately overwhelmed them in hopeless disaster and ruin. Remember that all the foes arrayed against the believer are conquered foes; soon to be utterly overwhelmed by Christ Jesus our Lord.

Then upon the farther shore of that Red Sea which had been such a barrier to them; a sea that now covered their enemies in utter ruin; a sea that rolled between them and their old life in the land of bondage; this delivered people could indeed sing praise to Jehovah. And what should silence the song of our hearts who have been redeemed from greater ruin and by a greater deliverance than that of Israel.

THE BREAD FROM HEAVEN.

(August 24. Ex. xvi:2-15).

Golden Text, Jno. vi:35.

Daily Readings.

Mon., Aug. 18, Jno. vi:1-21. Tues., Aug. 19, Jno. vi:22-42. Wed., Aug. 20, Jno. vi:43-71. Thurs., Aug. 21, Deut. xxxii:1-19. Fri., Aug. 22, Neh. ix:1-21. Sat., Aug. 23, Ex. xvi:1-15. Sun., Aug. 24, Ex. xvi:16-36.

I. LESSON OUTLINE.

1. Israel's Murmurings (verses 2, 3). 2. God's Rebuke and Re-proof (verses 4-10). 3. Jehovah's Provision for the Need (verses 11-15).

II. THE HEART OF THE LESSON.

Shut out from the Land of Egypt; cut off from the supplies of the home they had been used to; shut in with God in the wilderness where nature produced no food, Israel was to prove more fully than ever the meaning of the name of God, I AM. The song of praise at the Red Sea for the wondrous deliverance that God had wrought for them had not had time

to die out, ere they meet with a new and pressing need. Egypt's bread and flesh are gone, and the vast army of people are facing what they believe to be starvation in the wilderness. One would think that having so fully proved God at Pi-hahiroth they would be willing to trust Him to this new issue as to their need. But, beloved, the human heart is the same the world over and the age through. At once the hungry people begin to complain and to murmur; and they charge Moses and Aaron with bringing out the whole assembly into the wilderness to destroy them. Surely they were forgetting God's Name and God's purpose concerning them and His promise to them. Yet we do the like with even more light than they had.

With infinite patience and grace the Lord shows a way that He had already provided for their deliverance. Even their murmuring and unfaithfulness cannot turn Him away from His purposes of grace and mercy toward them (2 Tim. ii:13). Yet while preparing to relieve their need, He must needs reprove and rebuke them for their unbelief and doubt as expressed in their dreadful murmuring against Him. They are reminded that their murmurings had been against the Lord and that He had heard them. Their thought was Moses, but the Lord's word was that it had been against Himself. What high handed sin and rebellion this is. But more especially in His people now.

On the morrow came the supply of the need; fresh from the hand of God with all the sweetness and the aroma and the nourishing power of heavenly food. Again we have a clear and most precious type of Christ Himself in the manna; what it was to Israel, He is to the soul. And the law of the manna as to its gathering and its use and continuance only serve to point out still more definitely the preciousness and the fulness of our Lord and Saviour Jesus Christ to meet our every need. No believing heart ever goes from Him without a full portion. But the gathering of the manna takes time and patience upon our parts.

ISRAEL AT MT. SINAI.

(August 31. Ex. xix:1-6, 16-21).

Golden Text, Heb. xii:28.

Daily Readings.

Mon., Aug 25, Ex. iii:1-22. Tues., Aug. 26, 1 Kings xix:1-21. Wed. Aug. 27, Gal. i:1-24. Thurs., Aug. 28, Rev. xii:1-17. Fri., Aug. 29, Ex. xvii:1-16. Sat., Aug. 30, Ex. xix:1-13. Sun., Aug. 31, Ex. xix:14-25.

I. LESSON OUTLINE.

1. God's Redeemed People at the Mount (verses 1, 2). 2. God's People His Peculiar Treasure (verses 3-6). 3. God's Revelation of Himself unto them (verses 16-21).

II. THE HEART OF THE LESSON.

Remember how this Mt. Sinai figures in the scripture. Here Moses saw the burning bush and turned aside to behold the marvel and to

have the Lord call him to his great life work (Ex. iii:1-6). To this very place he has now brought the people of Israel according to the promise of the Lord (Ex. iii:12). Here the law was given later on (Ex. xix:20). Here Elijah found refuge from the wrath of Jezebel, the Queen of Ahab (1 Kings xix). Here too it may be that Paul afterward had his revelation of the Gospel (Gal. i:17). And to this same place it may be that Israel shall flee for refuge in the time of the great tribulation (Rev. xii:13-17).

Here it was that the Lord made a special revelation to Israel of what they were to Him as a people, verses 5, 6, in all the earth and among the people that lived upon it; Israel was His special treasure; a peculiar people, or a people for a possession. This they are to be still more fully in the future. This is what the saints of God now are to Him in Christ Jesus (1 Pet. ii:5, 9). And they too were to be a kingdom of priests and a holy nation. Only the grace of God could make this possible. And although, through disobedience, this great purpose of God and desire of His heart has been set aside for a time, yet will it one day be most fully and graciously accomplished by His grace and power. This too is what is to be ultimately true of the church of Jesus Christ in a higher and an heavenly sense; for their place is to be above that of Israel. But this is the work of grace, to take a people up out of the mire and clay and bondage of sin and to set them among princes, and give them a place of special and peculiar blessing, and exalted privilege.

Following upon this we have God's revelation of Himself unto His people at Mt. Sinai. It is one in absolute conformity to the dispensation of the Law; and it is in sharpest possible contrast with the one which we now have of God in Christ Jesus. Cf. with this the words of Heb. xii:18-24. Remember "the law was given by Moses; but grace and truth came by Jesus Christ." And now we have simply the very blessed revelation of the Father in and through the Son. No flashing out of lightning and mutterings of thunder. No rending of rocks and quaking of the earth. No gathering of clouds in dark and threatening power above us. But the still small voice of mercy and of grace and love in Christ Jesus. Yet it is the voice which cannot be lightly disregarded, nor dare we presume upon God's grace, for out of Christ our God is a consuming fire, and ultimately the Lake of Fire will be the eternal portion of the impenitent unbeliever.

Notes on Prophecy and the Jews.

In the Jewish Gospel alone, the Gospel of Matthew, do we read that awful and solemn word, "His blood be on us and on our children" (Matt. xxvii:25). Innocent blood was not to be shed in Israel's land, and if it was shed it was to be upon them (Deut. xix:10). Like Cain, they had condemned and slain their own brother. The innocent blood was shed and the bloodguiltiness rests upon the people and the land. Dreadful has been the fulfillment of that wish. And yet there is the fact that ere long that bloodguiltiness will be removed and in another sense the remnant of Israel will cry, "His blood be on us and on our children." When they shall look upon Him at last whom they pierced and mourn for Him, then shall there be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. xii:10-14; xiii:1). The precious blood will be upon them then in its sheltering and cleansing power. And when it cleanses that people and the iniquity of the land is removed in one day, the Glory and the Praise of the blessed One, the once rejected King, will fill the Heavens and the Earth. He died for that nation, that the nation may not perish! He bought the field and the treasure in the field (Israel) and bye and bye He comes to claim what He has bought by the shedding of His precious blood. "Deliver me from bloodguiltiness" (Psl. li:14) prayed David; it will be Israel's prayer ere long. Weeping and sorrow is still theirs, for still it is night; but joy cometh in the morning. What believer does not heartily feel for poor, persecuted Israel? But let us rejoice that their morning is coming!



The place where the coming great judgment of the nations will take place is the valley of Jehoshaphat (Joel iii:2). There the Son of Man will sit upon the throne of His Glory and gather all nations before Him (Matt. xxv:31). Jehoshaphat

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means "Jehovah judges." Jehu, whom God appointed to carry out His judgments upon the house of Ahab, was a son of Jehoshaphat, the son of Nimshi; these names indicate Him the coming Judge. Jehu—Jehovah is He, Jehoshaphat—Jehovah judges, Nimshi—Jehovah reveals. The Lord will come and take His seat in that valley. The head of the valley is on the north side of Jerusalem. As one descends into the valley it widens and there under the shadows of Olivet, is Gethsemane. Then the valley deepens and the hills rise in steep precipices on both sides. Passing the fountain of Siloam, the valley becomes wider and besides the pleasant gardens is "Tophet and black Gehenna." The whole valley is about three miles long. What a valley it is! Around it the most wonderful events have been enacted. Mt. Olivet overlooks it, where He stood when He went into Heaven, where His feet will stand again. Jehoshaphat is a great sepulchral valley. Just under the east wall of the city, the Mohammedans have a cemetery, and a large extent of ground is thickly covered with tombs. On the opposite side of the valley is the great silent city of the Jewish dead. Here, since the days of David and Solomon, generation after generation have been gathered unto their fathers. For thousands of years bones have been piled upon bones. The whole of the east bank, all along up the side of Olivet, is covered with the tombs of countless descendants of Abraham. It is still a privilege craved by the dying orthodox Jew to have his bones laid in that valley. Here they expect the Messiah to stand on the resurrection day. Those buried in this valley, Jewish tradition declares, will rise at once from their tombs.

What a sight it will be when at last He comes, when over Olivet, the City of Jerusalem and the valley, the Glory of the Lord will be manifested and He Himself will set foot once more upon His own land! What a judgment it will be, which will follow in that valley of decision!



The Editor of the *New York Christian Advocate* (Methodist Episcopal Church organ) published recently an article on "An Abuse of the Scriptures." In it he attacks Bible

Students, leagues and associations who disseminate certain doctrines, which are "utterly inconsistent with the standards of our church (M. E. Denomination)." These doctrines and the societies, which spread them he calls pernicious. He does not leave us in doubt whom he means and what is upon his mind.

"They hold the pre-millennial view that the gospel is not intended to save the world in this 'dispensation,' and that only the 'elect' can be saved before Jesus comes to establish His temporal kingdom. Some affirm that the Lord's Prayer is not to be used by Christians. Their teachings are hostile to the modern missionary movement, and hence to our Lord's great commission."

It is the pre-millennial view, the blessed Hope, which is mostly objected to. It is indeed sad that Methodism, whose illustrious founders were believers in the pre-millennial coming of the Lord, has no use whatever for this great and most blessed fundamental doctrine of the Gospel. Ignorance of the great doctrines and truths of the Bible is the densest in Methodism. Many of their leaders frown upon Bible Study on dispensational lines. On account of it thousands of Methodists are drifting into the different anti-christian cults and delusions, and some go back to Rome.

When the Editor of the *Christian Advocate* declares that Pre-millennial teaching is hostile to the modern missionary movement and hence to our Lord's great commission, he is altogether wrong. The Pre-Millennialist believes in foreign Mission. This is abundantly proven by some of the greatest missionaries, who were pre-millennialists. If we could take a census of the missionaries on the different fields, we would find that the vast majority are believers in the second and imminent coming of our Lord. It is too bad that thousands of believers are kept from the knowledge of one of the most blessed revelations in God's Word by the antagonism of a few leaders and editors. How great is their responsibility. But we cling still closer to that Hope, and more than that, to Him, whom we shall see face to face.



A certain writer in Shanghai not long ago wrote to the *American Israelite* suggesting that a world-wide mission should be undertaken for the propagation of the ideals of Judaism in Japan and China, but the suggestion was met with the remark by the editor, that, "*As far as the vast majority of Jews are concerned the missionary spirit is dead, if it ever existed.*"

This is a sad, but true admission. However, the missionary spirit existed among the Jews and it will exist again in the future. Was there ever a greater missionary than the Apostle Paul? During the coming great tribulation a remnant of Jews will bear a burning testimony to all the nations. Our Lord speaks of this in Matthew xxiv:14. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This will be a world-wide mission, not for the propagation of the ideals of Judaism, but to herald the coming of the King and the judgments connected with that event.



According to a dispatch to the *Harriet*, the favorable attitude of the present administration to Jewish colonization in Palestine induced Baron Edmund de Rothschild to renew his activities in Palestine. Baron de Rothschild, who has spent so much money in Palestine colonization, has not done much during the past years. The reason given was the difficulties placed in his way by the Turkish Government. Now, that these restrictions will be removed, the Baron has promised to make new efforts towards colonization in Palestine on a large scale.

The new Turko-Arabic party, which is opposed to centralization, made public announcement that it was in favor of granting complete emancipation to the Jews in Turkey.

The Sultan of Turkey has shown his confidence in the Jews by appointing three of them to important offices. The three are: Matalon, Asser and Hayon, who have been appointed general inspectors of finance in Anatolia.



A recent traveller in the Holy Land gives an interesting account of present-day Jerusalem. We quote from the *Maccabean*.

There are two Jerusalems—the old town inside the walls, and the

new town outside. Those visitors who are interested in the past, and those for whom "picturesqueness" is an attraction, can spend many profitable days inside the walls. But those who think of Palestine as the land of the Jewish future must regard the new town as the thing that counts, however strong may be the appeal of the old Jerusalem.

The new town has grown up with wonderful rapidity in a single generation, and its growth is the work of several agencies, each of which has advanced along its own line without regard to the others. It has consequently no definite character or atmosphere. It is just a cosmopolitan jumble. And this is true no less of the Jewish community—if community it can be called—than of the new town as a whole. The Jewish settlement is composed of many heterogeneous elements, which only time can weld into a single organism. It is itself at present cosmopolitan and multilingual.

But the welding process is at hand, and is working quickly. Its instrument is of course the Hebrew language. The victory of Hebrew among the younger generation is no less complete here than in the colonies. There is little distinction in this regard between those educational institutions which are specifically Zionist, and those which are not. It goes without saying that Hebrew is the language of the Bezalel and the Gymnasium. But the Hülfsverein, with its three kindergartens, its home for orphans, its schools for boys and girls, its Teachers' Seminary, uses practically no other language as the medium of instruction; and at the Evelina de Rothschild school, where Hebrew and English are used equally, all the children speak Hebrew quite naturally, and many of them certainly speak it better than English.



The Palestine Committee (of Odessa) has announced that 2,220 Jewish emigrants left Russia in 1912 for Palestine, travelling via Odessa; the male emigrants comprised sixty per cent. of the total number. A company is being formed at Wilna with the object of buying plantations in Palestine; each member has to promise to contribute 5,000 roubles in a period of seven years.



The report of the commission sent by the Anglo-Jewish Association and the Hülfsverein to visit the chief cities and towns affected by the recent Balkan war has just been made public. From this report it appears that Jewish suffering and losses caused by the war were very heavy. The cities of Adrianople, Strumitza, Salonika and Monastir are especially in need of assistance. In one instance the Jewish soldiers of the Bulgarian army protected the Jews of a captured town.

Heart's Ease.

"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus" (Philip. iv:6, 7). This is true heart's ease, and our God would graciously give it to us at all times. It matters not what our condition may be, it is our privilege to enjoy heart's ease, inasmuch as we are called to cast our every care upon One who is as willing as He is able, and as able as He is willing, to bear it for us. "Cast thy burden on the Lord." What then? Is it, "He will remove it." Nay; but "He will sustain thee." This is far better. The heart may often long to have the "burden" removed altogether; but it is infinitely more gracious of the Lord to sustain us. This latter is the true secret of "Heart's Ease." It brings us into closer contract—deeper intimacy with the Lord, and this is just what we want. He, in His tender love, desires to make a most blessed exchange with us; He takes our care and gives us *His peace!* What an exchange! He would not have a single care upon our hearts. He would fain have our hearts as free from care as our consciences are free from guilt. He has given us righteousness instead of guilt, and He would give us peace instead of care.

How gracious of God thus to occupy Himself about us! He occupies Himself about our very failures and follies, in order to deliver us from them; and He occupies Himself about our anxieties, in order to relieve us of them, and fill our hearts with His own ineffable peace. He positively says to us, in language as plain as language can be, "Give Me your care, whatever it is, little or great, it matters not, personal, domestic, commercial, or whatever else it be, just give it to Me, and I will, assuredly, give you instead, My peace which passeth all understanding." Precious grace! May there be a full response on our part thereto. Why

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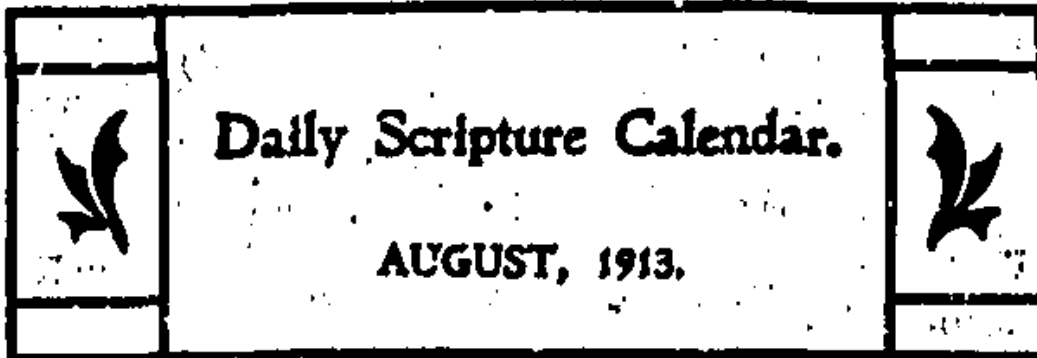
should we keep our cares when God wants to have them? Why should we be careful about ourselves, when God is caring for us? He is ever thinking of us. He has deigned to count the very hairs of our heads. Could care be possibly more minute or tender? Could knowledge be possibly more intimate?

And what is the issue of all this? To what does it lead? Are our hearts thus freed from every care, left without occupation or object. No; blessed be God, His exchange reaches higher still. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. These things which ye have both learned and received, and heard, and seen in me, do, and *the God of peace* shall be with you."

Here is the blessed issue to which the Holy Ghost conducts our souls. He introduces us to "*the God of peace.*" Having freed our hearts from every care, and given us His own peace, He presents Himself as the object to be enjoyed by our tranquillized hearts. In other words, instead of care, we have peace; and instead of self, we have God.

It is of all-importance for the Christian to remember that he is brought to God *now*. He has not to wait till he gets to heaven to enjoy God; he can enjoy Him now. "Christ hath once suffered for sin, the just for the unjust, that He might *bring us to God.*" We are as fully brought to God now, so far as title is concerned, as ever we shall be. Christ died to put away our sin; He lives to take away our care, and it is our privilege, with a conscience free from guilt and a heart free from care, to delight in God Himself. This is heart's ease.

The difference between false and true worship is, that false worship aims at forgiveness, true worship begins with forgiveness of sin. In false worship there is no thanksgiving; true worship gives thanks for full remission, begins with praise, with Abba Father.—A. SAPHIR.



August 1. "According to the SCRIPTURES" (1 Cor. xv:3).

These are words of mightiest import. According as we receive them, so accordingly hangs or falls our whole future well being. In the field of economics men do everything by worldly forecast. In the realm of redemption, God does everything "according to the Scriptures." It behooves us then to give close attention to all that the Scriptures predict and promise.

August 2. "He expounded unto them in all the SCRIPTURES, the things concerning Himself" (Lu. xxiv:27).

The very Scriptures which modern thought now discredits, Christ used to unfold His person and office. What a senseless Christianity then, is that which prates about the New Testament Man of Nazareth, in his beautiful deeds; but ignores the types and prophecies of His Pre-existent Deity, and future universal glories.

August 3. "Did not our heart burn within us . . . while He opened to us the SCRIPTURES" (Lu. xxiv:32).

The word "burn" distinctly means *illumination*, pure and bright. Another word is used for the inflammation of lust, or the destruction of the wicked. Over again this same miracle is produced in hearing the Scriptures. When did human fiction or poetry so inspire and change the whole life? Witness what happened when young Josiah first heard the law (2 Kings xxii:11, 13).

August 4. "Noted in the SCRIPTURE of truth" (Dan. x:21).

This is a comfortable pillow for faith to lie upon. Destructive men tell us the Bible is a mass of redactions and forgeries. A heavenly messenger who helped compile the Scriptures tells us they are true

(Acts vii:53; Gal. iii:19; Heb. ii:2). Which know best? The expression means something *deeper*. The Bible contains *deeper* truth, long forecast in eternal councils (Psa. cxxxix:16).

August 5. "All SCRIPTURE is given by inspiration of God" (2 Tim. iii:16).

Inspiration is a holy fact, not a system. The word belongs exclusively to the sacred writings. It should never be used to describe the enthusiasm which a book or a landscape produces. The inspiration is in the writing, not in the writers. The records are inspired, while the statements which are often falsehoods, or wickedness, are not God endorsed.

August 6. "How then shall the SCRIPTURE be fulfilled, that thus it must be" (Matt. xxvi:54)?

Here is an example. The cruelties of the crucifixion were not inspired by God; but knowing from the beginning that wicked hands would slay Christ, holy men of old, moved by the Spirit, were dictated to forecast the particulars in writing. Such forecasts must have been divinely inspired, for no human mind could have dovetailed such details.

August 7. "No prophecy of the SCRIPTURE is of any private interpretation" (2 Pet. 1:20).

It did not originate with the particular prophet who wrote it, nor was it limited to the interpretation which he himself might give it. The writers could not have composed what they wrote, since they were often ignorant of the meaning of things they foretold. Settle it then that it is God, not any man that speaks in the Word.

August 8. "Ye search the SCRIPTURES because ye think that in them ye have eternal life" (Jno. v:39).

The Bible is more than fine literature, and excellent poetry. Its prime value lies in the offices it fulfils in man's redemption. By it alone we are regenerated (1 Pet. i:23). By it comes faith (Rom. a:14, 17). By it the inner life grows (Jas. i:18; 2 Pet. ii:2). By it, hidden in the heart, we are able to overcome sin, practice holiness (Psa. cxix:11), and be sanctified in God's sight (Jno. xvii:17).

August 9. "Showing by the SCRIPTURES that Jesus was the Christ" (Acts xviii:28).

This was the sole aim of early preaching. The fountain of Scripture in this direction is inexhaustible. Like a kaleidoscope infinite changes of beauty may be reflected from it. Scripture had many penmen, and wide lapses of time, but they all focussed on one idea—the person and work of Jesus Christ. Does modern preaching always do this?

August 10. "Search the SCRIPTURES daily, whether these things were so" (Acts xvii:11).

This the Bereans did. They were counted God's nobility for so doing. The word "search" is not the same as in Jno. v:39, where it means to hunt out. Here it means to pulverize, and analyze as in the science of chemistry. What an example for us. The classical use of the word search is even stronger. It describes a judge, who lays aside all preconceived notions to listen to evidence.

August 11. "Hath not the SCRIPTURE said that Christ cometh of the seed of David" (Jno. vii:42)?

One of the most remarkable features of the Bible is its progressive growth in doctrine. In the promise to Eve, the coming of Christ is vaguely hinted at. Later we learn His ancestor Abraham; His tribe Judah; His family David; His place Bethlehem; His mother, a virgin. Gradually the prophets add details of suffering and honor, till Malachi prepares us for the story of the Gospels.

August 12. "Do ye think that the SCRIPTURE saith in vain, The Spirit that dwelleth in us lusteth to envy" (Jas. iv:5)?

This is an obscure passage. It has been tortured to give strange meanings. A fair reading renders it thus: "Do ye think that the Scripture says in vain the Spirit he made to dwell in us has jealous longings?" A consensus of Scripture shows that lust and envy dwell in the natural man. But as a counteracting power God gives grace to the humble; and mark, it is "more grace."

August 13. "The Gospel of God, which He had promised afore by His prophets in the holy SCRIPTURES" (Rom. i:12).

Another proof that the New Testament depends upon the Old. Paul was anxious to show that he preached no new thing, but what Abraham, Moses and David had taught. He had the same exalted view of Messiah as they had. The only difference was that the Gospel went further than the Prophets, and unveils into light, what they saw as in a mist.

August 14. "They that are unlearned and unstable wrest, as they do also the other SCRIPTURES" (2 Pet. iii:16).

"He that tumbles in a calm bed, hath his tempest within." There is no cross purposes in the writings of Paul and Peter, but the spirit of contradiction is in the unlearned. Holiness is not dependent on literature. Peter was not bred to rhetoric (Acts iv:13); but he had Divine illumination. Notice, the critics do nothing but destroy themselves. No shot makes one rent in Scripture.

August 15. "From a child thou hast known the Holy SCRIPTURES" (2 Tim. iii:15).

Yet this knowledge did not obviate the necessity for a real conversion, in order to make Timothy a "son in the faith." But we do here learn that a Scriptural education is the basis for upright character. Our children will never naturally incline to that which is good, unless Bible truth be implanted in their hearts, by which alone they become "wise unto salvation."

August 16. "The SCRIPTURES of the prophets, according to the commandment of the everlasting God" (Rom. xvi:26).

God formerly spake by prophets; in latter days He has spoken to us in His Son. There has been no other book written that has sustained communication among men, generations and nations, as the Bible has. Notice, Scripture is a commandment from God. Then trace how many times He said, "Write," to Moses, and the prophets. In the New Testament it reads, "I (the Son) will write" (Heb. i:2).

August 17. "And the SCRIPTURE was fulfilled which saith, And He was numbered with the transgressors" (Mat. xv:28).

Ask the objector to the Bible if he can match this in any literature? Here is an obscure sentence, written ages before, which the writer himself did not understand, fulfilled exactly and historically in Jesus Christ. Why will men be so inconsistent as to admit there once lived such a good man as Jesus, but treat with unbelief the very book that foretold Him?

August 18. "We through patience and comfort of the SCRIPTURES might have hope" (Rom. xv:4).

These are two admirable words, "patience" and "comfort." The one may refer to the saints who long waited for the prophecies of Messiah. The other refers to us, who have entered upon the full

realization of those promises. One fuller revelation is yet to come; when in millennial days, even "habes shall understand doctrines," and the harmonie of Scripture be discerned.

August 19. "The SCRIPTURES must be fulfilled" (Mar. xiv:49).

This passage refers specially to the predicted details of the crucifixion. It had been written, Christ should be smitten (Isa. 1:6); should be dumb at His trial (Isa. llii:7); should be mocked (Psa. xxii: 7, 8); should taste gall (Psa. lxix:21); should be pierced (Zec. xii:10); should have His garments parted (Psa. xxii:18); should have His bones unbraken (Psa. xxxiv:20; should die with malefactors (Isa. liii:12).

August 20. "For the SCRIPTURE saith, Whosoever believeth on Him shall not be ashamed" (Rom. x:11).

This is said in reference to a type; the Corner Stone (Isa. xxviii:16); Not only were these predictions of our Lord's *personal* life; there were predetermined types of His *official* life. He was in the Bullock slain, the Lamb roasted, the Corn ground, the Grapes trodden, the Olives pressed, the Rock smitten, the Stone elevated, the Serpent lifted, the Red heifer memorialized, the Scape Goat banished.

August 21. "How then shall the SCRIPTURES be fulfilled that thus it must be" (Matt. xxvi:54).

Let us admiringly note to *what* our Lord submitted. Not to the hand of man. Not to the loving protest of any disciple. Nor is even God the Father mentioned as compelling Him. But He submits to the Scriptures, as Divine authority; those very Scriptures which some learned men now think it smart to discredit and evade.

August 22. "Apollos . . . an eloquent man and mighty in the SCRIPTURES" (Acts xviii:24).

This statement puts *great honor* upon the Old Testament writings. Incidentally it shows how the Law and Prophets was the *foundation* of Grace. We learn also what an advance spiritual understanding is, over skill in learning. Apollos was trained in the maxims of the Law. Aquila and Priscilla were plain artisans, but tutored under the new light of the Holy Spirit.

August 23. "The place of the SCRIPTURE which he read was this: He was led as a sheep to the slaughter" (Acts viii:32).

The Gospel was intended for *all the world*; that is the plain intent of the Eunuch story. This Prince from a far-off land had not taken along trashy magazines, but the Scriptures, to read on the journey. According to custom he read aloud. The chariot jolted slowly, so Philip had opportunity to listen. Because he elected to read Scripture, he learned he was elected unto eternal life.

August 24. "Philip . . . began at the same SCRIPTURE, and preached unto him Jesus" (Acts viii:35).

Some taunting unbelievers said to a pious Quaker, "Preach us a sermon from nine and twenty knives." Immediately, from the Scripture furnished, the good man opened up the history of Israel's captivity and the wonderful prophecy about Cyrus (Eze. i:9). "If you only know the Bible well, you will never be at a loss to explain it, from any view-point."

August 25. "Then opened He their understanding, that they might understand the SCRIPTURES" (Lu. xxiv:45).

Blessed were the results following. Already they knew the letter of the Scriptures. Now they were to know its Spirit. They learn the cross was not a misfortune, but a predetermined necessity. Peter and John made many mistakes. One offered to lay down his life. Women tried to keep Him in the grave by embalming. Now all was rectified in the clearer light.

August 26. "This day is this SCRIPTURE fulfilled in your ears" (Lu. iv:21).

What is most remarkable about this reading in the synagogue is, that our Lord "closed the book" in the midst of the prophecy (Isa. lxi:1-3). He read only so far as announced His present mission, which was mercy and grace. When He shall again open the book it will be to fulfil the remainder of the prophecy which will be "the day of vengeance of our God. None but He has power to shut or open."

August 27. "Did ye never read in the SCRIPTURES, The Stone which the builders' rejected, the same is become the head of the corner" (Matt. xxi:42)?

Many are the Scriptures which reveal Christ in this delightful light (Isa. xxviii:15). God is the *builder*. He lays the stone in Zion. Its *design* is to be a *foundation* for "an habitation of God through the Spirit." The marvel is, this lowly, hidden stone is destined to become

an exalted stone, a kingdom stone, whose expanding glory shall fill the whole earth (Dan. ii:34, 35).

August 28. "And the SCRIPTURAE was fulfilled which saith, And He was numbered with the transgressors" (Mark. xv:28).

Had it not been written Messiah was to be "exalted, and extolled, and be very high" (Isa. lii:13)? It was these discrepancies between prophecies and facts that stumbled the Jews. And they will stumble you in your apprehension of the whole Gospel scheme, if you do not see there are two advents, one of humiliation, the other of glory; and two types, the Lamb and the Lion.

August 29. "The SCRIPTURAE hath concluded all under sin" (Gal. iii:22).

And this is precisely why men hate the Scripture. It paints our characters in all their natural deformity. Other so-called sacred books condone final judgment on sin. And modern literature makes sin so attractive by clever negations, that the consciousness of discerning wrong from right seems hopelessly lost in these days.

August 30. "He that believeth on me, as the SCRIPTURAE hath said, out of his belly shall flow rivers of living water" (Jno. vii:38).

The special reference is to Prov. xviii:4, and Isa. lviii:11). It is a notable case, as showing how dependent we are upon New Testament light, to reveal the depths of Old Testament sayings. Who would have thought they were predictions of a new phase of the Holy Spirit, who was to come, to be no longer upon His people, but within them as a fountain of life?

August 31. "Ye do err not knowing the SCRIPTURAEs" (Matt. xxii:29).

Not knowing the Scriptures is the experimental cause of all man's ills. He who does not know the Bible, can never know peace of conscience. For outside the Scriptures nothing can be learned of the Remedy for sin, or of Resurrection, or Heaven. And apart from the Bible no one can know how to rule their own conduct, or to take trials patiently.

OUR HOPE

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Editorial Notes.

The New Testament Scriptures speak of The Day of "the day of Christ" and "the day of the Christ. Lord." Both days concern our ever blessed Lord Jesus Christ. But there is a great difference between these two days. It is of the utmost importance that this difference be clearly understood. No Christian can afford to be ignorant on these two great coming days. We must hold them constantly before us, if we want to enjoy the comfort of hope and escape the indifference and worldliness so marked amongst those who profess Christianity.

The day of Christ is mentioned exclusively in the New Testament. The day of the Lord is more frequently mentioned and more fully described in the Old Testament Scriptures, than in the New. The day of Christ concerns the Church, the Saints of God. The day of the Lord concerns the earth, Israel and the nations. In the day of Christ, He will meet the Saints at the appointed meeting place, that they may see Him as He is and appear before the award-seat. None but Saints, redeemed by blood, saved and kept by grace, will be there. The world has nothing to do with the day of Christ. The blessed and glorious events of the day of Christ cannot be beheld by the earth-dwellers. They will be ignorant of what goes on in His Presence, when He has come for His Saints and all His own, the dead raised, the living changed in a moment, and caught up in clouds to meet Him in the air (1 Thess. iv:17).

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It is different with the day of the Lord. On that day heaven opens and the Lord Jesus Christ comes forth as King and Judge of all the earth. His Glory will cover the heavens; the Sun will pale on account of that splendor. Every eye will then see Him. He comes to judge and to execute the long predicted and long threatened wrath of God. When He is thus revealed from Heaven with His mighty angels, it will be "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i:7). The day of Christ will be the day of joy, the day of glory, the day of rest for the redeemed. The day of the Lord will be the day of wrath, the day of vengeance for the enemies of God, the day on which all the enemies of Christ become "the footstool" of His feet. The day of the Lord, His visible and glorious manifestation, will mean mercy and blessing to the people Israel, the exaltation and glory of Jerusalem. It will be followed by the establishment of His Kingdom over the earth. Righteousness will reign and all unrighteousness will end. Peace on earth comes then instead of wars and rumors of wars, the awful order prevailing throughout this age.

Furthermore, on the day of the Lord, when He comes in all His Glory, the now hidden glory of the Saints will become visible. While the world has nothing to do with the day of Christ and cannot have share in the joys and glories of that day, the world will see some day the Glory of the Saints. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). "When 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).

The day of Christ may dawn at any time. Nowhere are we told in the Word that the day of Christ, when His Saints shall meet Him, is in the distant future. That day is put before the heart of the believer as imminent. It is different with the day of the Lord. That day is preceded by many events, which are most clearly revealed in both Testaments. It is preceded by the apostasy, the personal anti-Christ, tribulation, judgment and wrath. "Let no man deceive you

by any means, for that day shall not come except there come the falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. i:3). In the previous verse "the day of Christ" is an incorrect reading and must be changed into "the day of the Lord." And now we quote passages in which the day of Christ is mentioned. "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i:8). "We are your rejoicing, even as ye also are ours in the day of the Lord Jesus" (2 Cor. i:14). "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Christ" (Phil. i:6). "That ye may be sincere and without offence till the day of Christ" (verse 10). "Holding forth the Word of Life, that I may rejoice in the day of Christ, that I have not sown in vain, neither labored in vain" (ii:16). And the following passages have likewise to do with the day of Christ. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" (1 Thess. ii:19). "And now little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii:28). "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. iv:5).

We wait for that blessed day, when we shall see Him as He is. We wait not for the sounding of the judgment trumpets, the scenes of tribulation and wrath, but for the shout of welcome, which will carry with it the power of God to bring us into the immediate presence of our Lord. What a day it will be for Him! He will have His loved ones with Himself. His longing desire "that they be with Me, where I am" is there granted. It will be His day of joy. What a day it will be for us! We shall see Him as He is; we shall be like Him. We shall receive our rewards, our crowns. We shall share His inheritance. And when we are with Him the punitive tribulation will rage on the earth, till its appointed course is run and He appears in visible glory.

OUR HOPE.

"And now Lord, what wait I for? My
 "What wait hope is in Thee" (Ps. xxxix:7). It is a
 I for?" searching question, "What wait I for?"
 How apt we are to be eagerly waiting for
 things which are not worth waiting for at all. Though
 saved by Grace and indwelt by His Spirit, we cling so much
 to the things which are but for a moment, the earthly, the
 seen things. We wait for better times, improvement in
 our business, for some encouraging news. We build our
 air-castles and then wait and hope for their realization,
 which perhaps never comes. How many business men
 peruse more closely the market and the exchange lists than
 their Bibles! How many wait eagerly and daily for success
 in the passing things of this little life down here! Let this
 question, "What wait I for?" search your heart and con-
 science. Let it lead you into self-judgment.

The Lord is our hope. To wait for Him is our calling
 as Christians. "My hope is in Thee" means that we hope
 to possess and have in Him the things which are worthy.
 All the rest down here is like the soap-bubbles with their
 fine and delicate colorings, lasting but a moment. What
 disappointment awaits us in the end if we wait for the things
 which cannot satisfy us! But think of it in this way: Sup-
 pose all you hoped for and waited for in this life proves a
 failure. You hoped and waited in vain. You waited for
 better times, a better income, for success and enjoyment.
 Nothing came of it. Yea, more than that, you have lost all.
 You are bereft of your dear ones. You are left alone in this
 world. What then? Perhaps some dear Saint reads these
 lines who is in that case. What then? What do you wait
 for? You wait for that, as a child of God, which will never
 disappoint you. You have a hope, which leaves you not
 ashamed. Christ and His Glory and an eternity of Glory
 with Him is yours. You wait for that as never before.
 You will praise Him for the reality of the unseen things.
 May it please Him to wean the hearts of His dear people
 from the love of "things seen" and give us through faith a
 love for "things unseen," that our affection may be on
 things above and not on things on the earth. Satan uses

the things on the earth to spoil God's people of the enjoyment of their spiritual blessings and the peace of God. May the Lord teach us to wait for Him till some day our waiting ends and we shall enter into His presence. How soon that may be!



What a triumph it will be at last when **In Triumph**. He brings many sons to glory, when the Sons of God are manifested! What a scene it will be when He, the Victor, appears and brings with Him the trophies of His victory, the travail of His soul. What a vision for the earthdwellers, when the heavens open once more above this sin-cursed world, and He comes forth as *King of kings and Lord of lords*, followed by the armies of heaven, His church! He will lead us forth in glory, to the praise of God the Father.

But think, too, of that precious word which concerns the present time: "But thanks be to God, who always leads us in triumph in the Christ, and makes manifest the odor of His knowledge through us in every place" (2 Cor. ii:14).

Paul regards himself as being taken captive by the Lord Jesus Christ, the trophy of God's victorious power in Christ. As ancient victors took the prisoners of war in chains from place to place to show them forth, so Paul says of himself that he is led around as a trophy of God's wonderful power in grace, to save, to keep and to subdue. While we wait for the final great triumphal procession led by Him, who is anointed with the oil of gladness above all His fellows, are we here, day by day, from place to place, in all circumstances the witnesses of Christ's victory over sin, the flesh, the devil and the world? Are you, dear reader?



"We wrestle not against flesh and blood,
The Conflict. but against principalities, against powers,
against the princes of this present world,
against the spiritual forces of evil in the heavenly realm"

(Ephesians vi:12). This conflict is very pronounced for all who live and walk in the enjoyment of the fellowship of the Lord Jesus Christ. Satan with all his powers attacks the Truth and tries to hinder, and to harass all who stand firm on the Lord's side. He uses to good advantage the things of this present evil age to ensnare the Children of God. Delusions, originating with him, abound. The battle will become hotter because the end of the age is upon us.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Blessed be God, victory is on our side, because the Lord is with His people. The book of Joshua is the book which describes the conflicts of Israel in the conquest of the land. The first sword mentioned in that conflict is seen resting in the hand of Him, Who is the Captain of the Lord's host (Joshua v). May we look to Him and yield Him obedience, and we shall be more than conquerors.



Shall we keep silent? We mean silent in speaking of present day delusions, the falling away from the faith, once and for all delivered unto the saints and the awful anti-Christian tendencies of Christendom. Shall we keep silent and not lift up our voice and speak of the nakedness, blindness and poverty of this Laodicean age, the last with which the history of Christendom is completed? Occasionally a well-meaning friend advises to keep silent, "you cannot change it by speaking of it." This is true. We do not expect that our testimony is heeded by the masses of professing Christians. We are fully prepared to see it rejected. It will not change existing conditions. Nothing will or can bring about a change in the terrible drift of our times.

Shall we keep silent? Prophecy is not silent about these things. The Spirit of God has made a full declaration of what shall be in the last days. He warns in view of these days and urges to faithfulness and separation from

evil. This surely authorizes the servant of the Lord to follow the same path and speak of the predicted falling away, which is upon us, and to show the danger of the perilous times and the necessity of being faithful, in all things, to the Lord and His Word. We believe a testimony on these lines, given with the single eye, is one of the great demands of our day. Some individuals will heed it and learn to walk in true separation from what is evil. Whenever we speak of the present day apostasy in its rapid progress, we do so because we feel it is our solemn duty. We do it not out of censoriousness nor to hurt anyone by it, but because the warning, the alarm must be given. May the Lord bless the warning cry.



The denials of the revelation of God, the Gospel and redemption-truths are increasing. It appears now in schools and institutions, which a few years ago were considered sound. If five years ago a young man had asked us about a certain Baptist College in Missouri, west of St. Louis, we would not have hesitated to recommend the school. Where is that school now drifting to? Here are some quotations from note books of students, sentences which fell from the lips of leading professors in that College:

"I'll tell you what, boys, I have come to the conclusion that we are not saved by Grace at all."

"The blood was not shed to pay for sin, but is symbolic of the martyrdom of Jesus."

"If we cannot trust to gray matter we can't trust to anything."

"I thank God that the day is past when men only emphasize the blood of Christ for salvation, but have come to the place where they emphasize His perfect life."

"The fact that man came originally from the lower animals is proved by the presence of an unnecessary bone at the lower extremity of the backbone. This is the relic of the tail which originally belonged to man."

These statements are not inventions, but come from a very reliable source. The harra such leaders do cannot

be estimated. Yet they are always described as being very amiable and cultured gentlemen—such excellent men! Their utterances, however, reveal their true character. "They are enemies of the Cross of Christ, whose end is destruction." True believers, who love the Lord Jesus Christ, should cease supporting such institutions.



Very boldly a leading Boston preacher "Still Worse" declared that "the religion of the Cross is a failure" and that the "Christian World" is tired of it. "The Cross," he said, "was a great mistake, a woeful tragedy. How much better it would have been if the Master could have gone on unfolding truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulties."

This is the language of an unsaved soul, a blind leader of the blind, a man who is totally ignorant of everything in divine truths, who was never born again, and in these utterances he is the mouthpiece of Satan himself. Yet such men are wanted in our days.



Lyman Abbott, of the "Outlook," made *A Confession*. recently the following confession:

I do not believe that Jesus Christ died either to appease the wrath of an angry God and induce Him to forgive, or to satisfy the law of an inexorable God and enable Him to forgive. I cannot believe that Jesus Christ, who compared His Father to a landlord who, when his tenant had nothing to pay, freely forgave him the debt, intended us to believe that God exacts the last penny from those who are indebted to Him, but allows some one else to pay the debt for us. I cannot believe that Jesus Christ, who compared God to a father who, when his prodigal son waited afar off from the home, afraid to return, went out to meet him, uttered no reproach, but welcomed him with gladness to a feast, a robe, and a ring, meant us to believe that our Father will not forgive our sins unless our Elder Brother has suffered the punishment which those sins justly deserve. I cannot believe that Jesus Christ, who repeatedly forgave sins, and never offered a sacrifice on behalf of the sinner, nor sent the sinner to the Temple to offer a sacrifice on his own behalf, meant us to understand that we could not be forgiven unless

forgiveness had been purchased for us by the suffering or death of an innocent victim.

What else is this confession than a denial of the work of the Cross. The man, who speaks thus, shows that he too belongs to "the enemies of the cross of Christ, whose end is destruction" (Phil. iii:18, 19). A number of years ago we received an invitation to dine with Mrs. Beecher Hooker in Hartford, Conn., half sister of Henry Ward Beecher. We accepted the invitation. While at dinner the old lady, Mrs. Beecher Hooker, spoke to us in the same way, making almost the same confession of "I do not believe" and "I cannot believe." After she had finished we told her in plain words to her face, at her own table, that she was without salvation and without a hope, if she rejected the atoning work of the Lord Jesus Christ. She turned pale as we gave her the Gospel testimony.

No matter who it is, a Beecher, a Lyman Abbott, a professor, anyone and everyone who denies redemption by blood is a lost soul.



The heights of blasphemy seems to be reached in the utterances of a certain woman, who claims leadership. She declares that the dead inventor of this Satanic cult is really not dead, but soon going to give a demonstration of the fact that she lives. Here is some of her wicked talk:

"Jesus, the Christ, and Mary Baker Eddy discovered this scientific fact of eternal existence. Jesus made His final demonstration over the false claim of life in matter, and proved the supremacy of His God being. He was the executor of the law of God. Mary Baker Eddy grasped this scientific fact of the continuity of man's divine self and realized the necessity of executing or manifesting God's power in this day as Christ did twenty centuries ago. Christ made a public demonstration of His teachings after seeming death. It remains for the feminine representative of the Motherhood of God to make her public demonstration of her teachings.

"Those who spiritually understand Christian Science as taught by her are confident that the God principle which eliminated from Jesus the human element and gave Him His dominion over the false human

belief, will in these latter days of human history enable a woman, Mary Baker Eddy, to prove to the world the day Christ's second coming. This is woman's hour.

"Not only do I clearly discern this spiritual ultimate of the second coming of Christ in the appearance of the ideal woman, but I have Mrs. Eddy's own words in letters confirming what I say in regard to a final demonstration over all seeming death."

One shudders in reading this blasphemy. Our holy Lord is classed and compared with that woman, Mrs. Eddy, of unsavory reputation, whose deceptions have been exposed in newspapers and popular magazines. And how the second coming of our Lord is mixed in with it. Surely it seems as if Satan is getting ready for some demonstration of his power for a great delusion. But how infinite is the patience of our God, that He tolerates these awful dishonors done to His ever blessed Son! Some day His wrath in judgment will be as great as His patience during this age of a silent heaven.



The following is a correct historical parallel Romanism is fully confirmed by the Word of God in Paganism. what it has to say about the great harlot Rome:

"Romanism is simply old Roman paganism revived under Christian names. Romanism and Paganism bear to each other the most exact and extraordinary resemblance.

"Had Paganism its temples and statues, its pictures and images? So has popery. Had Paganism its use of holy water and its burning of incense? So has popery. Had Paganism its tonsured priests, presided over by a pontifex maximus, or sovereign pontiff? So has popery; and it stamps this very name, which is purely heathen in origin, upon the coins, medals, and documents of the arrogant priests by whom it is governed. Had Paganism its claim of sacerdotal infallibility? So has popery. Had Paganism its adoration of a visible representative of Deity carried in state on men's shoulders? So has popery. Had Paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So

has popery, in the college of cardinals. Had Paganism its religious orders. So has popery. Had Paganism its stately robes, its crowns, and croziers of office? So has popery. Had Paganism adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had Paganism its rural shrines and processions? So has popery. Had Paganism its pretended miracles, its speaking images, and weeping images, and blessing images? So has popery. Had Paganism its begging orders and fictitious saints? So has popery. Was Paganism satanically inspired? So is popery."



Catholic newspapers and magazines boast The Growth of of the large number of converts the Romish the Romish Church is getting from Protestantism. "Church." Members of different Protestant denominations go back to Rome. Thousands more are ready to fall in line. Several months ago Mr. Paul Patton, son of the former President of Princeton Seminary, entered the Catholic Church. Other prominent names might be given. Ritualism on the one hand and Rationalism on the other, are attracting the masses of Christendom, who have never received the love of the truth, and therefore believe the lie (2 Thess. ii:).



Six years ago we published an exposition of the Olivet Discourse (Matt. xxiv-xxv) in a small volume. It has been out of print for some time. The exposition has been helpful to many. It is much needed at the present time. Such books like "Quiet talks on the Lord's Coming," confuse people. As Sir Robert Anderson calls it, it is "the hotch-potch exegesis," which puts the true church into the great tribulation. With this theory we have never had sympathy, nor ever shall have, for it makes havoc with the prophetic Word.

As the Olivet Discourse touches the root of the whole

matter, we have decided to revise our exposition carefully and publish it in "Our Hope."

Our friends will find the beginning in the current issue. We hope every one of our readers will take their Bibles and follow the exposition carefully. If you know any Christian who is in danger of giving up the hope of the imminency of His Coming, let him read this exposition.

We recommend to our readers a series of small pamphlets on the different phases of the Coming of our Lord. They are inexpensive and very helpful, especially in these days, when this most blessed portion of our faith is perverted and attacked. We give the names and prices, which include postage:

The Coming of the Lord with Diagram. By C. Stanley. (14 pages.) 3 cents.

What Saints will be in the Tribulation? (15 pages.) 4 cents.

What God Has Said on the End of the Age, etc. (77 pages.) 7 cents.

When and How Ought I to Expect My Lord? (23 pages.) 3 cents.

The Morning Star. (16 pages.) 3 cents.

Caught Up. By George Cutting. (31 pages.) 5 cents.

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We will send the whole lot for 35 cents, postpaid.



Bible Study No. 8 on "Joshua" is now ready. All Joshua. Sunday School teachers should possess a copy. Price 20 cents, postpaid. We hope to have No. 9 ready a month or so later, but cannot tell yet what book we will publish next. As many of our readers have never seen these Bible Study pamphlets, and do not know what they are, we will be glad to send a free copy of No. 3 (Genesis, 102 pages) to every one who sends us the request. Please enclose 3 cents for postage.



We have received a small pamphlet on Ezekiel I-X with a colored chart: We fully endorse its Ezekiel's Vision teachings and know that it will be helpful in the understanding of the vision of the Cherubim as contained in the first chapter. We ordered a quantity of them. Price 15 cents per copy including the chart.

**Approaching
Crisis**

"The World's approaching Crisis" a lecture by Dr. C. I. Scofield, has been reprinted by us. It will be helpful to Christians who have not much light on the Word of Prophecy. It is well printed and nicely bound in paper cover. Price, postpaid, 10 cents a copy; \$1 per dozen and \$6 per 100 copies.

**Meetings**

We have been holding Gospel meetings in Baltimore, speaking to the German people, to the Jews and also to the Seamen. The Lord hiest His Word. Then meetings were held in other places. The Editor gave a number of addresses at the Stony Brook Prophetic Conference. During August we visited Arizona, addressing the Southwestern Indian Missionary Conference, August 14-21. This work has our increasing interest and support. Several brethren are translating portions of the Bible into the Navajo and Molki languages. Then the end of August was spent in Winnipeg, Manitoba.

Many Conferences are planned up to December 10th covering the greater part of the Continent. Pray for us! Pray for the Word and for continued mercies upon the Editor. All our readers living in places which he visits, will be notified of meetings.

Important Announcement.

We desire to announce to our friends and readers a number of things which they will be interested.

Concerning "Our Hope." We are thankful to God for the ever-increasing evidences of blessing given through the magazine. The Lord is using this written ministry as never before. We have had many blessed tokens of the Lord's help and gracious assistance in the editing of the monthly issues. Again and again He answered prayer and gave just the messages which hundreds of our readers needed. The same gracious guidance was experienced in the publication of special articles by our esteemed contributors. For all this we praise Him. We are confident that He will continue to give this help as we cast ourselves upon His mercy. As the apostasy increases and the enemy seems apparently to triumph, we may confidently expect that the power of the Holy Spirit will accompany a straightforward testimony, which aims at the exaltation of the Son of God. We look for greater blessings and greater manifestation of His power. We hope to make the Second Coming of our Lord more prominent than ever before, and shall publish during the coming fall and winter special articles on the blessed Hope and on topics related to it.

We feel that we must mention to our readers once more their responsibility and privilege which they have with the Editor. "Our Hope" is not a commercial undertaking. It is a matter of Christian ministry and fellowship. If you have had rich blessing you have a responsibility. Every blessing carries with it responsibility. It is your privilege to have others share in the blessings you receive through "Our Hope." Hundreds have done so, and do so now, and have had the joy to see fellow-members in the body helped and brought out into the light. How many thousands of our readers could do the same? Send the magazine to a preacher for a year or to some Christian neighbor, or Sunday School worker. Speak of it to your friends. Send in their names for a free sample copy. Or if you desire to have part with us in the free distribution among missionaries and others, you may send in your contribution. If it pleases the Lord, we hope soon to make the monthly issue 15,000 copies.

2. **God's Masterpiece.** The articles published on Ephesians i-iii have attracted much attention. Their publication in book form has been asked for over and over again. We have carefully revised them, and the volume entitled "God's Masterpiece" is now in the press and will be published this month. The volume is bound in an attractive style, has some 150 pages, printed on excellent paper. We make the price as low as we can, that is only 50 cents postpaid, so that everybody can get a copy. Other publishers would not furnish such a book at this price.

5. **The Annotated Bible.** The study pamphlets, Genesis--Deuteronomy, will be issued as Volume I of "the annotated Bible." A special edition will be printed on heavy and very durable paper. Special title pages for the different books have been inserted. The volume will be bound in fine cloth, well adapted for library use. Will be ready the beginning of this month. The Lord willing, we hope to publish the entire Bible annotated in the same style. The price per volume, postpaid, is \$1.50.

4. **Tract Distribution.** A number of tracts and pamphlets combatting error and also teaching the Gospel and the Truth of God are ready for circulation. Those of our readers who wish to use them in quantities will be given very low prices. Following is a partial list of what we have now: The True Church--His Riches--Our Riches--God's Gospel--The Philosophy of Spiritualism--Christ and Reform--The Star of the East--The Life Boat and the Death Boat--Eugenics. (These last three by Mr. Mauro)--The Kingdom Parables. Others will be added.

5. **Scofield Reference Bible.** The different publishers have come to an understanding that from now on only 15 per cent. discount is to be given on this Reference Bible. We comply with the arrangement. However, we call attention to the fact that for October, November and December we shall publish a large list of special combination offers of

books, Reference Bibles, pamphlets, etc., ranging in price from 50 cents to \$10. In this way the Reference Bible and our other books may be obtained at a saving of 25 to 35 per cent. We do this to help along the circulation of good books.

6. "Our Hope Calendar." We hope to publish in November a little convenient vest pocket calendar for 1914, nicely bound. The Editor has selected 365 texts from the Word of God, which speak of the Second Coming of our Lord. Then there are brief words of encouragement and cheer as well as exhortation for nearly every day in each month. We believe such a pocket calendar will be of much help to keep the blessed Hope before the hearts of His people. It will not cost more than 25 cents postpaid.

We all believe in prayer. Pray with us that strength and grace may be given to accomplish all this.

The Masterpiece of God.

The Ministry in the Masterpiece.

Ephesians iv:7-13.

"But unto each one of us hath been given grace according to the measure of the gift of Christ" (verse 7).

After the exhortations to walk worthy of our vocation and the admonition to give diligent diligence to keep the unity of the Spirit in the bond of peace, we come to the divinely appointed means how this body is to be increased and to be built up. He who planned His great Masterpiece and called it into existence has also made, in His own wisdom, provision "unto the perfecting of the saints unto the work of the ministry, for the building up of the body of Christ."

Every member in the body of Christ (and every true believer is such) has a gift, and is in that body for a specific work. Each is a part of the great and wonderful organism, and has his share and part in the increase and upbuilding of the body. "For as we have many members in one body, and all members have not the same office, so we being many, are one body, and severally members one of another" (Rom. xii:4-5). "Now there are diversities of gifts, but the same Spirit. And there are differences of ministries, but the same Lord" (1 Cor. xii:4-5). It is the Lord who places us as members in the body and has given to each as it pleases

Him, a gift. It is of the utmost importance that believers learn to reckon with this fact and get beyond the narrow and selfish thought that they are in the blessed relationship in the body for their own salvation and happiness exclusively. And if we realize that we possess as the members of Christ the gift from the risen and ascended Lord, and that we are responsible to Him for that gift by which we are fitted to minister for the edifying and the increase of the body, if we realize this, the next important thing for us to know is, what the gift is which the Lord has bestowed upon us as individual members of His body. This we must discover, and we shall find what is our place and gift if we wait on Him. Self-seeking and self-choosing is impossible. It all rests in His hands. He gives unto each grace according to the measure of His own gift. Much confusion and friction in the church is the result of one member trying to do the work of another; to be something and do something for which there is neither gift nor grace given. How many want to preach or be teachers, hold a place of prominence in the body! Many of the unpleasant disturbances, misunderstandings and bad feelings in local assemblies are the result of members who attempt to serve in a place into which the Lord never called them. 1 Cor. xii:12-31 gives us the more complete information. And if we have learned the gift we possess, the place into which the Lord has put us, our concern must be to abide there and be faithful in it (Romans xii:6-8). Many a member of Christ lost his joy and power by leaving the ministry into which the Lord had called him.

"Wherefore He saith, when He ascended upon high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it unless He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that He might fill all things" (verses 8-10).

Once more the blessed truth of the exaltation of our Lord is brought forward. He ascended upon high. It directs our attention to the close of the first chapter of this Epistle. But here special emphasis is laid upon the fact that in His triumph, He triumphed over all our enemies. He led captivity captive and gave gifts unto men. By nature we were the captives of Satan. He triumphed over

him who has the power of death and stripped him of his power. Satan became the captive of Christ. And now all those who believe on Christ and constitute His body share in His triumph. They are no longer under the power of Satan, but have become delivered and are the trophies of the mighty victor. This is the meaning when we consider that the correct translation is "He led captive a captivity," i.e., those who were in captivity or "a troop, a multitude of captives." The multitude of captives are His redeemed people, who constitute His body. The view held by not a few expositors that the multitude of captives are the Old Testament saints whom He delivered out of hades and took along in His ascension is erroneous. It must be dismissed as fanciful when one considers that the Old Testament saints are not in view at all, neither in the first three chapters nor in the practical exhortations of the last part of this Epistle.

Nur must we overlook that these words are a quotation from Psalm lxxviii. But we discover an omission as we turn to that Psalm. The last clause of verse 18 is not quoted in Ephesians. After "thou hast received gifts for men" we find the words "for the rebellious also, that the Lord God might dwell among them." This statement concerns the Jewish people; they are the rebellious. There is no place for this truth in Ephesians, for it is occupied solely with the Master-piece of God, the body of Christ. The day will come, Blessed be God! when the rebellious nation will bow in repentance before Him; in the day of His Second Coming the remnant of Israel will be healed of all her backsliding, and then gifts will be bestowed upon that nation, such as are so fully promised in the Old Testament, and the Lord will dwell amongst them. The men who teach an unscriptural restitutionism, who press the statement "led captive captive" to such an extent that it includes all the wicked dead, may well consider the argument as given in this exposition.

Quite generally the fact stated that Christ ascended and first descended is linked with 1 Peter iii:18, etc., and it is taught that our Lord descended again and again into hades during the forty days between His resurrection and ascension

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Editorial Notes

The New Testament speaks of **The Day of Christ** and **The Day of the Lord**. Both terms are used to describe the day when Christ will appear and the world will be judged.

There is a great difference between these two days. It is of the utmost importance that this difference be clearly understood. No Christian can afford to be ignorant on these two great coming days. We must hold them constantly before us, if we want to enjoy the comfort of hope and escape the indifference and worldliness so marked amongst those who profess Christianity.

The day of Christ is mentioned exclusively in the New Testament. The day of the Lord is more frequently mentioned and more fully described in the Old Testament Scriptures, than in the New. The day of Christ concerns the Church, the Saints of God. The day of the Lord concerns the earth, Israel and the nations. In the day of Christ, He will meet the Saints at the appointed meeting place, that they may see Him as He is and appear before the award-seat. None but Saints, redeemed by His blood, saved and kept by grace, will be there. The world has nothing to do with the day of Christ. The blessed and glorious events of the day of Christ cannot be beheld by the earth-dwellers. They will be ignorant of what goes on in His Presence, when He has come for His Saints and all His own, the dead raised, the living changed in a moment, and caught up in clouds to meet Him in the air (Thess. iv (7)).

to announce there His victory. All this cannot be maintained in view of the great purpose of this Epistle. Nor does the passage in Peter's first Epistle teach that Christ preached to the spirits in prison. It means that the Spirit of Christ, who was in Noah, preached to the people of his day who were disobedient, and are therefore now the spirits in prison. "He descended first into the lower parts of the earth" means His death and going down in the unseen regions. The deepest depths of suffering and the death of the cross is where He descended. And He who went into such depths has ascended to such heights. And there He is not alone. He has taken us up in His own blessed person. "And He hath given some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; unto the perfecting of the saints unto the ministry, for the building up of the body of Christ" (verses 11-12).

These are the gifts He has given, and the purpose of the gifts. Other gifts are mentioned in Corinthians. The gift of healing, the gift of speaking in an unknown tongue, the gift of discerning the spirits and others are not included in this list. They were not permanent gifts, and not absolutely necessary for the increase and upbuilding of the body. The gifts mentioned here abide to the end, till the body is complete and removed from this earthly scene. Note, however, that He speaks more specifically of the gifts which edify the body, and does not speak of the Holy Spirit distributing these gifts according to His will. The Apostles mean the only Apostles which ever were in the church. The apostolate of Mormonism and other cults is an invention of the devil. Nowhere does it say that Paul, or Peter, or John should have successors. But some arose in the very beginning of the Christian church and claimed to be apostles, but were liars (Rev. ii:2). All who lay claim to this title and with it to ecclesiastical authority in the body of Christ, are deceivers. The doctrines of the Apostles, especially the great revelations through Paul, are in our possession as the supreme gifts of the exalted Lord to His body. And the doctrines of the Apostles are needed for the constant upbuilding of the body. The New Testament prophets are such who speak the Word of God for the exhortation and comfort

of God's people. Anyone who speaks the truth of God, giving comfort and exhortation based upon the revelation of God, is exercising the gift of a New Testament prophet. The evangelist preaches the good news. His work is for lost sinners. He proclaims the way of salvation, from what and to what a sinner is saved, who believes on the Lord Jesus Christ. The pastor and teacher are practically one. The teacher expounds the Word, teaches the doctrines of the Bible, and this brings him in touch with the individual needs of the flock of Christ. And these gifts remain till the Lord comes, for they are for the perfecting of the saints unto the work of the ministry for the building up of the body of Christ. This means that the perfecting of the saints is unto the ministry, that they become fitted as members in the body to do the individual ministry which results in the building up of that body. It is equally evident that each gift is not for a part of the body, but for the whole body, for every member in that body. To reach every member of the body must be the prayerful aim of each gift to the body. It is hardly necessary to call attention to the fact that all this is sadly ignored and marred in the present-day churchism. The modern method of calling a pastor, ordaining him, expecting that he do all the work of the ministry, combining in himself the gift of an evangelist, a teacher and a pastor, is unscriptural. It sets aside the truth revealed here, that some are evangelists, some pastors and teachers. Alas! many of those ordained by men are not ordained by the Lord. He has not called them nor fitted them to minister to His body, and therefore, in spite of education and college degrees, they are not fit to minister the Truth. The ministry of such men who are not gifts by the Lord to His church, uncalled and unfit, is not alone barren, but it leads into spiritual darkness and decline. The curse to-day in evangelical Christendom are the men who pose as teachers and preachers who stand up as the spiritual leaders of the people, and who are only natural men, not having the Spirit. They are blind leaders of the blind, speaking "great swelling words" (Jude : 16). It is not strange therefore that such deny the faith, undermine the faith of God's people,

and are rushing onward the apostasy till the judgment overtakes these enemies of the Cross. No true believer should support such who are self-sect and know not the Gospel and the Truth of God. But every member of the body is obliged to make use of the true gifts the Lord still gives to His church and wait, as well as support, their ministry.

"Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a complete man, unto the measure of the stature of the fulness of Christ. That we may be no longer babes, tossed like a wave, and carried about with every wind of teaching, by the artifice of men in cunning craftiness, according to wily error; but speaking the truth in love, may grow up into Him in all things, who is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the working of each single part in its measure, maketh increase of the body unto the upbuilding of itself in love" (verses 13-16).

The measure of the stature of the fulness of Christ, the "new man" (ii: 15) will be reached when the body is joined to the Head. When the church will enter in His presence and He presents the church to Himself, glorious, having no spot or wrinkle or any such thing (Eph. v:26), the completion has come. Up to that blessed time, for which every member of the body is to wait, the gifts are necessary and the perfecting of the saints must go on. Till then the Head in glory will give His gifts and remember the needs of His body so that His saints will be perfected to do the ministry, which rests upon them, for the building up of the body itself. In this ministry and upbuilding, to go on till He comes, the unity of the faith (delivered unto the saints in His Word) and the knowledge of the Son of God are the two leading features. The Spirit of God will always minister the truth as revealed in the Word, and through that truth the knowledge of the Son of God, till the blessed completion comes and we shall see Him as He is. And this establishes the heart. Many of God's people are in the state of spiritual babyhood, tossed like waves, they have no power to resist. They are carried about by every wind of teaching produced by false prophets and teachers, who often come in sheep clothing, but are wolves, the instruments of Satan. How much of this is seen to-day!

And it will not be better in the near future as long as His body is down here. The wiles of the devil will increase. Teachers in the body, such who know much of the truth and also possess a knowledge of the Son of God, arise and teach perverse things to divide the flock and draw disciples after them (Acts xx:30).^{*} The Lord permits the flood of all kinds of false teaching, the systems of error, to test His people, to exercise them in the faith delivered unto them and that they may prize more highly the priceless value of the truth and their own possessions in Christ. Sometimes excellent Christians fall victims to these false teachings, but they do not remain there. But our need is to advance in the truth, in the faith and the knowledge of the Son of God. The greater the errors about us the more marked must be the progress of God's people. This is the effectual answer to all error. We must speak (or rather, "hold") the truth in love and grow up unto Him in all things, who is the head, even Christ.

The sixteenth verse brings us back to the Head in glory, He who has ascended up far above all heavens, filling all things. He puts the whole body together and ministers unto its needs. We can do nothing better than quote an excellent and helpful comment on this great truth from the pen of another.

"It is from Christ, then, that the whole body is to be built up—every part helping in this, every part ministering to every other part (how we suffer, therefore, from the dislocation of saints from one another which we find to-day), and each part needing to be developed according to its measure also. How much we need then to care for one another and to think of one another, even to think rightly concerning ourselves! If the whole body is to be built up, we need all, clearly, to work for this, and in the measure of every part the body builds itself up. Let us notice that. Gifts of every kind have their place, but then there are no

^{*}We have reference to men like Russell and his host of self-styled evangelists and teachers and to others who teach Restoration, denying parts of the truth of God. The words "wily error" may also be translated "a system of error." Russell and others have invented new systems of error to hurt the people of God.

giftless parts. The body as a whole builds itself up. The gifts exclude no action of any part of the body, but, on the contrary, are meant to induce the fullest activity on the part of every member. All that we have, we have to serve with; all that we have is responsibility as well as privilege. And let us notice that this building up can only be in love. That is the spirit of it all. That is the only possible spirit which will beget true ministry, and love always will. How is it possible, if we love others, to see them in the need in which they are and not seek to minister to that need? And how little shall we allow any thought of our insufficiency to prevent us realizing the sufficiency of Him who is fitting us all together to accomplish in us the true character of one who ministers, which is only His character who is the Minister to us all! How can we be in any right fellowship with Him without being ministers after the pattern of His gracious ministry." *

*Numerical Bible on Ephesians.

Revelation.

Chapter XV.

We now come to the last series of seven divine judgments that still intervene between the present moment and earth's "millennial" blessedness. That blessedness depends on Israel's relation to her Jehovah-God, and ever nearer to Israel do His dealings apparently come in the three series: Seals, trumpets and vials.

The breaking of the *seven seals* opened a closed scroll and unfolded what had been written, or, in other words, laid open God's purposes of blessing, long ago determined, as to the earth, and yet only brought into effect through *judgment*; in this case providential and general in character, such as War, Bloodshed, Famine, Pestilence, apt accompaniments of the reign of a usurping prince, and which continue to the very end, the "great day of His wrath."

Then comes a parenthetical vision of the saved from Israel and the Gentiles. This is followed by startling and awaken-

ing blasts of *seven Trumpets*, speaking, as the trumpet ever does, of the Lord stirring for Israel, whether it be as at Jericho or in the day of the New Moon (Lev. xxiii:24; Ps. lxxxi:3). With every blast some infliction falls, till the seventh trumpet announces the return of Jesus the Lord to take His own kingdom.

Here another and a longer parenthesis intervenes. The veil of the unseen is raised, and we recognize how well-named is The Revelation. Heaven is opened, and war is even there. We read of "decisive battles," but was there ever a battle so momentous and decisive as "The Battle of Heaven?" It results in the devil's expulsion, and all his malicious activities being confined to the earth. There he takes his poor victim, man, into league with himself, and through him he would obliterate every recognition of the true God from the earth. Dreadful as this is, it is not difficult for us to believe from what we see already working. Chapter xiv reveals to us by a seven-fold vision the Lord's activity through these closing scenes; His threat answers man's threat, His blessing answers man's blow, till the age ends in a two-fold judgment.

Well may we ask: Could any man, and especially the "unlearned and ignorant" John, the fisherman of Galilee, have written such a book? A book involving such questions of infinite importance, handled with such comprehensive terseness; a book, the prophecies of which we can see not only have been, but are being fulfilled; a book which, whilst apparently, at the first superficial glance, like the star-sprinkled heavens above us, lacks all order, yet under a more careful examination gives, like those same heavens, the clearest evidences of an order and arrangement so perfect as to make us recognize the Author of the one in the Creator of the other.

So we will continue our consideration with increased confidence, but may it be with increased dependence too.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues, because in them was completed the wrath of God."

The vial judgments are therefore, in a sense, in contrast

with the seals. Those were largely preliminary, these are conclusive; those were of a providential character, these are directly the wrath of God, and, God be thanked, bring that wrath to an end.

But before the infliction of these last judgments there must be a link with the preceding chapter in another of those visions of blessedness that ever precede the judgment.

We have heard the words "*Blessed are the dead who die in the Lord from now on,*" but is it not good to have the eye, as well as the ear, refreshed by a sight of those blessed dead? It is this that the following vision gives us.

"And I saw as it were a sea of glass mingled with fire, and the overcomers of the beast, and of his image, and of the number of his name standing upon the sea of glass, having harps of God. And they sing the song of Moses, the bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, thou king of nations. Who would not fear thee, O Lord, and glorify thy name? For [thou] only [art] holy; for all the nations shall come and do homage before thee; for thy righteousnesses have been made manifest."

We have seen that sea of glass before in the opening scene in this division of the book, chap iv:6. There it told us of water, but no longer fluent, as if it were needed for cleansing, as it certainly was in Salomon's temple, for there the priests washed their hands and so compassed His altars (2 Chron. iv:6). No need is there for such cleansing now, for there is no defilement there. But it is crystallized as a memory, and affords a standing before the Throne for those who have indeed needed, and used it, upon earth.

This happy company have gained a three-fold victory. First, over the beast himself. But if the beast has killed them on earth, are they not rather overcome than overcomers? In the light of earth, Yes; and so, as they were seen in that light, speaks the Scripture: "And it was given unto him (the beast) to make war with the saints and to overcome them." But, as they are seen now in the clearer light of heaven, No; it is this feeble remnant that have been slain

who have overcome the beast. Do we not sing of One we know:

"By weakness and defeat
He won the mead and crown;
Trod all our foes beneath His Feet
By being trodden down."

That is the path these have followed. Just as you and I, my dear reader, only "overcome the world" by taking the same path of faith, and apparently losing everything, and being "of all men most miserable," for we know the Jesus whom the world has crucified as the Son of God (1 John v: 4, 5). We can have no better portion than His. Is that true of you, my beloved reader?

"Over his image." If they had bowed down to it, it would have overcome *them*. The conflict was bitter and painful. In it they lost their lives. True, and yet they kept those lives unto life eternal (John xii:25). They are victors. Oh, "blessed are the dead that die in the Lord." Consider their weakness, like the three poor youths in the day of Nebuchadnezzar, all power seems to be in the hand of the tyrant as he casts them into the fire. It is but seeming, for "6" is written in all he is and does. The one that makes that 6 into 7 is not with him, but with *them* as they walk unharmed in the furnace. So here in heaven these are seen as victors over the number of his name; it is but 6, 6, 6.

This makes it quite clear that this happy company were cotemporary with the beast, and therefore come from the last three and a half years of Daniel (chap. ix:27); or "the Great Tribulation."

Having Harps of God. Does not this identify them with the heavenly harpers of chap. xiv? It is the Joy coming ever after as the result of sorrow. Not only have they passed through the sea, in a sense, but they now sing as did Israel on the Red Sea's shore; but *these* singers have harps of God to assist in the expression of their joy. God is in full sympathy with it. He it is who puts into their hands a harp that shall express the joy of their hearts and thus give a music that delights His ear.

Their song is now given us; it is the last of which specific mention is made in Scripture, yet it links with and echoes the very first. That was sung by Moses the bondman of God (and, as such, truly a *free man*) on the morning after the passage of the Red Sea; this after another deliverance from another oppressor. But with this song of Moses is another "the Song of the Lamb," for He too sang on the shore of another sea, of which the Red Sea was but a shadow, and after deliverance out of death itself from *that* oppressor's power do these come too.

You remember that beautiful twenty-second psalm in which He is heard from the "borns of the unicorn," a phrase that is taken to signify *death*. Then immediately follows "I will declare thy name unto my brethren," fulfilled John xx:17, "in the midst of the congregation will I praise thee," or, as quoted in Heb. ii, "will I sing praise to thee." Is not this indeed the Song of the Lamb; a song in which these join

Hark, my soul, thy Saviour sings,
Catch the joy that music brings;
And with His sweet flood of song
Pour thy whisp'ring praise along.

These singers on the glassy sea, too, do not face, as did Moses, a long and weary pilgrimage "through a great and terrible wilderness," but their journeyings are forever over; they are Home, and the joy that that song expresses, like the merriment at the prodigal's return, hath never an end.

The song closely resembles the everlasting gospel in its "who would not fear and glorify thy name? For thou only art holy, for all nations shall come and do homage before thee, for thy righteousnesses have been manifest."

It is surely not a strictly Christian song at all. God is not hymned as God and Father of our Lord Jesus Christ, but as Lord God Almighty. It is not the song of the elders of chapter v. Redemption by judgment on hostile nations, rather than redemption through the Blood of Christ, is its burden. Judgments have been manifested in the earth, and by these the inhabitants thereof have at length learned righteousness (Is. xxvi).

Oh, why will the great mass of professing Christians still embrace a vain baseless hope of this poor earth being delivered from the usurped rule of its false prince, and brought into the sunshine of God's blessing and under the benignant sceptre of its true King by the glad tidings of the grace of God?

The earth shall yet be blessed; this is not disputed. The knowledge of the Lord shall cover it as the waters cover the sea; this is joyfully recognized as a most delightful prospect. But as soon shall the sun flood the earth with his beams *before* he rises, as for it to be filled with the knowledge of the Lord *before* His manifestation. It is by His appearing as Lord that Jesus introduces that knowledge, as it is by His coming as Saviour that we are introduced to our house which is from heaven, and our Father's House.

There is a perfect harmony in the holy Word of God that greatly strengthens our feeble faith. Grace now reigns through righteousness. Alas, men reject it. After long patience the Lord comes to the air and catches up all His own out of the earth. Judgments on the earth follow, closed by the coming of the Lord with those He has thus taken up, cleansing the earth by putting down all opposition, and then at last it basks in the beams of the true Sun of Righteousness. But the regeneration of the earth is not by the gospel of Christ through the Church, but by Messiah through His Israel.

But here there is another element mingled with the glass: *fire*, which is, according to the Scriptures, a figure of suffering under the Hand of God, a suffering that is not at all times penal, but of a chastening character, and intended for purifying. So speaks the prophet Isaiah, "*When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment AND THE SPIRIT OF BURNING.*" Thus, too, speaks the Apostle Peter to the remnant of faith of his day, and which will apply equally to the same remnant in the day yet to come: "*Beloved think it not strange concerning the fiery trial that is trying you*"; and, again, "*That the trial of your faith being much more precious than of gold that per-*

is heth though it be tried with fire might be found unto praise and honour and glory at the appearing of Jesus Christ.

Nor does this "sea of glass mingled with fire" lack a practical word to us, for it is but a pictorial form of the repeated "*If we suffer with Him we shall also reign with Him*" (Rom. viii:17; 2 Tim. ii:12). Let us see to it, beloved, that our ears are open to the "*If we suffer,*" for apart from this condition it is but a vain hope to think of the reigning, yet only a desire to live godly in Christ Jesus will surely bring some little measure of this suffering (2 Tim. iii).

But, it may be asked, Is it not on just this idea of the purifying nature of fire that Rome bases her figment of Purgatory to the infinite dishonor of the Blood of Christ? Is there, after all, a purifying fire that finally fits those subject to it to stand before the Throne, and removes those stains that the Blood is ineffectual to cleanse? Awful blasphemy! Perish the thought!

There are indeed such fires, but as far as God has deigned to give us light from His Word, they are in *this* life, or on *this* earth, only. The filth of the daughters of Zion is not cleansed by the spirit of burning in a Romish purgatory after death, but by these very sufferings under the persecution of the "beast."

As far as penalty and eternal judgment go, the infinitely precious Blood of Christ leaves not one stain, or spot, or fleck of sin to be cleansed by these fabled fires of Rome's wicked folly, but makes "*clean every whit,*" "*cleanses from all sin,*" makes "*meet for the inheritance of the saints in light.*"

But still under the governmental Hand of God our Father, the sufferings of the way work out both a present and future blessedness. Present, for "*tribulation worketh patience, and patience experience, and experience hope.* Future, for they "*work out a far more exceeding and eternal weight of glory.*"

Israel still has the Great Tribulation to pass through on her way to everlasting joy. That tribulation is the Fire in the Sea of Glass, for she has been chosen in the furnace of affliction (Is. xlvi:10), and they are to be refined as silver is refined, and tried as gold is tried (Zech. xiii:9).

Refining is necessarily for a mixed condition. If there

were nothing but pure silver or gold, none would be needed. If nothing but dross, none would be of any use. In heaven it is the former, none needed. In hell it is the latter; the Fire there is of unmixed wrath, and not purifying at all, for there is nothing to purify.

F. C. J.

If this is Christianity, What is Infidelity?

In looking over some of our issues of thirteen years ago, we found an extract of a sermon preached in N. Y. City by a preacher, who professed to be evangelical. He denied the physical resurrection of our Lord. Since then hundreds of preachers of various "evangelical" denominations have followed this pernicious way. How marked and widespread the apostasy has become in less than fifteen years!

We quote from that sermon and the criticism of it:

"I feel constrained to say a word about what I have come to feel, after long and careful thought, are harmful conceptions of the life of Jesus. . . . Now I want you to be honest with yourselves, and ask if your conception of the divinity of Jesus has not been a thing of power? Has not His divinity been associated in your minds with His miraculous birth, His miracles of power, the resurrection of His body?

"If biblical criticism should pronounce finally that these things were the aftergrowth of legend and superstition, would not your hold on the divinity of Christ be very much shaken? And yet what would be lost? Simply, supernatural power. And by power, I mean physical force. Yet, if we are honest, we suppose that we have depended on these exhibitions of power to give to us the divinity of Christ's words, of His love.

"We have felt that unless He had had the strength to heal the paralytic, He would not have had the authority to forgive him. . . . A recent writer, speaking of the growing disbelief in the supernatural among biblical scholars, says: 'If disbelief in the resurrection should become general, Christianity would wither at the root.' Thus, in his opinion, Christianity is not the outgrowth of the eternal Spirit of God, manifesting itself in a constant spiritual resurrection, an assertion of the deathlessness of truth, of the everlastingness of love, the imperishability of the righteous life, but a form of religion dependent for its continuance on the credibility of (according to Mark's account, which properly closes at chapter xvi:8), two terrified women at the sepulchre

of Jesus. The account of the resurrection may be true, or it may be an aftergrowth upon the story of Jesus' life. . . . As I said before, Christ's physical body may have come forth from the sepulchre, and it may not. My people, I have made to you a confession of faith."

If this is a "confession of faith," what is a confession of unbelief?

Deny the resurrection of Christ and you destroy Christianity, as well as all the prophecies, concerning the reign of the Messiah.

1. The infant at Bethlehem was a reality.
2. The Man, Jesus of Nazareth, was a reality.
3. The crucifixion was a reality.
4. The resurrection was a reality.
5. The ascension was a reality.
6. The Lord at the right hand of the throne now is a reality.
7. The return of "this same Jesus" is (will be) a reality.
8. The Messiah's reign is (will be) a reality.

To spiritualize or phantomize any one of these events is to deny the event, whether past or future.

Few will be found to deny the historical reality of numbers one, two and three. It is at number four that the spiritualizers begin their deadly work. Infidelity and all anti-Christian cults, such as Christian Science, International Bible Students Association (formerly known as "Millennial Dawnism") and others, deny the physical resurrection of our Lord and His bodily presence in Heaven.

Destroy the reality of the resurrection of Christ, make it a spiritual thing, though few among those who do can tell just what a "spiritual resurrection" is, and the whole splendid fabric of Christian truth vanishes into thin air.

A body which did not come forth from the tomb could not ascend from the Mount of Olives, is not now in glory, cannot return to this earth, and there can be no Messianic reign; Jesus of Nazareth was not the Messiah of Israel, and there can never be a resurrection for any one, believer or unbeliever. The whole world is absolutely without hope, if He who was crucified on Calvary did not come forth in His own body. It is scarcely worth while for one to call himself a Christian

who denies the resurrection of the body of the Lord Jesus Christ, for in so doing he makes the Lord Himself a false prophet before the event, and a false witness after it; likewise, the Apostles are false witnesses, the ground of the Christian's faith and hope is destroyed, and he is of "all men most miserable."

The resurrection of Christ was foretold by Himself, was a physical resurrection, was the central fact of the Apostles' preaching, is the fundamental fact of all the Epistles.

These four dogmatic statements are sustained by the Scripture passages which follow, and there is no escaping them, short of denying the authority of the Scriptures themselves. If the Scriptures are wrong on this fundamental matter, then they are wholly unworthy of credence in any matter, and we are left without any written Word of God. The book which says, over and over again, "The Lord spake unto Moses," or "Thus saith the Lord," says what is not true.

The astonishing thing is that any mortal man can be found to question an event which brings only good to men, or to challenge a book which brings better news than all the rest of the books in the world put together.

The Resurrection of Christ.

It was foretold by Himself. Please take your Bibles and read references in order as they are given. We would like to quote them in full, but are unable to do so on account of space: Matt. xii:40; xvi:21; xvii:22, 23; xx:18, 19; Mark ix:3; xiv:27, 28; xvi:1-14, 19; Luke ix:22; xviii:31-33; John ii:19-22.

The resurrection of Christ was a physical resurrection: Matt. xxviii:5-10, 16-18; Luke xxiv:1-49; John xx:1-20, 26-29; xxi:1-14; Acts i:3.

The resurrection of Christ was the central fact of the Apostles' preaching: Acts ii:23, 24, 32; iii:14, 15; iv:10; x:39-41; xiii:29-39; xvii:31.

The resurrection of Christ is the fundamental fact of the Epistles: Rom. iv:24, 25; vi:3-10; viii:11; 1 Cor. vi:14; xv:3-8, 12-20; 2 Cor. iv:14; Gal. i:1; Eph. i:19, 20; Col. ii:12; iii:1; 1 Thess. i:10; Heb. xiii:20; 1 Peter i:3, 20, 21.

The Olivet Discourse.

Matthew xxiv and xxv.

I. INTRODUCTION.

The great Olivet discourse of our Lord is found in the twenty-fourth and twenty-fifth chapters in the Gospel of Matthew. Next to the thirteenth of Matthew, the seven parables, these two chapters are the most important in this Gospel and the least understood. We shall have occasion to point out the erroneous interpretations which flow from a false conception of the characteristics of the age in which we live.

First of all we shall look at the twenty-fourth and twenty-fifth chapters in a general way. We mention them together for they should never be separated. They contain one great discourse, spoken in answer to the questions the disciples asked of the Lord Jesus. In Mark and Luke the Spirit of God has recorded parts of this discourse, but only in the Gospel of Matthew do we find a full report. This is in fullest harmony with the scope of the first Gospel.

The Greater Prophet.

"I will raise them up a prophet from among their brethren, like unto thee." Thus God had spoken to Moses (Deut. xviii:18). We know from the Book of Acts that this was a prophecy to be fulfilled in the person of the Lord Jesus Christ (Acts iii:22 and vii:37). But the Lord is greater than Moses (Hebrews iii:5-6). In the first great discourse in this Gospel, the sermon on the mount, He expounded the law and spoke with greater authority than Moses ever could speak; "I say unto you." He fulfilled the law. But Moses was also a prophet. Before he left his people he uttered a great prophecy. This is found in Deuteronomy xxxii. It is in the form of a song, a wonderful inspired unfolding of the history of Israel, God's dealings with them in the past is reviewed and then follows a forecast of their

future to the very end, which up to the present time has not yet been reached. This is followed by the Blessing of Moses, likewise a prophecy.

And now He, who is greater than Moses, the prophet like unto Moses utters a great prophecy, more complete and far-reaching than that of Moses. He had come in the midst of His people. As king He offered the promised kingdom; the offer of the kingdom had been rejected by His own, and now before He goes to the cross to fulfil all that was written concerning His sufferings in the law and the prophets, He predicts events connected with the end of the age and His future glorious manifestation, which will usher in that new age of blessing and glory, of which His own Spirit testified so abundantly in all the prophets.

A Great Prophecy.

The Olivet discourse is a great prophecy, the King's last, great utterance. He had just predicted the destruction of the magnificent temple buildings, and while He sat upon the Mount of Olives, where in the future His glorious feet shall stand once more they asked Him: "Tell us when shall these things be? And what shall be the sign of Thy coming and of the end of the Age?" We shall find later that here in Matthew the Spirit of God, in giving us the discourse, does not report the words which relate to the destruction of the temple, which was then standing. He omits certain words, which, however, are given in the Gospel of Luke. All this and much else our exposition will bring out.

The Divisions.

The discourse itself is divided into three great parts clearly marked. The answer of the Lord to the question asked begins with the fourth verse. Up to the forty-fourth verse we have the first part of His predictions. Beginning with the forty-fifth verse, He changes His mode of speaking. No longer direct predictions, but He speaks again in parables. These are three: 1. The parable of the faithful and evil servant. 2. The parable of the five wise and five foolish virgins. 3. The parable of the man traveling into a far

country and delivering unto his servants his goods. In one of these parables we find again the phrase so peculiar to the Gospel of Matthew, "the kingdom of heaven." These parables end with the thirtieth verse of the twenty-fifth chapter. In the verses which follow the Lord no longer speaks in parables. It is true Matthew xxv:31 to 46 is often called a parable, but it is not. It is a revelation the King gives concerning His own glorious appearing and the judgment He will execute in that day. We have therefore a three-fold division of the Olivet discourse.

First division: Chapter xxiv:4-44. Second division: Chapter xxiv:45 to chapter xxv:30. Third division: Chapter xxv:31-46.

We shall look at these divisions first of all to find out to what time they refer, and after we have cleared away some of the false interpretations and misconceptions, we hope to study each division in detail.

In reading over the first part of the discourse of our Lord we find that it relates to disciples, which of necessity must be Jewish. In this part the Lord speaks of the ending of the age, the time of distress which is to come; the great tribulation and a climax is reached in this division, when the Lord speaks of His coming again in the clouds of heaven with power and great glory. This is to take place immediately after the days of that tribulation.

Has It Been Fulfilled?

The most widespread interpretation of this part of the discourse is that it all was fulfilled in the past. The great tribulation is a thing of the past and the Lord Jesus Christ came again in the destruction of Jerusalem. This is the foolish, spiritualizing method, which does such violence to the Word of God. These interpreters are given to the wildest and most fanciful imaginations to prove their assertions. Quite often they make use of the writings of Josephus instead of God's Word. According to them the year 70 was the year in which "the Son of Man came in the clouds of heaven with great power and glory." In a recent volume published in defense of this theory, which is unknown in

primitive Christianity, the writer tries to get over the difficulties by saying the following: "But who can say what other sights appeared at the final moment of the catastrophe? (The destruction of Jerusalem by Titus.) The "Coming" was like a lightning flash, not abiding for days like the glory on Sinai. The sight of the Glory of Jehovah was like devouring fire on the top of the mountains to the eyes of the sons of Israel; and that glory was a real presence, a veritable parousia, for Jehovah came down upon Mount Sinai. And yet in that Sinaitic parousia the Israelites saw no form or shape of the divine person. Whether those who saw the sign of the Son of Man which appeared in heaven immediately after the tribulation of those days saw the person and form of the Son of Man Himself, or only some symbol of His presence, must remain a mystery." This interpretation, which looks upon verses 4-44 fulfilled in the past at the time when Titus besieged Jerusalem, has its origin in a deplorable ignorance of God's dispensational dealings with the Jews and the Gentiles. It leaves nothing for the Jewish nation in the future. It would take us too long to show the impossibility that the Lord meant by these predictions the events which transpired between the time of His resurrection and the destruction of Jerusalem in the year 70. But had the Lord nothing to say in this discourse about the great judgment, which befell Jerusalem? He certainly gave a revelation concerning it as well as warnings. But the record of this prediction of the fall of Jerusalem under Titus is not at all given in Matthew twenty-four, but we find that the Spirit of God has put that in the Gospel of Luke. In Luke xxi:20-23 we have the words which predict the siege and fall of Jerusalem in the year 70. The prediction is, that after that catastrophe has taken place and they have fallen by the edge of the sword and are led away captives, Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled. This happened after the destruction of the City, and Jerusalem is still trodden down, because the times of the Gentiles have not yet run out. But now turning to the words in Matthew we find an entirely different result from the manifestation

of the Son of Man in Glory, in the clouds of heaven (that which postmillennialism claims to be identical with the destruction of Jerusalem). There is not a word mentioned of their being scattered among the nations, but the very opposite is said, "they shall gather together his elect from the four winds from one end of heaven to the other." The predictions in Matthew xxiv:4-44 have nothing whatever to do with the 40 years which preceded the destruction of Jerusalem, nor with that event in the year 70. That they refer to Judea and Jerusalem, that the predictions concern Jewish disciples and that they describe scenes of distress and tribulation to be enacted in the land of Israel, is quite true.

Is It Fulfilled in the Present Age?

Another mode of explaining these first predictions of the Olivet discourse is, to apply them to this Christian age in which we live. This is generally done by those who have the correct Scriptural belief in the second coming of the Lord Jesus Christ. They reject the spiritualizing teaching of postmillennialism and hold that there will be a future great tribulation, which will close with the visible and glorious manifestation of the Son of Man out of heaven. They tell us that the Lord describes this entire Christian age, and especially the closing of it, the end. Then they maintain that the church is to remain on the earth in this end of the age and to pass through the great tribulation, and therefore the exhortations contained in this chapter are meant for Christian believers living in the end of the age. This wrong interpretation has confused not a few of God's people. Let one get clear on two important teachings of the word and deliverance from this false interpretation of this part of our Lord's discourse will speedily follow. We mean the teaching of the Scriptures of what the church is, her calling and her destiny. And in the second place the teaching of the prophetic word, that the Lord will call a believing Jewish remnant, which will suffer and witness at the end of the age. If a person, be he a teacher or not, is ignorant of either one of these, he must be confused in his conception of the first part of Matthew xxiv.

Furthermore it is to be said that the disciples knew absolutely nothing of a Christian age. Such an age could not even begin, when they asked the question about the end of the age. They did not mean a Christian age, but their Jewish age. All through these forty verses everything is of a Jewish character. The warning is against false Christs and false prophets; the warning given to church is against false spirits. The condition of salvation that one must endure to the end is nowhere given to the Christian believer, who is saved and safe in the Lord Jesus Christ. It has an *entirely different meaning here.* Again the prayer that the flight should not take place on the Sabbath day is Jewish, for the Christian believer has no Sabbath day, but the Lord's day. The reference to Daniel and the great tribulation, which never concerns the church, but Israel, shows us that we are not on Christian, but Jewish ground. The preaching which is mentioned is that of the Gospel of the kingdom, but that Gospel is not now preached, for we preach the Gospel of Grace. When we turn to the different verses we shall go carefully over this theory again and disprove it by what is written.

Still Future.

There remains the third way of interpreting these words of our Lord, it is to look upon these predictions about the end of the Jewish age as being still future. This is the right and only key to understand these verses. The first part of the Olivet discourse of our Lord is a prediction of how the Jewish age will end. The disciples only knew of a Jewish age. This Jewish age has not yet ended; it has been interrupted. A careful study of the great prophecy in Daniel ix:24-27 reveals the fact that one year-week, the seventieth, has not yet been fulfilled. The Christian age, in which God visits the Gentiles and takes out a people for His name, the church, is the great parenthesis, which has come in between the sixty-ninth week and the seventieth week of Daniel. As soon as the purpose of God is fulfilled, the church complete, the Lord will resume His dealing with Israel and the seventieth week (seven years) will end the

Jewish age. Before that end, the seventieth week can come, the church must be complete and be removed from these earthly scenes, according to the divinely revealed destiny of the church. The church complete and taken up, the end of the age will follow, and that will be Jewish and, as far as the so called "christian world" is concerned, one of complete apostasy. Then the 144,000 of whom we read in Rev. vii will be sealed and bear their witness. This is the Jewish remnant, and the exhortations here concern them. No doubt when the time comes they will find great comfort here in the words of our Lord. They will preach the Gospel of the kingdom and the unfinished testimony, of which we read in Matthew x, will be finished by them. Thus the disciples the Lord addressed were typical of similar Jewish disciples living after the church has ceased her testimony. A striking fact is that this interpretation can be verified by many Scripture passages from the Old Testament. The teaching of a future remnant of Jewish believers, suffering and witnessing for God during the great tribulation, is very pronounced in the Old Testament. We shall have occasion to turn to some of these Scripture references when we come to the different verses. The Old Testament predicts a siege of Jerusalem which has not yet been. The reader in turning to Zechariah xiv will find a full description of what awaits Jerusalem and a faithful remnant in the end time. Though Jerusalem has had so many sieges in the past there is not one which could be said to be a fulfilment of Zechariah xiv. The Lord Himself appears for the deliverance of His people, His feet standing on the Mount of Olives. Matthew xxiv:4-44 refers to this, and His coming and all His saints with Him in Zechariah corresponds to "the coming of the Son of Man in the clouds of heaven with power and great glory.

In the second part of this discourse, chapter xxiv:45-xxv:30, we find that the Lord speaks in an entirely different way. He mentions no longer the tribulation, nor the Sabbath, nor Judea. He speaks again in parables. These parables, each one having for its central thought His coming again, relate not to the Christian church as some have

expressed it; but rather to the Christian profession. We notice the true and the false throughout. A faithful servant and an evil servant; wise virgins and foolish virgins; servants who use their talents and one who does not. Here, then, we have the revelation of the judgment between the true and the false.

The third part, chapter xxv:31-40, is not a revelation concerning the universal judgment; no such judgment is ever mentioned in the Bible. The Lord describes the judgment of nations which takes place when He sits upon the throne of His glory.

(To be continued.)

Feasted—Anointed—Blessed.

"Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over" (verse 5).

The ordinary interpretation of Psalm 23 is that it brings before us three pairs: the Shepherd and His sheep in verse 1; the Traveller and his guide in verse 4; and the Host and his guest in verse 5. But while that may be true by application, it is not the primary significance of this portion of Scripture. From start to finish Psalm 23 sings of shepherd life. The "valley of the shadow of death" of which it speaks refers to those places of deadly peril through which the flocks have sometimes to pass, and in which they are cast entirely on the guidance and protection of the Shepherd. This, as we have already seen, symbolizes the darker and more difficult portions of the path over which the flock of God travels to the heavenly land. Then, as regards the "preparing of a table before me in the presence of mine enemies," it has been said by one who is familiar with shepherd life in oriental lands, that "there is no higher task of the shepherd in Eastern countries than to go from time to time to study places, and examine the grass, and find a good and safe feeding place for his sheep. There are many poisonous plants in the grass, and the shepherd must find and avoid them. Then there are viper's holes, and the reptiles bite

the noses of the sheep if they be not driven away. And round the feeding place which the shepherd thus prepares, in holes and caves in the hill-sides, there are jackals, wolves, hyenas and tigers; and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones or slaying the wild beasts with his long-bladed knife. Of nothing do you hear the shepherds boasting more proudly than of their achievements in this part of their care of their flocks."

Now I propose to take up the three clauses of which our text is composed, and to give you two key-words for each of them.

1. "Thou preparest a table before me in the presence of mine enemies."—**Dependence and Independence.** Our dependence arises from the fact that we are in the presence of our enemies; our independence, from the fact that God spreads a table for us there. The New Testament teaches that the enemies of the people of God are the world (John xv:18, 19), the flesh (Galatians v:17, R. V.), and the devil (1 Peter v:8). The world—an external foe; the flesh—an internal foe; the devil—an infernal foe. The first of these seeks to allure from the path of happy fellowship with and service for Christ (2 Tim. iv:10); the second, to entice into sin (James i:14); while the third resists every effort of the believing soul to advance in the knowledge of God (Ephesians vi:11). The allurements of the world are nullified by a lively apprehension of the love of the Father (1 John ii:15), the flesh is opposed by the in-dwelling Spirit (Galatians v:16); and the devil having been annulled by Christ is now a conquered foe (see Hebrews ii:14, 15; James iv:7). Thus we have opposing us a trinity of evil which is mighty; and we have helping us a Trinity of Good which is Almighty.

But if the presence of our enemies makes us absolutely dependent upon God, the table spread there renders us absolutely independent of man. Alexander the Great once asked Diogenes if he could do him any favor. The only favor that I ask of you, said the philosopher, is that you "do not stand between me and the sun." That is about all the Christian need ask of the world—"do not stand between

me and my Lord—the Sun of Righteousness.” In Psalm lxxviii:19, the question is asked, “Can God furnish a table in the wilderness?” and that question finds its most effective answer in the history of the people who propounded it (see carefully verses 12 to 20). The reason why after such displays of divine power and goodness they asked such a question is given in verse 22—“they believed not”—and thus it ever is. Unbelief asks, “Can God?” but it is the prerogative of Faith to transpose the words, and by so doing to transform the unbelieving question into a triumphant declaration of confidence. Instead of saying, “Can God?” Faith says, “God can:”—“Thou preparest a table before me in sight of, and in spite of, mine enemies.” Unbelief judges God in the presence of the difficulty; Faith judges the difficulty in the presence of God. The former looks at the enemy and says, “we are not able” (Numbers xiii:31); “if we advance we shall be eaten up” (verse 32). The latter fixes its gaze upon God and says, “we are well able” (Numbers xiii:30); “if we advance we shall eat them up” (Numbers iv:9). Difficulties are only food for Faith.

But what is the wilderness table loaded with? you ask. And the answer is again given in the sixth of John. “I am the Bread of Life,” said Jesus, “he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst” (vi:35). It is very instructive to note that many things which are predicted of the written Word are predicted also of the Living Word. “Thy Word is truth;” “I am the truth” (compare John xvii:17; xiv:6). “The words that I speak unto you they are Life;” “I am the Life” (compare John vi:63; xiv:6). “I am the light of the world;” “Thy Word is a light to my path” (John viii:12; Psalm cxix:105 and 130). And when the written Word serves its purpose of leading us into fellowship with the Living Word we are then at the secret source of every precious thing. The Christian believer has hungerings, yearnings, and aspirations, which this world can neither understand nor answer; which even the gifts of God cannot satisfy.

“Thy gifts will not suffice,
Our spirits yearn for Thee.”

But Christ is enough the mind and heart to fill. He can touch the deepest springs of our nature (Matthew v:6); He can meet the profoundest wants of the soul (Psalm cvii:9).

"Art thou hungry? Christ is Bread (John vi:33)

Feed no more on husks instead.

Thirsty? He is Drink indeed, (Psalms alii:2)

He can satisfy thy need.

Christ is Riches—art thou poor? (Eph. iii:8)

Come to Him and want no more."

II. "Thou anointest my head with oil"—Freshness and Fulness. By comparing the Scriptures which speak of it we learn that this "anointing" produces freshness (Psalm xcii:10) and joy (Psalm xlv:7); just as its absence denotes mourning (2 Samuel xiv:2) and sadness (Matthew vi:16-13). And it is evident that Psalm xlv:7 applies primarily to the Lord Jesus, Who, though a Man of Sorrows and acquainted with grief was, nevertheless, anointed with the oil of gladness above His fellows (Isaiah liii:3; Hebrews i:8, 9). Holiness and happiness are as firmly linked together as are sin and sorrow. Spotlessly holy His joy was deep, tranquil, and perennial; but in "bearing away the sin of the world," He endured suffering and sorrow of which we can have no conception, but in the contemplation of which we can only worship and adore. And because the dignity of His Person adds infinite and eternal value to His redemptive work, the bitter cry which fell from His lips on the hill called Calvary shall find its echo in the triumph-songs of the Redeemed throughout eternity.

We too have received an anointing from the Holy One (2 Corinthians i:21), which anointing abides with us (1 John ii:27). Do we manifest the results which should flow from it—freshness and joyfulness? It is solemnly possible by careless indifference, as well as by committing actual sin, to so grieve the Spirit of God as to nullify the effects of this sacred anointing. Instead of engaging the soul with the exalted Christ, which is the normal work of the Spirit (John xvi:13-15), He will then have to occupy us with our failure, which means that celestial light has to be exchanged for mournful gloom, and the peace of God for the unrest of sin.

When, however, the Spirit is unhindered and ungrieved, self is forgotten; and His redemptive work is to form the subject of eternal song becomes Himself the object of the soul's gaze now. And with what result? Why that "we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians iii:18).

But there is not only freshness, there is also fulness; and connected with that is the thought of power. We read of the Lord Jesus that "He was anointed with the Holy Ghost and with power" (Acts x:38); and what was true of Him may be true of us (John iii:34, R. V.; Luke xi:13). Besides these Scriptures there is the definite, positive command, "Be filled with the Spirit" (Ephesians v:19). It is well to remember in this connection that ordinarily the Spirit of God works by and through the Word of God. However blissful your experiences, however ecstatic your visions, unless there is a deep and real work of the Word of God in heart and life the visions will fade, the bliss will prove evanescent, and will leave the soul a prey to evil spirits. And as was the case with Bunyan's pilgrims, the probability is that you will be led into Bye-path Meadow, thence to Doubting Castle, and finally into the bands of Giant Despair. In Ephesians v:18 you have the command "be filled with the Spirit," with certain results predicted. In Colossians iii:16 you have the exhortation "let the Word of Christ dwell in you richly," and certain results predicted. Compare these results and you will find them to be identical. If it be a true proposition which declares that "two causes which produce the same effect are equal," then you can at once see how closely associated with the Word of God is the work of the Spirit of God. To have the Word without the Spirit is to have the rails laid down, but no power to propel the locomotive. To have the Spirit without the Word, is to have the power which propels, but no rails to guide. To have both Word and Spirit is to have guidance and power, and ensures the full enjoyment in the life, of all that is suggested by the "anointing"—freshness and fulness, joy and power.

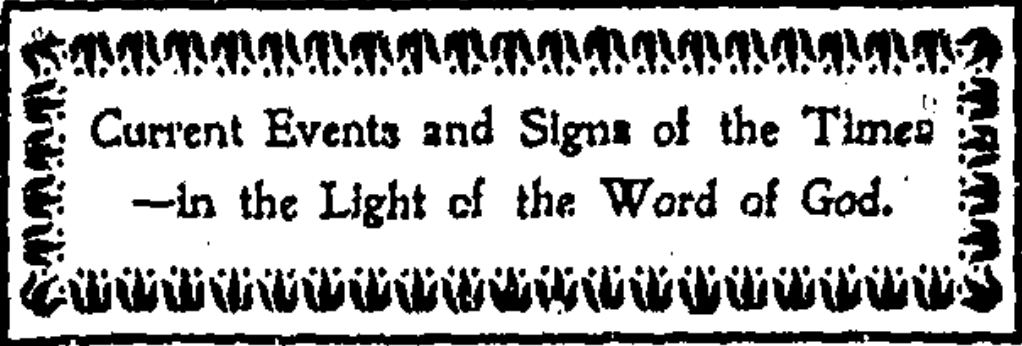
III. "My cup runneth over."—Blessed and Blessing. The cup of judgment was drained for us by our Lord (Matthew xxvi:42); the cup of salvation He has mixed for us out of the chalice of His supreme sufferings (Psalm cxvi:13); and now the cup of blessing overflows from us to others (Psalm xxiii:5). This is ever the divine order; we must be vessels of mercy ere we can be channels of blessing; the "well" of living water meeting all local requirements must precede the "rivers" which are to flow out in blessing to others (compare John iv:14 and John vii:37, 38).

"My cup runneth over;" What does that mean? Abundance? It means more than that; it means redundancy. How does a vessel overflow? Only by being kept under; and as long as it is kept under a flowing fountain. He is the fountain of living water (see Jeremiah ii:13); and if we are in touch with him there is no limit to what He can accomplish in, and by, and with, and for, and through us. Then indeed shall we be like Abraham of old—blessed and made a blessing (Genesis xii:2).

"Thou in the presence of an envious foe,
My banquet spreading, pouring on my brow
Anointing oil—and lo! my flowing cup
In copious streams Thy bounty's gift declares
Thus even thus through all my days of life,
I feel Thee ever near; Thy mercy's grace,
The blessings of Thy love, my course attend.
Oh where but in Thy temple, in what home,
For evermore O David fix his seat,
Save in the dwelling of his Lord and

G. Henderson.

It is the energy of attaining, and not the measure of attainment, that constitutes the ground of communion. If this be lost sight of, the Church will be broken up into cliques, instead of all seeking to press on together.



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

A National Jewish University in Palestine. The American Federation of Zionists in their recent annual convention in Cincinnati, Ohio, strongly recommended the establishment of a Jewish University in Jerusalem. Resolutions to that effect were adopted by the federation.

It was after a paper on the proposed National Jewish University was read by Prof. Horace Kallen, of the University of Wisconsin, and a discussion that the resolution to establish such an institution in Jerusalem was adopted. The plan also embraces further colonization and the establishment of schools for Jews in Palestine.

It was resolved to send word to the International Congress of Zionists at Vienna to push the project of a National Jewish University.

This surely shows great progress in the program of Zionism, the great modern national movement among the Hebrews. The fate of Palestine is still in the balance. While it yet rests in the hands of the Turkish government, the rightful owners of the land, the Jews, are constantly increasing. Jewish capital is financing the different enterprises. The language of the country, the ancient Hebrew, is being wonderfully revived. Remnants of Hebrews, some of them belonging to the so-called "lost tribes," are gathering back to the land. All this has significance. A great change for that land of hallowed memories and glorious destiny is impending. From the prophetic Word we know what it all means. Palestine will yet belong to the Jews and Jerusalem will become the great center for the land

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once more. The predicted partial restoration of the Jews to Palestine and Palestine to the Jews, is in progress.

The Chaos in the Balkans. The upheavals in the Balkan States have been followed by all our readers in the newspaper reports. The allies have gone to war with each other. Bloody battles have been fought amongst themselves. Greece and Serbia are evidently successful and Bulgaria has suffered severe reverses. Roumania has also gone into the game and invaded Bulgaria. Austria and Russia stand behind it all, while the other great Powers look on. The outcome of all must now be awaited. A forecast of possible events is impossible. The little map will help to show the situation. Greed for possession is responsible for it all.



War Spoils Claimed by Serbia and Greece.
 Where Two Claims Overlap
 Bulgaria

Uneasy Europe. Old Europe feels uneasy. Every Kingdom and Empire is filled with fear and trembling. How will it end? That is the question which statesmen ask and the uncertainty is depressing every industry. Some nations, like Germany, are facing bankruptcy. The people continue to hoard their silver and their gold. Politicians and the

masses of the people feel instinctively, that an awful crisis is coming upon the whole world. The tension in the United States is even more marked. Distrust prevails. A silent panic is on. Even clever men seem to be at their wit's end.

Is not all this a foretaste of that which is coming? "Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken" (Luke xxi:25-26).

The Human Slaughter-House. Such is the title of a small volume which appeared recently in Germany by a hitherto unknown writer. In three months over 100,000 copies were sold. It has created a great sensation in Europe. The volume contains a horrible description of the battle-fields of the future. Mechanical invention has changed "the field of honor" into a "human slaughter-house." According to this realistic description of the next war, machine guns will mow down whole regiments and dynamite dropped from aeroplanes during the night will wipe out human lives by the thousands. We quote a paragraph: "Another thing we know is, that 40 years ago, in spite of inferior guns and rifles, over a hundred and twenty thousand dead stayed behind on the field of honor (The Franco-Prussian war). What percentage of the living will modern warfare claim? Armies are being marshalled vaster than the world has ever seen. Germany alone can put six million soldiers in the field; France as many. Then the war of 1870-71 was nothing more than a long-drawn affair of outposts! My brain reels when I try to visualize these masses—starting to march against one another; I seem to choke for breath." We do not know if the author knows anything of what the Bible predicts concerning the end of the age. Such terrible scenes as he describes will some day be witnessed on this earth. A little prelude was the awful butcheries of the Balkan war. The coming rider of judgment upon the red horse (Rev. vi:4) will take peace from the earth "that they should kill one another."

An Emperor's Celebration. The German Emperor, William II, recently celebrated his twenty-fifth anniversary as the head of the Empire. No wars have been fought during his reign and Germany has had a time of much prosperity. The Emperor has the reputation of being a sincere Christian, who reads the Word and is a praying man. When in Jerusalem a number of years ago he made the following address:

"The same as 2,000 years ago when the cry went from here throughout the length and breadth of the land, 'Peace on earth,' thus I will address to the entire world the invitation which comes from the depth of our hearts—'Peace, goodwill toward men.' We will seek neither glory, nor power, nor honor, nor other good things, but only the one supreme good—the salvation of our souls. In this spirit I renew the vow of my ancestors. I and my house will conform to the will of God."

It is a well known fact that the Kaiser practices what he preaches, and his Christian home life can serve as an example to the German people. There are numerous other instances of the Emperor's religious sentiment to be cited, and he hardly makes a speech in which some religious reference is not found. One little episode will suffice.

Some years ago the Kaiser was discussing a passage of the New Testament with a university professor. The passage was: "I am the vine, ye are the branches." The professor was endeavoring to deny the divinity of Christ and the Kaiser said to him:

"Have you ever said to your students: 'I am the root of the vine, ye are the branches?'"

"No, sire," was the reply.

"Do you think that any professor before your time has spoken thus?"

"No, sire."

"Do you think that in the future professors will so speak to those grouped at the foot of their chairs?"

"Assuredly, no."

"Well, then, since never has a master spoken nor can he speak as Christ has spoken, I believe not only that Christ was a real man, but also a real God." The professor made no reply.

Remarkable Bible-Distribution. It has been a favored prediction of infidels for several centuries, that as civilization advances the Bible would soon become a dead book and no one would read it any more. Voltaire made such a prediction and others did. However, all these infidel predictions have more than come to nought. Destructive critics, too, aim at the Bible and try to undermine its au-

thority. But in spite of infidels and their kin, the destructive critics, the Bible is being circulated in constantly increasing numbers. No book is so much read as the Bible. Eternity will bring to light the precious fruit from the faithful distribution of the Word of God. The following is taken from the report of our American Bible Society:

"The total issues at home and abroad amount to 4,049,610 volumes. These consist of 399,734 Bibles, 713,891 New Testaments, and 2,935,985 portions. Once more we report an advance over the issues of any year in the Society's history. When we realize that this is more than twice the issues of five years ago, and that for twenty-five years preceding that the annual issues averaged 1,500,000, this very noticeable advance becomes significant, and is a tribute in itself to the living power of the Scriptures. Of the total issues, 2,107,859 volumes were issued from the Bible House in New York, which is an advance over the issues of last year from the Bible House of 270,503 volumes; and 1,941,751 volumes were issued by the Society's agents abroad, being printed on mission and other presses in Turkey, Syria, Siam, and Japan. The total issues of the Society in the ninety-seven years amount to 98,268,175 volumes."

We have not the figures of other Bible societies, but understand they make an equally large showing. God takes care of His own blessed Word. Woe to the men who fight the Bible! Many of the critics follow the footsteps of Thomas Paine and repeat his wicked statements. May they be warned by the end of that enemy of the Word of God. We quote from one of H. L. Hastings' pamphlets:

"There lies before me a letter written to me by Mrs. Mary Benjamin, who at the age of eleven years was an eye-witness to the death-bed agonies of Thomas Paine. She writes from Williamsport, Pa., April 25, 1876:

"I was invited by a distant connection . . . to go and see T. Paine on his death-bed. . . . The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes, uttering imprecations, apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy, and next blasphemed."



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
SEPTEMBER.

THE TEN COMMANDMENTS (I.)

(September 7. Exod. xx:1-11.)

Golden Text, Luke 2:27.

Daily Readings.

Mon., Sept. 1, 2 Kings xvii:1-20. Tues., Sept. 2, Isa. xlv:1-28.
Wed., Sept. 3, Rom. iii:20-31. Thur., Sept. 4, Rom. iv:1-25. Fri.,
Sept. 5, Rom. x:1-21. Sat., Sept. 6, Gal. iv:1-11, 21-31. Sun.,
Sept. 7, Ex. xx:1-11.

I. LESSON OUTLINE.

1. The Giver of the Law (verses 1, 2). 2. God's Pre-eminent Place in the Heart (verses 3-6). 3. God's Hallowed Name (verse 7). 4. God's Hallowed Day (verses 8-11).

II. THE HEART OF THE LESSON.

Upon the first day of the week, the very one who afterward sat upon the Mount of Beatitudes to teach the spirituality of the Law, as He proclaimed the Magna Charta of the Kingdom, gave the Law from the top of Mount Sinai. True it was in the hands of a Mediator, Moses, while grace and truth came by Jesus Christ; but the God of Sinai is nevertheless the Christ of Calvary. In our study of this and the next lesson we must keep well in mind the God given place of every believer in the Lord Jesus as "free from the law." Not free for the license of the flesh in any way; but free for the work and fruit of righteousness unto God, under the economy of the Law God never obtained the fruits of righteousness; but in grace through Christ He obtains the very fruits His heart desires. (Read carefully Rom. vii, viii.)

But note the eternal principles and truths of the Law that are likewise in the Gospel of God's grace. God, the Redeemer of His people, is the giver of the Law as also the Saviour of men. Redemption gives Him the blood-bought right to the pre-eminent place. The God of Sinai claims that place, saying, "Thou shalt have no other gods before me." The Christ of Calvary must in all things have the pre-eminence;

while the believing heart gladly acknowledges Him as Lord and God.

In the Law the Name of God takes a place of reverential pre-eminence, and all that stands connected with that Name is truly holy and sacred. Yet in the Gospel done through grace does the heart so truly come to reverence and to hallow that peerless Name. Here love teaches the heart and the mouth to glorify and honor God in the way that is truly fitting that precious Name. Nor can any other one have the place in the heart and life when once the soul has fully believed in Him to salvation.

In the Gospel as in the Law God has His day of rest enjoined upon the people. Under the old economy this was the Seventh Day, and the enactments of the Law were exacting and stern to absolute holiness. Under the Gospel it is the First day of the week; and there are no enactments; for here as elsewhere the love of Christ construalteth us. Remember the Day has not been changed; we have a new day in keeping with one new place in Christ Jesus the Lord; we are upon Resurrection ground, and have the Resurrection day of the week. The Law's Seventh Day followed a week of evil, and suggested the line of law works as leading up to the Sabbath. The Gospel's First Day comes at the opening of the week, suggesting soul rest based upon a completed work of Christ, and so truly fitting for the life work that follows upon full salvation. Moreover there is a heart-hallowing of this day apart from all legalism that regards it to the Lord in a special and blessed way. So the regenerated heart is Divinely fitted by the Lord to yield what His own heart truly desires from His people.

THE TEN COMMANDMENTS (II).

(September 14. Exod. xx:12-21.)

Golden Text, Luke a:27.

Daily Readings.

Mon., Sept. 8, Matt. v:21-48. Tues., Sept. 9, Rom. xii:9-21. Wed., Sept. 10, Rom. xv:1-16. Thur., Sept. 11, Gal. v:1-26. Fri., Sept. 12, 1 Jno. iii:10-24. Sat., Sept. 13, Jno. xiii:1-10, 33-38. Sun., Sept. 14, Ex. xx:12-21.

I. LESSON OUTLINE.

1. Child Love and Obedience (verses 12). 2. Brotherly Love (verses 13-17). 3. Fears Allayed (verses 18-21).

II. THE HEART OF THE LESSON.

What the Law demands of us as children to parents and as men among men is not possible in spiritual fulness to the natural heart in its unsaved state. Only when grace has come in does love in its fulness and preciousness go forth to our dear ones and to the world of men around us. The Pharisaical legalism of our Lord's Day and ours makes void the law of God by its human traditions. A heart filled with divine love understands and practises the will of the Lord in these matters. Moreover, every relation to our fellowmen is fully covered by the enactments of Sinai. But the Law is all negations as thus

promulgated; the Gospel brings out and sets forth the positive side of a truly divine life that seeks the highest welfare of men. Remember, too, that, according to our Lord's interpretation, the sins which the Law condemns lie in the thought of the heart ere they are incarnated in word and deed. And the Law never saves anyone; never makes anyone righteous. But, mirror-like, it shows out with greatest possible clearness all the failings, faults and sins of the human heart and human life as in the sight of the Lord. But the heart that truly knows the Lord by faith, loves the neighbor, and is thus fulfilling the whole Law.

The giving of the Law at Sinai was amid the characteristics that would naturally accompany its promulgation. And we do not wonder at the fear and dread of the people. Even Moses did fear and quake, we are told in Heb. xii:21. But mark the sharp contrast in the Gospel of God's grace; here we hear no thunder; we see no lightning flashes; we feel no earthquake; but our ears gladly listen to the still small voice of love and mercy, from our Lord and Saviour Jesus Christ. The contrast is clearly and sharply set forth in Heb. xii:18-29; where the better things of the Gospel are before us through the Spirit.

Yet the very thunders and lightnings of Sinai are divinely interpreted as being the way in which God would prove His people Israel, so that the fear of the Lord might always be present to their minds and hearts. Yet not the slavish dread and terror that fills the bosom of the heathen worshipper, but the intelligent loving fear of the child of God who reverences and worships Jehovah. And while the Gospel declares that perfect love casteth out fear, yet even here there is begotten in every true loving heart that tender, reverent fear of the Lord which is the beginning of wisdom and which is perfectly compatible with the loving obedience of a true faith. Yet the people are seen standing afar off from the Mount. Their hearts are ignorant of God as He would have Himself known to them. And their lives soon afterwards were seen to be in full keeping with their heart's distance from Him.

THE GOLDEN CALF.

(September 21, Ex. xxxii:1-35.)

Golden Text, 1 Jno. v: 21.

Mon., Sept. 13, Ex. xxv:1-40. Tues., Sept. 16, Ex. xxvi:1-37.
Wed., Sept. 17, Ex. xxvii:1-21. Thur., Sept. 18, Ex. xxviii:1-13.
Fri., Sept. 19, Ex. xxix:1-46. Sat., Sept. 20, Ex. xxx:1-38. Sun.,
Sept. 21, Ex. xxxii:1-35.

I. LESSON OUTLINE.

1. Unheliel, the Gateway of Sin (verses 1-6). 2. Jehovah's Anger Stayed (verses 7-14). 3. Impending Judgment (verses 15-30).
4. Faithful Intercession (verses 31-35).

II. THE HEART OF THE LESSON.

Prominently our lesson sets forth before us the inability of the Law

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to save and to keep, through the weakness of the flesh. Never had people been so privileged before in seeing and hearing what this people Israel had seen and heard. With heart deeply stirred they had proclaimed their most positive promise of the fullest obedience to all the law of the Lord to them by the lips of His servant Moses. Yet a few days of absence from them serves to show how very poor and weak were all their covenant promises to God. In heart they were turning back to the worship of Egypt and bowing down to the very gods of their enemies, the gods whom Jehovah had met and vanquished, and shown to be but the creation of blasphemous foolishness. The Omniscient Lord sees their failure and sin, yet these are for the time hidden from Moses, and He seems about to execute dire vengeance upon them at once.

A careful reading of the chapter at verse 10 suggests the thought that the Lord is showing Moses a possible way out of the sore difficulty. What could Moses do to prevent the Omnipotent Jehovah from punishing the guilty people? At once the faith of this man of God seizes upon the suggestion, and begins that prayer for the people Israel which makes him clearly a type of Christ as our Great Intercessor. Compare the two ways in which Israel is spoken of: in verse 7, the Lord says to Moses, "Thy people." In verse 11 Moses, by faith, throws the whole people back upon God, saying, "Thy people." And he argues that punishment now would be an argument in the hands of the enemy to show that God had not the power to bring them in to the land of promise. What a plea! And how wondrously the Lord acknowledges and owns Moses' plea on their behalf. But when all this is securely settled before the Lord, the people themselves must be dealt with and made to see and to confess their sin and folly to God. So we have the sequel in the destruction of the tables of the Law as also the destruction of the idol and the judgment and punishment of the people for their sin.

It is not pressing matters too unduly to see how in the destruction of the law tables with the corresponding sin of Israel, we have the closest possible parallel to the lost, ruined, rebellious state of the whole family of Adam by nature and by flesh. Nor has the law ever been kept entire anywhere by the human race. Only in one place do we find a perfect law; in the ark of the covenant, under the mercy-seat (*Ex. xxxiv: 1-4, 28, 29; xl:20*). None other than Christ Jesus, Who is typified by the ark, ever perfectly kept the Law. Nor can any one covenant with God to do this or that. Christ is the surety of the better covenant, to which we are not parties, save as being the gracious recipients of all the untold blessings that are ours through Him and in Him.

The people are chastened for their departure from the Lord, as all of God's people are chastened in love (*Heb. iii:6, etc.*). Yet were they not forsaken of the Lord, Who fulfilled to them all His covenant promises and grace (*2 Tim. ii:13*).

OUR HOPE.**REVIEW.****DELIVERANCE AND DISOBEDIENCE.**

(September 28, Neh. ix:9-21.)

Golden Text, Neh. ix:17.

Daily Readings.

Mon., Sept. 22, Ex. i:8-14, 22-ii:25. Tuca., Sept. 23, Ex. iii:1-vi:1.
 Wed., Sept. 24, Psa. cv:1-36. Thur., Sept. 25, Ex. xii:1-xiv:31.
 Fri., Sept. 26, Ex. xv:27-xix:28. Sat., Sept. 27, Ex. xxii:26. Sun.,
 Sept. 28, Ex. xxxii:1-35.

I. LESSON OUTLINE.

1. The Deliverer's Birth, Preparation and Call (Lessons 1, 2, 3).
2. The Deliverance Asked for, Denied and Accomplished (Lessons 4, 5, 6, 7).
3. God's Provision for His People (Lessons 8, 9, 10, 11).
4. The Sin of Unbelief (Lesson 12).

II. THE HEART OF THE LESSON.

God stands central to the lessons of the quarter just closing; and God is revealed in the line of truth suggested by our golden text. Had He been other than the God of mercy and grace He would not have borne with His people Israel. Were He less than that in Christ now He would never bear with us in all our failure and sin and folly.

This mercy and goodness of God are so clearly seen in the way in which He provides full redemption and salvation for His people Israel. Spite of Pharaoh's denounced death God brings His deliverer upon the scene, and makes Pharaoh himself a party to his safety and education. But the call to service comes only after the wilderness training of forty years. Then is Moses truly a messenger fully fitted of God and rightly qualified for service in the way of Jehovah. Then the Lord can send him with the assurance of accomplishing his work to which He sends him. Forget not the marvellous typical teaching here. Christ, the Redeemer, comes upon the scene as the incarnate Son of God to deliver His people, nor can the enmity of the rulers avail to abort His mission or destroy His person. Death certainly came in the appointed way, and at the appointed time. He is called of the Father. He is sent to the work, and He completely finishes that work which the Father gave Him to do.

Through this Divinely prepared, Divinely sent man, the Lord God of Israel requests deliverance at the hands of the King who had been lording it over God's heritage. With the refusal on the part of Pharaoh God is free to compel by judgment what He had at first requested as a favor from the King. Israel's redemption hour had struck; and the people must come forth. Let the King refuse to let them do so at his peril and that of Egypt. We need scarcely mention how God enters the contest against the King and the gods of Egypt with the express purpose of saving His people. Nor is it necessary for a moment to say aught about the issue. As each stroke fell with heavier force from the hand of God, the King becomes more hardened and rebellious.

But with the last plague God conquers, Israel is free; and ultimately the enemy is overwhelmed. Even so is it now for us through His grace and mercy. And the people who had been subjected to the rigorous bondage of Egypt, the despised Israel of God, go out free; and Egypt aids their going, gladly yielding up its wealth to the hard worked people. What a triumph for Jehovah in that hour; what a triumph for His people in Him. What a triumph ultimately for Christ in the Resurrection morn when all His saints shall be led forth in full redemption from this earth.

With the enemy destroyed, the wilderness path with God opens up to the people. This to them is more trying than the bondage of Egypt. They must learn the lesson of trust in God simply and fully all the way for everything. Yet are they trusting the I Am Who is making good His promise and His precious Name in all the gracious provisions of the way to the land of Canaan. Beginning with the Massa we have the marvellous unfolding of that peerless Name. Yet spite of all the grace and mercy bestowed, in time of trial they failed most miserably and wretchedly. Nor are the people of God a whit better to-day, for like Israel we doubt and stumble and fail again and again.

Notes on Prophecy and the Jews.

The sixtieth chapter in Isaiah is one of the richest in the entire prophetic Word. It unfolds the future glory of Jerusalem, the remnant of Israel and the nations, which will be joined to Israel in the Kingdom to be established in the earth. If only this chapter would be understood in its prophetic bearing, what blessing and comfort would result from it for the people of God! In the previous chapter we read: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord. My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever" (Ps. lix:20-21). The Holy Spirit uses the words of the twentieth verse in the testimony concerning Israel's restoration, as given in the eleventh chapter in Romans (Rom. xi:26, 27). This coming of the Redeemer is His second coming. When the fulness of the Gentiles is come in, all Israel will be saved and that

salvation will be accomplished when the Lord Jesus Christ appears the second time in His visible glory. But before that can be the fulness of the Gentiles must have come in. This does not mean the conversion of the world, nor does it mean the complete end of the times of the Gentiles. It means the gathering in of the full number from the Gentiles, the called-out people, which constitute the church. When that is accomplished the times of the Gentiles will end in the divinely revealed manner. Apostasy, unrighteousness, tribulation and judgment are the leading features of the very end of the times of the Gentiles after the true church has left the earth. When it says "all Israel shall be saved," it means the remnant of His earthly people living in that day who do not belong to the great apostate portion of the nation. The apostates among the Jewish people will share the fate of the apostates of Christendom. It must be noted that in Isaiah we read, that "the Redeemer shall come to Zion"; in Romans it is, He shall come "out of Zion." The Septuagint translation has it, that He shall come "on account of Zion." We doubt not that all three statements are correct, giving the place from where He comes, the Zion above; the place to which He comes, the earthly Zion; why He comes, for the deliverance and salvation of Zion. It will be an answer to the inspired prayer in Ps. xiv:7 and liii:6. "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." In that day of His visible manifestation the promised blessing in verse 21 of chapter lix of Isaiah will be realized. We see in that verse the final and complete deliverance of the remnant of Israel predicted and promised. It will be permanent "from henceforth and forever." There can be no more a back-sliding Israel after the Lord has come.

The sixtieth chapter begins with that beautiful word addressed to the delivered remnant of Israel. The daughter of Zion, so long prostrated in the dust, is bidden to arise. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The Sun of Righteousness has risen. His light and His glory is covering them and the city,

from where He had been cast out. What glory it will be when it bursts upon the land, the city and the people! There the dawning of the morning breaks first of all. Then follows a description of the condition of the Gentile nations, including an apostate Christendom, when the Lord appears in His Glory. "For behold, the darkness shall cover the earth, and gross darkness the peoples, but the Lord shall arise upon thee and His glory shall be seen upon thee." Even so the New Testament predicts that darkness and apostasy will be prevalent at the close of this present age. Suddenly the Glory of the Lord will flash forth upon Israel.

Then there is the beautiful and inspiring description of how the Gentile nations come to the knowledge of that light. It is all future. How strange that the present day missionary efforts and success of foreign missions should be read into this chapter! The coming of the Redeemer to Zion, with which all this is closely linked, cannot be His first coming. It is His second coming. Therefore He must return first before "the nations shall come to thy light, and kings to the brightness of thy rising." Israel's sons, the scattered, or so-called "lost tribes," will come from afar to be joined to their brethren (verse 4).

The chapter is filled with most precious promises of that which is in store for His people Israel in the future, and how the nations too will receive their blessings and become partakers of the Glory when Israel has received her appointed portion. May we study these blessed and precious things which belong to the future. It will give us much assurance and quietness in the days when the enemy tries to rob us of both. Assurance that God has made His plans and will carry them out; quietness in the midst of the tumult and the apostasy of the last days. It will also give us a love for His people Israel, still beloved for the Father's sake.



The late Dr. James H. Brookes, who edited for many years the magazine well known to some of our older readers, "The Truth," was an able and earnest defender of the faith once and for all delivered unto the saints. He had a deep insight

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into the Word of prophecy. Especially did He stand up for the Scripture doctrine of the immiency of the coming of the Lord for His saints, before the great tribulation. We give two extracts from his writings:

Serious Difficulty. A most serious difficulty lies in the way of accepting the view sanctioned by some, that our Lord will not come for His saints until the restoration of the Jews to their own land, the development of the Antichrist, and the end of the tribulation, which will close the last days. It turns the thoughts from Himself to signs; from "the hope set before us" to the unprofitable study of "times and seasons"; from the Bible to the newspapers. Those who expect the church to pass through the great tribulation, are, of course, deeply interested in the discussions of Cabinets, and the secrets of council chambers; in the ambitious designs of Emperors and Presidents; in the movements of armies; in the settlement, and unsettlement, and resettlement of "the Eastern question." But what shall a plain and poor man do, who has neither leisure nor means to read anything but the Word of God?

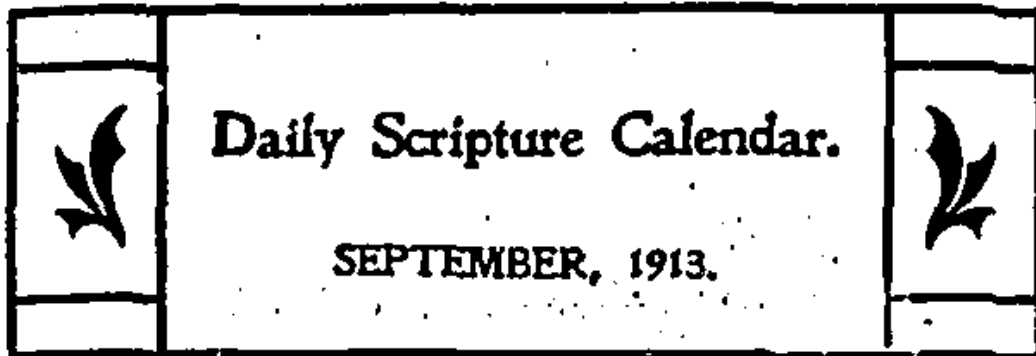
That word takes no note of time in connection with the church; and no teaching can be safe, or Scriptural, that diverts the mind from Him to anything whatever that delays the fulfilment of the "blessed hope."

Coming and Appearing. It is to be regretted that those who hold to the pre-millennial advent of our Lord, differ among themselves with regard to the distinction between His coming *for* and His coming *with* His saints. * * * Thus they insist that the church or saved ones of this dispensation will pass through the Great Tribulation. Hence too they argue that the second advent is impossible at present, because certain prophecies remain to be fulfilled.

Now, it is clear there is an interval of some length, however short, between the quickening and transforming shout and trumpet of our descending Lord, and the time when they "shall appear with Him in glory," when "the Lord my God shall come, and all the saints with thee."

It is obvious there must be a "gathering together unto Him" before "the righteous shine forth as the sun in the kingdom of their Father." In other words, He comes for them before He appears unto them. Between that "blessed hope" and the passing moment, the Bible makes known nothing as necessarily intervening. Such is the only proper meaning that we can attach to His oft-repeated command, "Watch therefore; for ye know not what hour your Lord doth come."





September 1. "The Lord shall send the rod of thy strength out of Zion" (Psa. cx:2).

The Psalms are largely a book of the future. It is equally true that through ages they have afforded *present* comfort to the saints. But their sweetest office shall be to the faithful in "the time of Jacob's trouble" under Antichrist, "the enemy" so often spoken of. Zion in heaven has always been the place of help. Zion in Jerusalem shall yet literally be so to Israel and the nations.

September 2. "Thou art my Lord; my GOODNESS extendeth not to thee" (Psa. xvi:2).

This phrase is not easy to understand. Some read it: "I have no good beyond thee." Others apply it to the Messiah, as though He would say, There was no need in the Divine Being for my redemptive work. But there was necessity that I should set over my goodness and merit to those called and sanctified ones for whose atonement I have delighted to humble myself.

September 3. "The sorrows of death compassed me" (Psa. xviii:4).

A clearer reading may be, "The breakers of death raged about me." So 2 Sam. xxii:5. The evil *spirit* influences of the unseen world are ever ready to close about us. Death is no friend. So we read of the shadows, the bitterness, the waves, the sorrows, the gates, the terrors, the bands, the suffering, the snares, the chambers, the sentence, the savour, the ministration of death.

September 4. "Blessed be the Lord who daily beareth our BURDEN" (Psa. lxxviii:19, Revised Version).

The Authorized Version reads differently. Either convey a similar idea. Man may load us with *oppressions*. God will load us with *benefits*. And if He Himself burdens us with sorrows, He gives also the strength to bear the load. So either way, God is the God of our salvation, and whether it be benefits of food and shelter or burdens of chastening, we are to give praise.

September 5. "Thou preparest a table before me in the PRESENCE of mine enemies" (Psa. xxiii:5).

Suppose we read, *In spite of mine adversaries*. They are forced to witness my enjoyment, as *Dives* saw *Lazarus* in Abraham's bosom. Let us never forget this is a wilderness psalm, between redemption and rest. The scene is the Passover before Jericho. How the hosts of *Canaanites* on the watch towers must have wondered to see those strange Israelites eating a feast in the plains.

September 6. "The precious ointment upon . . . Aaron's beard, that went down to the SKIRTS of his garments" (Psa. cxxxiii:2).

"Skirts" was the mouth, or neck of the robe. So the new beautiful garment of glory was not defaced with grease (Ex. xxviii:32). Consider this ointment, and desire you may have some of its graciousness. It was holy, it was fragrant, it was diffusive, it was mysterious as the dew. This ointment can have no fragrance but through fellowship in Christ (1 John i:7).

September 7. "Take not thy HOLY SPIRIT from me" (Psa. li:11).

Many Christians have been distressed over this saying, fearing they might commit the unpardonable sin (Matt. xii:31). It was possible to David, who remembered what befell Saul (1 Sam. xvi:13, 14). But the official anointing of the Old, is not the same as the abiding indwelling of the New Testament (John xiv:16, 17). We may grieve and quench the Spirit in outflowing, but we do not resist Him as sinners do.

September 8. "I laid me down and SLEPT; I awaked for the Lord sustained me" (Psa. iii:5).

I and *Jehovah* are put in antithesis. It is a tired man, remembering that his God "neither slumbers nor sleeps." There may be another day of toil before this weary man. It is his part to dismiss anxiety; it is God's part to protect and rest him. How logical and easy it seems to state. But so hard to practice that only a *little child* does it.

September 9. "On thee do I WAIT all the day" (Psa. xiv:5).

It is very noteworthy how often the idea of *waiting* occurs in the *Psalms*. It teaches that to many a saint like *Job* God long hides Himself. Witness how long Abraham waited for a son; and Moses for his life work to begin; and David for Saul to be removed from the kingdom. And in this age how long the Church has waited for her absent Lord.

September 10. "Unless the Lord had been my HELP, my soul had soon dwelt in silence" (Psa. xciv:17).

Help is another word found numerously in the *Psalms*. The ungodly may boast of their power and inward ability. The regenerated man

soon learns he is "without strength." Once man was made to have dominion (Psa. viii:6). Now sin has dominion over him (Rom. vi: 9, 14). But the believer knows God has laid help upon one that is Mighty, and our weakness becomes strength through Christ.

September 11. "Mine eye also shall see my desire on mine enemies" (Psa. xcii:11).

Only true believers are distressed by the imprecatory Psalms. The rejectors of the Bible treat them flippantly, and point in scorn to the foamings of the man who was "after God's own heart." If we remember that David was the prophetic mouthpiece for experiences yet to come, we shall read such psalms in the light of 1 Pet. i:10-12.

September 12. "In the day when I cried thou ANSWEREST me, and STRENGTHENEST me with strength in my soul" (Psa. cxxxviii:3).

Countless souls of the most sensible, devout and scholarly among men have delighted to utter these words of praise. If the book of Psalms was not what it claims, a Divine record, then how is it so many generations have been deceived? How rarely we hear of one carrying about with them a copy of Shakespeare for daily comfort. How often this is true of the Psalms.

September 13. "Passing through the valley of Weeping, they make it a place of SPRINGS" (Psa. lxxxiv:6, Revised Version).

Such valleys abound in Palestine, grown over with balsam trees, which weep a fluid like tears. But the soil is remarkable for its dryness. However sterile the pathway through the believer must walk, Divine refreshment accompanies him. So Israel proved it in the wilderness. When the earth yielded no sustenance, the heavens rained manna.

September 14. "We give thanks for thy name is NEAR" (Psa. lxxv:1).

Jehovah's attributes are bound up in His names. The name is always near to suit the particular experience. So when Abraham found Isaac's substitute in the ram, it was Jehovah—Jireh, the providing Lord that showed it to him (Gen. xxii:14). When Martha stood by her brother's tomb she heard the new name to suit her need, "I am the Resurrection."

September 15. "Thou, LORD, ONLY makest me dwell in safety" (Psa. iv:8).

Read, "For thou, Jehovah, were I left all alone, wouldst make me to dwell without care." That is, though all friends and comforts fail me, the Lord's presence will give me confidence. This Scripture may have been in our Lord's mind when he uttered John xvi:32. Similar thoughts sustained Isaiah and Paul (Isa. i:7, 8; Acts xxiii:11; xxvii:23). Thus tranquillity is the daughter of faith.

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No. 4.

Editorial Notes.

It is important to distinguish between the **Essential and essential glories of our Lord Jesus Christ Acquired.** and the glories which He acquired. He is God. One hears often in these days of the divinity of our Lord. But the people who use this term never say Lord, but use His earthly name, His name in humiliation; they speak of "the divinity of Jesus." And then they inform us that every other human being is divine. This is the miserable delusion of the so-called new theology, that bloodless Gospel upon which the Spirit of God has pronounced an anathema. Our Lord is not divine in that sense, but He is God. We who desire to honor Him do well to use the right words and always speak of the Deity of our Lord Jesus Christ.

In His Deity the eternal Word possesses essential glories. Of these we read in the Holy Scriptures. He is the image of the invisible God, because what God is He is and ever has been. He is the brightness of His Glory and the express image of His person (Col. i:15; Heb. i:3). What all His essential glories are, in which they consist, no human mind can fathom. The Glory of God is the Glory of the Only Begotten. In His high-priestly prayer He speaks of that Glory. "And now, Father, glorify thou me with thine own self with the Glory which I had with thee before the world was" (John xvii:5). This essential Glory belongs to Him; no created being, no angel, no redeemed creature can ever share that Glory with Him. The essential Glory of the eternal Son of God is incommunicable.

When He came to the earth in the creature's form He laid His Glory by. His Deity He could not leave behind. And yet He also possessed Glory in His humiliation. "The Word was made flesh, and dwelt among us (and we beheld His Glory, the Glory as of the only begotten of the Father), full of grace and truth" (John i:14). What Glory is revealed in His incarnation and His blessed life on earth! Yet He hid that Glory and only occasionally it flashed forth.

But there is another Glory which belongs to Him. A Glory which He acquired by His obedience unto death, the death of the cross. That acquired Glory is communicable. He acquired that Glory that those for whom He died and who accept Him as their Saviour and Lord, may be sharers of it. We quote a few of the blessed portions of God's Holy Word which bear witness to this truth. "Who being in the form of God, thought it not robbery to be equal with God, but made Himself no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name" (Phil. ii:6-9). He became man and became obedient, and as a result the God-man received from the Father a Name which is above every name. Oh! that worthy matchless Name! "Whom He hath appointed heir of all things by whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they" (Heb. i:2-4). Here is a marvellous blending together of His essential and acquired Glory. He, who created all things, by whom all things were made and by whom all things exist, receives all things as an inheritance because He made purification of sins and finished the work the Father gave Him to do. He is the Heir of all things. He fills the throne in the highest heaven. He is above the angels in every way. He created them; then

was made a little lower than the angels for the suffering of death, and now He is above the angels, crowned with glory and honor. And He has also acquired the Glory of Priesthood. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. ii:17). "Though He were a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him; saluted of God as high-priest after the order of Melchisedec" (Heb. v:8-10). All this He became because He suffered and died according to God's will. Moreover, He became the Prince of the kings of the earth. The Father hath made Him King of kings and Lord of lords. The kingdoms of this earth shall be put into His hands. He has the right to ask for the nations to be His inheritance and for the uttermost parts of the earth for His possession (Ps. ii). Up to now He has not yet claimed what is His own. Some day He will, and then He will receive that for which He paid with His blood.

Another glory He acquired is that of Judge. In anticipation of His death and resurrection He said, "The Father judgeth no man, but hath committed all judgment unto the Son" (John v:22). "He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii:31). Throughout the New Testament we find the blessed truth made prominent, that He, who is God and who became Man to redeem sinners, received Glory. "God raised Him from the dead and gave Him glory" (1 Pet. i:21).

This acquired Glory of our Lord is sevenfold. He is the *First-begotten Son* of God by resurrection from the dead. He is the *Heir* of all things. He possesses a *Name* that is above every name. He occupies the *Father's Throne*, seated in the highest heaven and is there crowned with Glory and Honor as the Head of the church. He has been made *Priest*; He is *King* and He is *Judge*. How feebly our hearts enter into all this! How little we can grasp the fullest meaning of this

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sevenfold Glory which belongs to Him who has redeemed us and washed us in His own blood.

Yet it concerns every saint, every child of God. The acquired Glory of our Lord is the Glory which every saved sinner will share with Him. While this great truth, this wonderful truth, is fully made known by the Holy Spirit in the church Epistles, the Lord Himself stated it first of all. "The Glory thou hast given me I have given to them" (John xvii:21). He was still on earth when He uttered these words in the presence of His disciples. He looked beyond the cross. He saw the work finished. He beheld the empty tomb and the throne of Glory He would fill. And then He tells the Father what was known to Him before the foundation of the world, "The Glory thou hast given me I have given them." And thus it is, blessed be His Name!

We are *Sons* with Him, *Heirs* of God and fellow-heirs with our Lord Jesus Christ. We shall see His face and *His Name* shall be in our foreheads (Rev. xxii:4). We are *seated* in Him in the heavenly places and shall be with Him. He hath made us *priests* and *kings* unto God His Father. We shall reign with Him over the earth. Yea, judgment even will be shared with Him by His saints. "Do ye not know that the saints shall judge the world?—know ye not that we shall judge angels?" 1 Cor. vi:2-3).

It is all, like Himself, so wonderful. May His Spirit give us power to enter into these things. The acquired Glory of Christ and our participation in it is Christianity's highest and best. It will lead us into that life worthy of our calling and worthy of our Lord. Paul lived and moved in that, and therefore he cried out with the passion of the new nature, "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." May all our hearts be filled with this longing. With such a destiny before us, what manner of men and women we should be!



**A Happy
People.**

The only happy people in the world are those who know that they are redeemed by the blood of the Lord Jesus Christ, saved by Grace, kept by Grace, guided by the Holy Spirit, watched over by an omniscient and omnipotent Lord and brought home to eternal glory to an inheritance incorruptible, undefiled, that fadeth not away. And these things all possess who have trusted in Christ. As we lay hold of them and the other blessed gifts of God in our Lord, and walk in the daily enjoyment of them, we are indeed a happy people. The world's happiness is a delusion. Our happiness is a reality. Theirs is for a moment ending in the most bitter disappointment; ours is permanent, eternal. When Moses had beheld in prophetic vision the glorious future of Israel on the earth, their coming millennial blessedness, he cried out in ecstasy: "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord"! But far greater is the happiness of the New Testament saints, we, who are one with Christ, destined to share His glory.

There are some beautiful lessons written concerning the happiness of God's people in connection with the inheritance which the tribe of Asher received after they were brought into the land by Joshua. How this bringing into the land through Jordan is typical of our bringing in to an heavenly inheritance through the death of Christ is well known. Of the tribe of Asher it is written: "And their border was Helkath, Hali, and Beten, and Achshaph, and Alammelech, and Amad, and Misheal" (Joshua xix:25-26). At the first glance it looks as if there is nothing for us here, simply a dry, historical statement. But let us look at these names and discover their meaning and we shall find deeper truths. "Asher" means "happy." The tribe of Israel, whose name means "happy," has an inheritance of seven borders. That Bible names have a deep and often startling meaning has been found out by every painstaking searcher of the Word of God. What is the meaning of the seven borders of the happy tribe of Asher? *Helkath* means "portion." The Lord had given them a portion. He is Himself the portion of His people. Our happiness consists in the blessed truth

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that He belongs to us and we belong to Him. *Hali* means "an ornament beautifully wrought in great labor and agony." There is One who has labored for us who went into the deepest agony that He might adorn us, lost and defiled sinners, poor, miserable beggars, outcasts upon the dunghill of shame (1 Sam. ii:8), with the beautiful things of redemption. That is happiness to enjoy what Christ has bestowed, to rejoice in His love and to know ourselves the objects of His never-ending love. *Beten* means "inward." It may remind us of the truth that we have as His people within ourselves "a well of water springing up into everlasting life" (John iv:14). The Holy Spirit is given to us and dwells in us. "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living waters" (John vii:38). *Achshoph* means "sorcery" or "enchantment." It was one of the strongholds of Satan in the land. God's power overthrew the powerful place where Satan had control and Asher stepped victoriously upon that inheritance. And so are we delivered from the power of darkness and victory is on our side. *Alammelech* is "God is King." He who died for us is God and He is King. We are one with Him who is the Lord of Glory, the King of the kings of the earth. *Amad* means "an eternal people." What happiness to know we are a saved, a safe, an eternal people. Nothing can separate us from the love of God. *Misheal* is translated "Looking after God." And thus all who possess the divine nature are longing for Him. And some day our happiness will be full when we shall see Him as He is. Blessed be His Name for such happiness we possess in Him!

How can we ever be unhappy, discouraged, down-hearted in the passing things which are but for a moment? Surely it is a sign that we have lost sight of the Lord and our portion in Him. We must show forth our happiness in Christ. If we go on joyless or perhaps worse, murmuring, we dishonor Him. May He fill our eyes with Himself, our hearts with joy, our lips with praise, till as a happy, redeemed people, we shall appear in His presence.

Baruch. It will be a spiritual help to read occasionally the smallest chapter in the book of Jeremiah, the forty-fifth. It contains the message which the Lord sent to the secretary of the prophet. Baruch, the son of Neriah, had seen much sorrow. He had also his ambitions in connection with the work and testimony of the mighty prophet of God. He suffered disappointment. Perhaps in secret he had said, "Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." But the Lord heard his complaint. Then the Lord sent him the message, "Seekest thou great things for thyself? Seek them not." Self-seeking, seeking of great things is bound to bring sorrow and disappointment. This is not the day to strive for big things, to seek great things. The world does that, and the spirit of the age is the spirit of self-exaltation, boasting and pride. May we be kept from it. It is the blessed path into which the Lord has called His servants, to serve in humility of mind, to fulfill in so unostentatious a way the ministry into which He has called each member of His body. Constantly big things are attempted in Christendom. We have seen leagues springing up, movements which bear the name "national," "international," "world-wide," etc.; the men and religion movement was a recent one. What have they accomplished? God delights in the small things. He delights in using that which is little and weak to manifest through it His power. May He grant to all His people true humility. "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."



Gathering Home. Every month we receive notices concerning the home-going of some of our beloved readers. It was John Wesley who said "our people die well." We are glad to know that the dear Saints, who believe in the blessed Hope and are called to be absent from the body, pass often away with songs of joy and hope on their lips. Recently one of our older readers was called home. Brother John

D. Mouat of Detroit, was devoted to the Lord for many years and waited for Him. A brother writes to us: "He suffered much since you were here the last time, but had much peace. Shortly before His death he sang a hymn, and among his last words were these, 'Blessed Lord, I will soon see Thy face. I have known Thee for a long time, and now Thou art going to take me to be with Thyself forever.'" This is a good testimony. Blessed be His Name! Our hope leaves us not ashamed. And what will it be, when the great gathering takes place! We shall all meet our loved ones then and, above all, see His face.



A Stunning Blow. The destructive criticism of the Word of God has received another blow, perhaps the most stunning in recent years. It is well known that these "scholars" and

would-be scholars, have more than once ridiculed the biblical account of the deluge and called that account a myth, though our ever blessed Lord, the Son of God, spoke of it as history. This they have done and are doing in spite of the most convincing archaeological, geological and historical evidences, which fully support the account as given in Genesis.

And now a very ancient tablet written in the cuneiform characters of the Sumerian language has been deciphered, containing a most valuable version of the great judgment by water and other matters concerning the creation. We give the information from the University of Pennsylvania:

A version of the deluge story of Genesis, which is known to be at least 1,500 years earlier than any previously discovered account, has just been brought to light in the museum of the University of Pennsylvania, where it was found among the tablets unearthed by the university's third expedition to Nippur, which was directed by Dr. Hayes, in 1893.

The discovery is regarded as the most important find in the annals of Assyriology, and was made by Dr. Arno Poebel, a distinguished Oriental scholar, who is at work translating the Babylonian tablets in the university's possession. These tablets number more than 15,000 and Dr. Poebel already has examined about 9,000 during the months he has spent at the museum last year and this.

This is indeed a most important find. The person who wrote the account on the tablets lived in a remote age and his work has been preserved and now brought to light, we doubt not, for a purpose. Professor Aroo Poebel makes also the statement that on the tablets are found the lists of ten kings, who reigned before the deluge. These he identifies with the ten patriarchs (Genesis v). The deluge according to the tablets occurred during the tenth king. This would correspond with the biblical account. The tenth person named in Genesis is Noah. One of the kings on the tablet is Euki, which is taken to be none other than the biblical Enoch. This Euki is the seventh; so is Enoch.

How remarkable all this is! Will it call a halt to the destructive Bible-criticism? Will it make the higher critics repent of their wicked work? What will they do about it? Individuals who drifted into this pernicious school of supposed learning may be recovered. The great majority, we fear, will persist in their way. We expect that other great archaeological discoveries will be made in the near future. There is sufficient cause to believe that the miserable Bible rejectors have hardened their hearts and hate the Word of God. An awful judgment is in store for them.



Psychical Research and Spiritualism are the same thing. We are warned against it in the Old Testament. It is "intruding Spiritualism into things which he hath not seen" (Col. ii:18). Underneath of all is Satan, who transforms himself into an angel of light. Sir Oliver Lodge, the well known scientist, is a believer in spiritualism. He promises to give the world a surprise by new discoveries. We quote the following from the *Daily Mail*:

It will be recalled that Sir Oliver has already declared that "the boundary between the two states—the known and the unknown, life and death—is still substantial, but is wearing thin in places, and excavators are engaged in boring a tunnel from opposite ends. We are beginning to hear now and again pickaxes of our comrades on the other side."

In a summary received from Sir Oliver of the argument of his forthcoming address, "curiosity is stirred by his protest against comprehensive negative generalization, and his insistence on a belief in the ultimate continuity of existence before and after death as essential to science.

"This at least suggests that he has new evidence to offer and fresh tests to disclose, for all the evidence that has been produced in the past by him and the little band of psychical researchers yields no scientific proof of that larger life, which is understood by 'Immortality.'"

These men reject God's revelation, and try to find out things, the enigma of human existence and destiny, by searching. Thinking themselves wise they become fools. Underneath all this Spiritualism and Theosophy are often found the nasty things of the flesh, the grossest immoralities. The pamphlet we published recently, "The Philosophy of Spiritualism," ought to be circulated as a warning. It is excellent. Our brother Pink, who wrote it, used to be a Spiritualist, but was saved by grace and is now preaching the Gospel.



That wicked system known for many years as "Millennial Dawnism," headed by Russellism's "Pastor" Charles T. Russell, formerly of Coming Collapse. Pittsburgh and now of Brooklyn, is nearing an ignominious collapse through the exposures which have recently been made. Everybody ought to read the pamphlet* by Mr. Ross of Hamilton, Ontario, in which some startling facts about Russell are made known. The whole system should at any rate come to an end next year, for it is in 1914 when, according to the inventor of this cult, the Millennium will begin on earth. What Millennial Dawnism teaches, the most satanic perversions of the Truth, is so well known that it does not need to be stated again.

But a warning is needed that Christians all over this land have their eyes open. The Russell cult is like a chameleon. It takes on many names and changes them as a chameleon

*Facts about Russell by Dr. Ross. Price 10 cents postpaid. Special prices for quantities in lots of 50 and 100.

changes its color. Russell's bureau sends out many men, who adopt the names "Bible-teacher," "Evangelist," "Pastor," etc. Most of them are self-styled. They hire halls or theaters. They advertise largely. Generally the photograph of the alleged "Evangelist" is stuck up in every window. Then another hall-mark of these Russellites is "no collection." Some maintain the present name of this religious chameleon, "International Bible Students Association;" others have dropped it, because the people find out what is behind it. True believers should never attend the meetings of these false teachers, who come in sheep's clothing. Do not go there out of curiosity. You waste your time and encourage, perhaps, others to go. It needs great caution in these days, where one goes to hear and what one reads. Do not forget the "Bible Study Club" is Russell in another form. Thousands of circulars are sent everywhere by them to give free the S. S. lesson expositions. That man Noble is an instrument of Russell.



Our readers will enjoy the excellent and scriptural article in this issue by Dr. Bates on "Judgment or Judgments." It seems next to impossible, that a true believer could read such a treatise without being convinced of the truth. Every preacher ought to study this article.



For the convenience of our readers we have published Special Offers. the customary special offers a month earlier than last year. The list will appear also in our November and December issues.

Our aim is to circulate as large as possible an amount of scriptural literature and copies of the Scofield Reference Bibles, as well as any other Bibles. Besides the books written by the Editor of "Our Hope" the readers will find other good books in the list. We do not permit anything doubtful in point of doctrine in our recommendations and offers. We also make special offers for those who desire our smaller pamphlets in lots.

The prices of all offers are extremely low. The little profit is used in the publication of other books and pamphlets.

We must request our readers not to order these special offers through book-dealers nor through the Glasgow and Winnipeg agencies.

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We cannot give any discount whatever. Please order as soon as possible as some books may be out of stock a few weeks later.



From many sides the request reached us to publish the exposition of "God's Masterpiece," Ephesians 1-3, in a separate volume. We have done so and a nice volume has been produced. Needless to say the articles as they appeared in "Our Hope" have been carefully revised.

We believe that this volume on "God's Masterpiece" has a mission among God's beloved people to lead them closer into His fellowship. We doubt not the 5,000 copies we ordered printed will soon find their way, under God's guidance and blessing, into Christian homes. We have made the price only 50 cents postpaid, to bring it within the reach of everybody.



**The
Annotated
Bible**

As announced in a general way last month, the Bible Study hooklets on Genesis to Deuteronomy have been issued in a fine cloth bound volume. It is Volume I of "The Annotated Bible." If it pleases our Lord and we remain here, we hope to issue the entire Bible in ten or twelve volumes, so that a Bible exposition is produced which covers the entire Scriptures and emphasizes especially the dispensational, prophetic and spiritual truths. This first volume is printed on a very good paper and bound in an attractive way. We hope to issue similar volumes every year. Ready for delivery.

Few of our readers realize the heavy financial outlay connected with this work. Most of the Bible Study pamphlets cost us more than we sold them for to our readers. But we rejoice that the Lord has graciously helped every step of the way, which is to us a token of His approval. We believe a complete Annotated Bible in the way we are privileged to do it is much needed. We hope all our interested readers and friends will order this volume and help us make the good work known.

We pray often that the Lord may lay it upon the hearts of His people to share with us some of the burdens in connection with this work.



Concerning Canadian Agency. We desire to announce to our readers that we have terminated our Toronto agency. Our readers in Ontario, Quebec and the Maritime Provinces are requested to send all renewals and book orders from now on to our New York office. Do not send any orders whatever to L. H. Haynes.

Our readers in Manitoba, Saskatchewan, Alberta, British Columbia and the Yukon are requested to order from the N. W. Bible and Tract Depot, 327 Garry St., Winnipeg, Man. This depot carries a full supply of all our publications.



Among the meetings and Conferences planned for the last three months of the current year, we mention the following: Quebec, Can., beginning October 19; St. Louis, Mo., November 9-14; Bay City, Tex., November 17-21; Galveston, Tex., November 23-28. May He give mercy to visit these places. Prayer is much desired by the Editor.

The Masterpiece of God.

The Walk in Righteousness and Holiness.

Ephesians iv:17-v:21.

(Continued)

"This I say therefore, and testify in the Lord, that ye should no longer walk as the Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." (verses 17-19).

With these words the exhortations are introduced concerning a walk in righteousness. Such a walk must ever be the witness before a world, which lieth in the wicked one; it is the outward evidence of the reality of God's Masterpiece and of the power which is to usward who believe. The "therefore" leads us back to the second chapter. Every "therefore" in scripture demands a "wherefore." This we find in chapter ii:11-12. "Wherefore remember." What they were as Gentiles is given in those verses. What Gentiles are in their natural condition is here once more put before us. The Grace of God takes us out of all these conditions and puts also power on our side to walk "no longer as the Gentiles walk." Such a blessed transformation was revealed unto the chosen instrument, the Apostle Paul, when he received his commission from the Lord. He sent

him to the Gentiles "to open their eyes, that they may turn from darkness unto light, and the power of Satan unto God" (Acts xxvi:17-18).

And how solemn is the description of what Gentiles are by nature! The statement in verse 19 contains in a few words the fuller revelation as given in the first chapter of Romans. Such is the Gentile-world still. Nor must we overlook the fact, that beneath the thin veneer of the present day civilization and culture, which rejects Christ and the Gospel, there is the same darkened understanding, the same alienation from God, the same heart-blindness and the uncleanness of which these words speak.

"But ye have not so learned Christ, if so be that ye have heard Him and have been taught by Him, according as the truth is in Jesus; that ye put off as concerning your former manner of life the old man, who is corrupted according to the deceitful desires; and be renewed in the spirit of your mind; and that ye put on the new man, who after God is created in righteousness and true holiness" (verses 20-24).

Saved by Grace these Gentiles had become acquainted with Christ and learned better things. They had heard Him. This sentence calls to mind the confession of Ephraim in the last chapter of Hosea. "Ephraim shall say, What have I to do any more with idols? I have heard Him and observed Him" (Hos. xiv:8). It is hearing Him and beholding Him, which changes everything. We notice briefly that the name "Christ" is first mentioned and afterward the name "Jesus." It is here where one can discover the deeper spiritual lessons. "Christ" as we have seen in our previous meditation, is the name of our Lord in resurrection. He who died for our sins, was raised for our justification and is now as the glorified One in the highest heaven, must be learned first. He is the great object for faith. When we know Him thus and know by faith our identification with Him, the great truths, we found revealed in the first three chapters of the Epistle, then we shall also walk and live according to the truth "as it is in Jesus." Jesus, is the name of our Lord as He walked on this earth in humiliation. As such He is our pattern. We must follow in His steps and walk even as He walked. But this is not possible till we

have learned Him, heard Him and known Him as the One, who has saved us. The teachings of certain religious sentimentalists "to do as Jesus did," advocated in that misleading booklet "What would Jesus do?" and in others as well, are delusions. We must know Christ in His work for us and then with that knowledge walk as He walked.

The truth that is in Jesus is stated in the words which follow. It is having put off the old man and having put on the new man. This is indeed a blessed truth. We are never told as a new man in Christ Jesus, created in righteousness and true holiness, to try to put off the old man and with all kinds of resolutions and endeavors to get rid of the old man. Whoever does that is ignorant of what God has accomplished for us and will soon find out the hopeless task he has engaged in, an endeavor which ends constantly in the most miserable failure. The old man is put away by the cross of Christ; there he has come to an end for us. "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that we should no longer be enslaved to sin" (Rom. vi:6, 1911 Bible Tr.). This is Christian truth, truth which makes free from doubt and bondage. The old man is put away, the new man is put on. We have received something new. We are renewed in the spirit of our mind and have put on the new man. Grace has unclothed us and clothed us. Grace made an end of the old man and put on for us the new man. Oh! that all God's dear children might lay hold of this truth in Christ, who died for us! It is done for us. We need not to strive to get rid of the old man; he was put to death in the death of Christ. We need not to seek to have the new man put on; He is put on by God's power. We are a new creation. We are in possession of that which is created in righteousness and true holiness. Therefore we must no longer walk in that sphere, out of which we have been brought, no longer after the old man, no longer walk as the Gentiles walk.

"Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the

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devil. Let him that steals steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good for needful building up, that it may minister grace unto the hearers" (verses 25-29).

This is the practical putting off and putting on. What God has done for us must always be acted upon in faith and thus become a reality in our lives. What does it help us, if we know these things and do them not! There are many who know what is termed "positional truth," their standing in Christ, yet their lives, their walk is destitute of the practical manifestation of their faith. May we all be kept from holding the truth in unrighteousness. And how one might enlarge on each of these exhortations! All falsehood is to be put off. The deceitful and flattering tongue, all false pretensions, all acting of untruth must be put away. "Behold thou desirest truth in the inward parts" (Psa. xli:6). Perhaps nowhere are so many untrue things spoken among Christians as in the so-called "testimony meetings." Men and women are urged to give "their experiences." How much is said which, in the eyes of our omniscient Lord, is not true and how often is it said to appear in the best light before others. May we walk cautiously before Him, before whose judgment seat we shall have to appear.

But are we commanded to be angry and exhibit anger to which sin is not attached? There is a righteous anger which is not sinful. The Lord Jesus Christ manifested such a sinless anger. "He looked round about them with anger, being grieved for the hardness of their hearts" (Mark iii:5). When truth is perverted or that blessed and worthy name is dishonoured, a righteous feeling of displeasure arises in the heart of the believer. This is not sin. But we are warned "let not the sun go down upon your wrath." The wrath of man, if nursed and continued, worketh not the righteousness of God (James i:20). How easy it is to harbor feelings which are sinful and then give place to the devil. What watchfulness with prayer is needed in our days, so as not to give place to the devil in anything! Then follow the

other exhortations with their negative and positive sides. Corrupt communications are not to proceed out of the mouth of a member of the body, but the speech is to be such by which fellow-members are built up; that grace may be ministered to the bearers. This is indeed a very needed word. Anything that is vulgar has in it the elements of corruption. It grieves the Holy Spirit. Therefore we are also exhorted: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv:6). In view of such divinely given exhortations, the practice of certain professional evangelists to use "slang," vulgar and common expressions in public speech must be condemned. Their rough, and sometimes almost indecent utterances, may attract the crowds and entertain them; they do, however, not minister grace thereby, but grieve the Holy Spirit.

This solemn exhortation comes next. "And grieve not the Holy Spirit of God, by whom ye have been sealed unto the day of redemption." He dwells in us. All must be avoided which in any way displeases the holy guest who has made each believer His dwelling place. When we sin, as alas! we do, we sin against Him, who is given to us of God and He is grieved. Confession and self-judgment will bring the grieving of the Spirit to an end, so that He will manifest His blessed power and office work in and through us. That He dwells in us and we are sealed thereby is the evidence of our eternal security. We are sealed by Him unto the day of redemption. We may grieve Him, but we can never grieve Him away. He will never leave those in whom He has come to dwell, because they trust in the Lord Jesus Christ and belong to Him. He abides with us forever.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God in Christ hath forgiven you" (v. 31-32). Every child of God loves these exhortations and longs daily to walk in obedience to all these words. May God's power enable us to walk thus. If these blessed words were heeded, what gracious witness the world would see,

that we are the Masterpiece of God created in Christ Jesus unto good works.

(To be continued D. V.)

The Olivet Discourse.

The First Part.

Matt. xxiv:4-44.

THE END OF THE AGE.

The first part of the Olivet Discourse is now before us. At the close of the previous chapter we learn that the King after His loving outburst over Jerusalem had made the declaration, "Behold your house is left unto you desolate." This prophecy is fulfilled throughout this present age. In the beginning of the twenty-fourth chapter we read that the Lord left the temple. "And Jesus went out, and departed from the temple; and His disciples came to show Him the buildings of the temple." There is a strongly marked correspondence between the end of the twelfth chapter in this Gospel and the beginning of the thirteenth, and the close of the twenty-third and the beginning of the twenty-fourth. At the close of the twelfth chapter the Lord by His symbolical action in refusing to see His mother and brethren, declared His relationship broken with His own to whom He had come, and who received Him not; at the close of the twenty-third chapter there is a fuller break with the nation. In Matthew xiii it is recorded that on the same day Jesus went out of the house, and sat by the seaside, giving there His parables concerning the kingdom of heaven. In the twenty-fourth He also goes out and departs, to give soon after the great Olivet discourse. While His parables, the mysteries of the kingdom, relate to this present age and the end of the age, in a general way, in the first part of the Olivet discourse He makes known the details of that ending of the age, of which He spoke repeatedly in the thirteenth of Matthew.

The Destruction of the Temple.

In leaving the temple and going towards the Mount of

Olives, the Lord had to cross over the brook Cedron, and in ascending the mountain, they must have had a magnificent view of the temple buildings. These buildings were of the most massive construction, some of them still in process of erection. An enormous wall encircled the whole temple area; some of the stones used in that wall were 23 and 24 feet in length. It must have been a wonderful sight for human eyes to behold. Not a word had come from the disciples' lips during the events recorded in the twenty-second and twenty-third chapters. They had heard His answers to the tempting Pharisees, and the pronouncement upon them. They listened to His loving outburst over Jerusalem and heard His prediction of the desolation of their house. But now they call His attention to the buildings of the temple, to the great sight before them. "And Jesus said unto them; see ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." What a solemn prediction this was! How it must have impressed these Jewish men, His disciples, whose hearts clung to the temple and its wonderful buildings. These mighty stones, so solidly put together, were to be rent asunder, not one remaining upon the other. Only the Lord could make such a prediction. Here then is a prediction which refers to the destruction of the temple in the great catastrophe which came upon Jerusalem in the year 70. It is, as stated before, fully given by our Lord in Luke xxi:20-24: What should happen to the rebellious city, to the murderers, the Lord had revealed in the parable of the marriage feast, when He said: "But when the king heard it he was wroth; and he sent forth his armies, and destroyed those murderers, and burned their city."

"And as He was sitting upon the Mount of Olives the disciples came to Him privately, saying, Tell us, when shall these things be, and what is the sign of Thy Coming and the end of the age?"

The Threefold Question.

The question asked by the disciples is threefold. When shall these things be? The sign of Thy Coming? The end

or consummation of the age? It is of great importance to see that the record of the discourse, as given by the Holy Spirit, passes over the answer to the first question, "When shall these things be?" This is evident by the fact that the Lord says not a word in the discourse of Jerusalem or the destruction of the temple, and as stated in our introduction to this chapter, while in Luke we hear that Jerusalem is to be besieged by armies, and the inhabitants are seen falling by the edge of the sword, and led away captive into all the nations, and Jerusalem trodden down by the Gentiles. In Matthew xxiv we do not find a word of all this at all. Indeed we read of great distress, which is to be in Judea, but nothing whatever of them being led away captive, or Jerusalem to be trodden down by the Gentiles. Instead of a scattering of the elect people at the close of the great tribulation, we have a gathering of the elect. The word in the passage (xxiv:31), that is the word "elect," refers to the literal Israel.

Turning to the next two questions, "What is the sign of Thy coming and the end of the age?" it is to be said that undoubtedly in the minds of the disciples this question was one. He had repeatedly spoken about His return. As true Jews they expected, and that with perfect right, the establishment of the messianic kingdom by the Messiah. They had seen how He, in whom they had believed, and the kingdom He offered, had been rejected. All, of necessity, must have been very misty before their eyes; but they take heart and ask Him about the sign of His coming, the coming He had mentioned before. It is evident that the coming is His coming in power and glory for the establishment of the kingdom promised to Israel in the Old Testament. This coming is His visible and glorious return to the earth "in like manner as He went up into heaven;" it takes place in the land, and His feet will stand on the mount of Olives. The synoptic Gospels know of no other coming of the Lord than His visible return to Jerusalem; connected with this return we find always besides blessings, judgment. Entirely different is His coming for His Saints, who compose the Church. This coming is revealed through the Apostle

Paul in 1 Thessalonians, the fourth chapter. There we read that the Lord will descend into the air, not to the earth. The dead in Christ will be raised and the living saints be caught up, together with them, in clouds to meet the Lord in the air and to be forever with the Lord. In John xiv the Lord gives a little word, which may be taken to indicate that coming for His own, though the manner is not made known. "I will come again and receive you unto myself." It is strange that believers in the return of the Lord Jesus Christ can fail to see the strongly marked difference between His visible and glorious return, His coming in power and great Glory, taking place in the land of Israel, and His coming for His Church, as revealed exclusively through the great Apostle. It is not strange, that where this distinction is given up, confusion and error results.

Then they asked about the consummation of the age. The authorized version simply has it "the end of the world." That is a translation which is responsible for much wrong teaching. The end of the world as generally understood in Christendom is not at all in view here. It is the consummation, the winding up of the age, the *aion*. As we have shown, this age could not be the "Christian age," but it is the ending of the Jewish age, which is still future. Such an age ending predicts the entire Old Testament prophetic Word.

Predicted in the Old Testament.

There we find numerous predictions of a great coming day, the day of the Lord, in which Jehovah is visibly seen in His Glory and majesty, coming forth to deliver His persecuted and downtrodden earthly people who wait for Him, and to judge the nations likewise. According to Old Testament prophecy this day of the Lord's visible and glorious manifestation is preceded by a time of great trouble and distress. The center of the tribulation is Jerusalem, and when the height of the tribulation is reached, the heavens and the earth are shaken and Jehovah appears. Furthermore it is seen that there is a believing and suffering remnant of Jews passing through that time of trouble, who are faithful in the midst

of universal apostasy, wickedness and worship of the false king, who is likewise described in the Prophets. Their prayers and calls upon God are prophetically recorded by the Spirit of God, as well as their deliverance by the manifestation of Jehovah. Now all this has never been fulfilled. That great day so often spoken of by the Prophets, the day of the Lord, has not yet come; it is still future. So is the time of distress, which is called "the time of Jacob's trouble," and therefore the suffering of a Jewish remnant, which is not identified with the church, is likewise future. When the Lord speaks in Matthew xxiv about the consummation of the age, and the signs of His coming, He gives altogether that which is revealed in the Old Testament, and which has not been fulfilled up to the present time. The purpose of God in this present Christian age is to take out from among the Gentiles a people for His Name. This taken out people is the Church. As long as this calling out through the preaching of the Gospel continues and new members are added to the Body of the Lord Jesus Christ (the church), the predicted end of the age does not come. Besides having a description of the end of the age, of which our Lord speaks here, in the Old Testament, we have one in the Book of Revelation. From the sixth chapter on to the nineteenth we find another record of the future age-ending. In studying the account our Lord gives here in Matthew we must compare Old Testament prophecy and the visions of the Book of Revelation with what the Lord saith in His discourse. If our interpretation is the right one there must be perfect harmony between these three: Old Testament Prophecy; Matthew xxiv:4-44, and Revelation vi-xix.

The Opening Words.

And now we turn to the text and give the first section of the discourse. "And Jesus answering said to them, See that no one mislead you. For many shall come in my name, saying, I am the Christ, and they shall mislead many. But ye will hear of wars and rumors of wars. See that ye be not disturbed; for all these things must take place, but it is not yet the end. For nation shall rise up against nation,

and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers places. But all these are the beginning of the throes. Then shall they deliver you up to tribulation, and shall kill you, and ye will be hated of all the nations for my name's sake. And then will many be offended, and will deliver one another up, and hate one another; and many false prophets shall arise and shall mislead many; and because lawlessness shall prevail, the love of the most shall grow cold; but he that endureth to the end, he shall be saved. And the Gospel of the Kingdom shall be preached in the whole world for a witness to all the nations, and then shall the end come" (verses 4-14).

These are the opening words of the Lord, which describe the age ending. In a secondary and general way they likewise describe, no doubt, the characteristics of the times during which the Lord is not on the earth. Looked upon in this light, what an argument they form against the modern optimistic dreams of the professing church! Neither the Lord, nor the Spirit, in giving the Epistles of the New Testament have a single word to say that this present age and the world is to be getting better, and that the end will be righteousness and peace. The testimony of the Scriptures is wholly on the other side. Wars there have been all along as well as rumors of wars. Famines, pestilences and earthquakes have again and again swept over this globe, as well as the persecution of such who are the Lord's. All this is true in a general way. But the Lord describes not the age as such, but shows what will be in the end. The words we have before us refer us to the beginning of that end, while in the last verse quoted, the fourteenth, the Lord saith "then shall come the end." What follows the fourteenth verse then refers directly to the end. The last week of Daniel, the seventieth, is marked off in two halves, each having three and a half years. The words here before us up to the fourteenth verse refer to the first half of the last week, while the fifteenth verse and the verses which follow bring us to the middle of that week.

Song of the Sparrow.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before GOD?"

"Fear ye not, therefore, ye are of more value than many sparrows."

Luke xii:6, 7

I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.
He gives me a coat of feathers—
It is very plain, I know;
Without a speck of crimson;
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold and purple,
Perhaps it would make me vain.

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure—
In the spot I like the best.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
And never a seed to keep.

If my meat is sometimes scanty,
Close pecking makes it sweet;
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,—
All over the world they are found
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten,
Though weak, we are never afraid;

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For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forest,
I alight on many a spray;
I have no chart nor compass,
But I never lose my way.

I just fold my wings at nightfall,
Wherever I happen to be;
For the Father is always watching,
And no harm can happen to me.

I am only a little sparrow,
A bird of low degree;
But I know that the Father loves me,
Dost thou know His love for thee?

"He spread the banquet, made me eat,
Bid all my fears remove;
Yea, o'er my guilty rebel head,
He placed His banner—Love."

Hebrews 2:26, 27, like chapter vi:4-6, is a solemn warning against the deliberate abandonment of Christ, on the part of those who had professed to give up Judaism and embrace Christianity. It is well for us all to give heed to every warning voice which the Holy Spirit causes to fall on our ears; although we know, thank God, the eternal security of the very least of Christ's members. It is interesting to notice that the most solemn warnings of this epistle are closely connected with the strongest expressions of assurance and confidence. Compare chapter iv:i, with verse 10; chapter vi:4-6, with verse 7; chapter 2:26, 27, with verse 39.

"We comprehend Him not;
But earth and heaven tell,
God sits as sovereign on the throne,
And ruleth all things well."

"Oh! fix our earnest gaze
So wholly, Lord, on Thee;
That with thy beauty occupied,
We elsewhere none may see."

Judgment or Judgments ?

A STUDY IN BIBLICAL ESCHATOLOGY.

By William H. Bates, D. D.

In the realm of religious thought, the domains of Trinitology (the doctrine of God), of Christology, Soteriology, Pneumatology, Ecclesiology, have been thoroughly explored, definitely mapped out, if not minutely plotted; but is the tract of Eschatology—the doctrine of last things—adequately, or even correctly, bounded, as the lines are popularly thought to be run? Bearings have indeed been taken, delimitations have been indicated, demarcations have been traced; but have the procedures been always from authoritative, or sometimes from assumed, starting points? Have the readings of the compass always been determined by an exegesis true to the polestar of heavenly truth, or have they not seldom been miscalculated through the defective oreide of earthly philosophy or human wisdom?

I. The Judgment of Matthew XXV.

An International Sunday-school lesson recently (Matt. xxv:31-46) was entitled "The Last Judgment." It was regarded as the final judgment, a general judgment, a grand assize, in which all humanity—those then living upon the earth and the rest resurrected from the dead—are to be gathered, their case adjudicated, their destiny adjudged and declared. And it was so treated in all the multitudinous expositions and lesson helps I saw, with possibly an exception or two. But is this correct?

It was my fortune, very soon after entering the ministry, to be elected member of a governing board of the theological seminary from which I was graduated. At commencement I called on a beloved college classmate. He, stepping to his bookcase, took down Dean Allord's Commentary, "New Testament for English Readers" (pt. i. of which was first published in 1866), and, pointing to a passage (p. 176) which more than intimated that the judgment of Matthew xxv is not a general judgment, said, "What do you think of that?"

The ideal! Not a general judgment! I had never heard of such a thing, or at least had never considered it. So contrary to all I had been taught or had thought, I was incensed enough at Allord—the book I mean—to throw it out of the second-story window! But such a method of exegesis, if summary, can hardly be called satisfactory, or even sane. When, later, I saw Allord's "Greek New Testament" (3d ed., 1831) and found (p. 179) stiffly taught none other but a general judgment, I thought that maybe in the thirty-five years between 1831 and 1866 more light had broken forth from the Sacred Word upon his mind, and, if so, it would be well for me to get where some of those

light-beams would fall on me. Therefore, divesting myself so far as possible of all prejudice or prepossession, open-minded, I proceeded to study my Bible.

1. Is there a general judgment? The first question (others afterward) to be determined was, Is the judgment of Matthew xxv a general judgment?

In a Bible class taught by a justice of the United States Supreme Court, the question was asked, "Who are judged in this judgment?" With a suggestive discrimination that put interrogation points into the minds of all the class, the distinguished jurist answered: "Judgment will pass upon all who are there to be judged." To a general look of inquiry, a member instantly interjected, quoting Christ's words from John v:24, "He that heareth my words and believeth on him that sent me, hath everlasting life and shall not come into (R. V.) judgment."

Is it so that believers shall not come into this judgment? Why not?

This judgment is, on the face of it, an assize, a trial, an adjudication, the issue undetermined until the esse proceeds and is concluded. The question of eternal life is then and there decided. This, plainly, is the record. But the believer already "hath everlasting life,"—an inalienable possession (John x:28, 29; vi:39, 40, 44, 54). He is "in Christ" (Rom. viii:1), "who his own self bare our sins in his own body on the tree" (1 Pet. ii:24). Already "crucified with Christ" (Gal. ii:20), the penalty of his sins was borne on the cross. There he was judged and acquitted. He is "justified from all things" (Acts xiii:39). His debts are all paid, and receipted with a ermine seal; and now shall he be brought into court to answer again for those same debts? Nay, verily.

In Lange's Commentary on Matthew, Dr. Nast is quoted: "According to the view advocated by Olshausen, Stier, and Alford, the judgment here described does not include those that constitute the Church triumphant" (p. 448).

Creswell, in his elaborate work on the Parables, says of the subjects of this judgment: "I declare it to be my belief that not a single Christian . . . was intended by the Speaker to be comprehended among these subjects."

So when Professor James Denney, of Glasgow, Scotland, writing upon this October lesson in the *Homiletic Review*, October, 1910, says: "We (Christians) are not to shuffe out of this solemn scene, as if it did not affect us; when all nations are gathered before the Son of man for judgment we shall be there" (p. 302), he has an exegesis which surely ought to be corrected, *i. e.*, if ours be correct.

Moreover, so far as the record goes, there are no dead people in this judgment! In order to get all the dead there, they have to be read in as the outcome of a general or simultaneous resurrection, for which I find no Scripture warrant whatever. If the Holy Spirit meant ever to reveal the fact of a general resurrection, would he not—if this is

a general judgment—of all places *is* in here? In Matthew's whole Gospel three facts of resurrection are mentioned: "In the resurrection whose wife shall she be of the seven" (xxli:28); Christ's own resurrection (xxviii:6); "and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection" (xxvii:52, 53); but a general resurrection is nowhere so much as even remotely hinted at. To read it in here is simply gratuitous and unwarranted. No dead, therefore, in this judgment.

If there are no living church-believers, and no resurrected dead, in this judgment, then doubly is a general judgment impossible.

2. Is there a general resurrection? And as to a general resurrection at any time: In Rev. xi:5, 6, we read of a "first resurrection," which is of the righteous dead who "lived and reigned with Christ a thousand years; but the rest of the dead lived not again until the thousand years were finished." Here are, plainly, two resurrections (first, of the righteous dead, and, second, of the wicked dead) with a thousand years between them. We also read in 1 Thess. iv:16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Here is a "first" resurrection, which is of the righteous dead, and there is no mention of the dead out of Christ. If they are there, they have to be read in, for which there is no call except it be at the demands of an erroneous exegesis. When it comes to unwarranted "reading in," what limit shall be placed to the proceeding? The logical limit seems to be only the capacity of one's fertile fancy to conceive. And as to getting rid of these two literal resurrections by the "spiritualizing" process, surely this also is gratuitous and unwarranted.

That which, in my studies, longest stood in my way and presented the greatest (and what for a time seemed an insuperable) difficulty, was John v:28, 29—"Marvel not at this, for the hour^a is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

This text is the *pièce de résistance* of Professor Calvin Goodspeed, D.D., LL.D., in his "Messiah's Second Advent" (chap. i pp. 11-16), and of general-resurrection believers generally.

I had been told, in my boyhood schooldays, that a comma marks a pause long enough to count one; a semicolon two, a colon three, a period four. Here were certainly two resurrections—to "life" and to "dam-

^aThis "hour" (*hora*) is by no means necessarily a 60-minute affair. In this same connection there is an "hour" (John v:25) which has continued on from that time to the present. My New Testament Greek Lexicon gives, as a definition of *hora*, this: "a limited portion of time marked out by part of a settled routine or train of circumstances." In the New Testament, *hora* is translated 33 times hour, 11 times time, 3 times season (John v:35; 2 Cor. vii:8; Phil. 15), once high time, once short time, and once instant. This "hour" will of course be long enough for the "train of circumstances" to run its course, be it longer or shorter.

nation"—with only a comma between them; i. e., to say, they were practically simultaneous,—a resurrection of all the righteous and wicked, and at one time: a "general" resurrection, and consequently a general judgment.

The difficulty that seemed so great and insuperable was removed thus: One day I was reading Luke iv:16-21, "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book he found the place where it is written: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears."

I turned back to the sixty-first chapter of Isaiah, the passage that Jesus read, and found that he "sat down" at a comma. The next clause is: "and the day of vengeance of our God." The "year" of grace—the "day" of judgment. That which Jesus read was then "fulfilled" (ver. 21): the very next clause, which he did not read, separated from the other by only a comma (the Hebrew Massoretic *sokph katon*, properly the equivalent of our comma), is not yet fulfilled and is yet future. If Isaiah wrote the passage 698 a. c., then up to this year of grace 1913, 2,611 years have elapsed, and how much time will yet pass before "the day of vengeance of our God," who can tell? Thus we have the Bible's own determination of the length of time that may be covered by a comma.

If this little punctuation mark already covers 2,611 years, with an indefinite number of years yet to come, why should I have any trouble with the thousand years (Rev. xx:4, 5) that are indicated by the comma separating between the resurrections of "life" and "damnation?" So, when the good Professor represents "the resurrection as but a single transaction in which there shall be a simultaneous coming forth of both righteous and wicked" (p. 16), and asks: "Are we not forced to believe that both the righteous and the wicked are raised in the same resurrection?" I answer, No, by no manner of means; far from it. Why should we be "forced" to believe what is not true? A right understanding of Christ's punctuation punctures this whole general-resurrection eschatology and makes it collapse.

3. Who are, and who are not, subjects of this judgment? "All who are there to be judged," said the Jurist. Universal mankind are popularly thought to be there. So far as the record goes, however, the personnel of this judgment consists of the judge and his retinue, his "brethren," and "the nations." But, as we have already seen, no

living church-believers, *i. e.*, those who have "believed" unto "everlasting life," and no righteous dead, are there. Are there any others who should be excluded as *subjects* of this judgment?

Christ, in the Great Commission (Matt. xxviii:19) said: "Go ye, therefore, and teach all (R. V.) *the nations*, baptizing," etc. In the judgment scene, according to Matt. xxv:32, "Before him shall be gathered all *the nations*" (R. V.). Who are "the nations?"

The Greek word translated "nations," *ethnos*, (which enters into our word "ethnology,") is used in the New Testament 164 times. It is rendered 93 times *Gentiles*, 64 times *nations*, 5 times *heathen*, 2 times *people*. My New Testament lexicon gives, *for the plural*, this definition: "nations or people, *as distinguished from the Jews*." In Num. xliii:9, we read: "From the top of the rocks I see him," *i. e.*, collective Israel, and it is added, they "shall not be reckoned among the nations." Says Alford on Matt. xxv:32: "The expression *all the nations* implies *all the nations of the world as distinguished from the elect already gathered to Him*, just as the Gentiles were by that name distinguished from his chosen people the Jews" (p. 176). If the foregoing be at all correct, then it must be allowed that the Jews are excluded as *subjects* of this judgment. If the Jews are not in it, if there are no resurrected dead people in it, then the *only ones that can be in it, simply and solely*, must be the "nations"—"Gentiles"—then living upon the earth.

Thus, to our query, the answer must be: *The Gentiles are, and the Jews are not, the subjects of this judgment.*

4. *Christ's eschatological discourse.* Christ's eschatological discourse is in Matthew xxiv and xxv. The disciples ask him (xxiv:3) three questions: (1) "When shall these things be?" *i. e.*, the destruction of the Jerusalem temple; (2) "What shall be the sign of thy coming?" (3) "And of the end of the world?" *i. e.*, the consummation of the *age*, dispensation.

Space does not permit an explication of the answers to these questions. Disregarding the first and passing by the mentioned "signs" that shall have appeared in heaven (xxiv:27-31) and on earth (xxiv:32-31), it must now suffice to say that in the consummation of the age, which involves Christ's coming again to this earth and his dealing with those upon it, there will "then" (xxv:1) be a threefold testing: (a) Of profession (parable of the virgins, xxv:1-13); (b) Of service (parable of the talents, xxv:14-30); and (c) Of the Gentile nations (xxv:31-46); and this third testing is only, so far as the record goes, on the ground of the Gentiles' treatment of Christ's "brethren" (xxv:40) in what had been previously (certainly in a limited time) transpiring.

What is involved in that "treatment" is a subject of inquiry which cannot—need not—be entered into here. But it should be borne in mind that the treatment is the declared ground of the nations' judgment. If there is anything else, it has to be read in. And how much has been read in!

3. The "Brethren"—Who? What? Why? But who are the "breth-

rent!" As the Jews are not, and the Gentiles are, the subjects of this judgment, and as all who are not Gentiles are Jews, but one answer seems to be possible, viz., the "brethren" are Jews!

There are many, many prophecies concerning the Jews yet to be fulfilled. If anything seems to be plainly taught in Scripture, it is that there shall yet be a regathering of Israel in Palestine. For specimen prophecies* take these: Isa. xiv:1; Jer. xxiii:7, 8; Deut. xxx:1-6; Isa. xi and xii; Jer. xvi:14, 15; xxxii:37, 38; Ezek. xxxvi:24-28; xxxvii:21, 22. There is a prevalent practice of visiting upon the Jew very literally all the predicted judgments and denounced curses, but when it comes to the promised blessings, these are, by a "spiritualizing" process, fished away from poor Israel and handed over to the Church. I decline to be a party to any such unspiritual, unscriptural, dishonorable, dishonest, felonious transaction. Give the Jew all that belongs to him, good as well as ill. Some day he will come to his own, and then he will not be the tail-ender of a gluttonous gentillism, but the head of nations (Deut. xxviii:12, 13). In this regathering will be the time and place of the "brethren." To make this plain a time consideration must here be attended to.

A prophetic "week" in Scripture is, as is well known, seven years. Sixty-nine of Daniel's prophetic weeks (ix:24) have been definitely and satisfactorily accounted for. "From the going forth of the commandment"—i. e., the decree of Artaxerxes (Neh. ii:1-8)—"to restore and build Jerusalem unto the Messiah the Prince" (Dan. ix:25), was exactly 483 prophetic years, i. e., sixty-nine "weeks." But what of the seventieth week?

Any one who still keeps the Book of Daniel in his Bible can hardly be absolved from dealing with this matter. For a fairly full exposition of what can now be only a mere reference to the subject, the reader is referred to G. Campbell Morgan's book, "God's Method with Man," the fifth chapter of which treats of "Daniel's Missing Week," and the sixth of "The Events of the Missing Week."*

The seventieth week is yet future. Between it and the passed sixty-nine weeks is a time-parenthesis, an uncalendared interval, the present Christian dispensation, the church age, the length of which no one can tell (Acts i:6, 7), but at the end of it the seventieth week will begin, in the which seven years events will transpire that are plainly set forth in scripture.

Among many other things foretold, will occur Israel's regathering and conversion—"and so all Israel shall be saved" (Rom. xi:26)—in connection with which there will be an evangelizing (the Jew will be fully equipped with the languages and money for it) such as the world has never seen—"a nation born in a day"—and a fulfillment of Joel's

* Our book on Daniel however covers these prophecies more fully than Dr. Morgan's book.

prophecy (ii:28-32) that, I ween, shall make the Spirit-outpouring at Pentecost seem as shower-drops before a mighty rain! This evangelizing must be done by the Jews, for the church will then, as we shall presently see, have been removed from the earth. The Book of Matthew is the Gospel of the Kingdom. The first preaching of that gospel was by John the Baptist, was continued by Christ and his disciples, and ended* with the Jewish rejection of their King. There came in its place "the Gospel of the Grace of God" (Acts xx:24)—the church's message to a lost world—which should by no means be confounded with the gospel of the Kingdom. "He came unto his own and his own received him not" (John i:11). Rejected, crucified, he went away—as a nobleman into a far country "to receive for himself a kingdom and to return" (Luke xix:12)—comes back; his kinsmen, the veil removed from their hearts and minds (2 Cor. iii:15, 16), see, acknowledge, accept him as King, take up and proclaim the interrupted message. Here is the place of the fulfillment of Matt. xxiv:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all (R. V.) the nations"—the Gentiles—"and then shall the end come." As the Gentile nations treat these evangelizing "brethren" (Zech. viii:13, 23) of Christ, accepting or rejecting their message, so they treat him, and shall be judged accordingly. Thus is seen the relation of the brethren to, and their place in, this judgment scene.

II. The Judgment of 2 Corinthians V.

While, as we have seen, there are no "believers" in the judgment of Matthew xxv, they nevertheless have an accounting or rendering of their own for "the things done in the body" (2 Cor. v:10). But this is not a *krisis* judgment, an assize when doom is decided and declared—no, no, that matter is settled when men "believe" unto "everlasting life" (John v:24)—but simply a time when desert is determined. Nor is it a "throne" (Matt. xxv:31; Rev. xx:11) judgment, but a *bema* tribunal ("judgment seat," Rom. xiv:10; 2 Cor. v:10), which two things should not be confounded.

At the opening of the Seventieth Week, † "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ* shall rise first; then we which are alive and remain shall be caught up together in clouds, to meet

*The "gospel of the kingdom" does not thereafter appear in the New Testament. The last occurrence of the phrase is Matt. xxiv:14.

†When Judgment events are all massed into one conglomeration, as in the common view, there is little call for questions of order; but when they must be distributed into separate proper times, places, and scenes, the question of order is important and imperative. In Rev. i:19, John has a threefold commission which indicates the three divisions of the Book: Write (1) "The things which thou hast seen"—those in the preceding part of the chapter; (2) "The things which are," chapters ii and iii, the Epistles to the Seven Churches, an unfolding and prophetic portrayal of the church-age; (3) "the things which shall be hereafter" (*meta tauta*, after these things, i. e., the things of the church-age, or after the churches). Chapter iv begins

the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv:16, 17). This is called the Rapture (catching away) of the Church.

What is revealed in 2 Cor. v:1-10, and also in 1 Cor. iii:9-15, is of the same person and for the same purpose, and therefore belongs to, while presenting variant aspects of, the same scene. It is then that "We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad" (2 Cor. v:10). It is then that (1 Cor. iii:11-15) the "gold, silver, precious stones" in the superstructure builded on Christ shall "be made manifest," "revealed by fire," and the "wood, hay, stubble" material "shall be burned." The wise and worthy builder shall receive a reward; the unwise builder, holding unworthily, though holding on Christ as a foundation the same as the other, "shall suffer loss, but he himself shall be saved, yet so as by fire." Salvation is a gift; rewards are earned. The question here is not at all as to being "saved," but as to being rewarded. "This judgment" is simply and solely a judgment of award, and it is for believers only,—those translated from the earth (1 Cor. xv:51-53) when Christ comes for his saints and those "in Christ" raised from the dead in the "first resurrection." This is a judgment, not upon the believer's person, but upon his works, awarding rewards therefor.

It may not be amiss to interject here, that this truth, apprehended and appropriated, will beget perfect quietness and assurance in the hearts of those dear Christians who are fearsome and distressed by the question of whether they shall be "saved"; and it is fitted also to produce, yea, what carefulness, yea, what clearing of selves, yea, what vehement desire, yea, what zeal, in regard to conduct.

As a specimen of reprehensible exegesis, reference may be made to the common use of the words, "we must all appear before the judgment seat of Christ," in proof of a general judgment,—a wrongful use because of utterly ignoring the context. Take the whole passage (2 Cor. v:1-10): "For we know that . . . we have a holding of God," etc. Who are the "we"? Believers and believers only, of course. And in all the verses

*Not the church saints only, but all "the dead in Christ" of whatever dispensation—those saved by a prospective as well as by a retrospective faith in Him—acc in this resurrection.

"*meta tauta etiam, after these things I looked,*" and he beheld the events following the taking away of the Church—for the word "church" does not occur again in Revelation after chap. iv:13—and these are portrayed in chaps. iv-xix, and, by comparing Scripture with Scripture, these are plainly seen to be the events of the Seventh Week. The true Church is taken away, but of course the false, professing-non-possessing church remains. Then follows the evangelizing, the "tribulation" of Christ's eschatological discourse (Matt. xxiv:15-28; Mark xiii:14-23; and other passages), and the numerous events, which cannot here be noted, leading up to the Judgment of the Nations at the close of the Week, which ends this dispensation and ushers in the Millennial Age.

that follow, except one, there are, a round dozen of times, the very same "we," and none others; and in the excepted verse (5), "us," denoting the same persons, appears twice. These are the ones, and none else so far as the record goes, who "must appear before the judgment seat of Christ." This being so, the general-judgment notion seems to be again most effectually disposed of.

Thus is seen the relation of believers to, and their place in, such judgment as they have.

III. The Judgment of Revelation XX.

There remains to be considered the Great White Throne judgment (Rev. xx:11). This is the final judgment. How this judgment can be confounded with the judgment of Matthew xxv and that one made the last judgment, presents a problem of exegetical obfuscation that is, to me, a psychological puzzle.

1. That is at the second advent of Christ; this "a thousand years" later.

2. That is distinctly and definitely upon the earth (Joel iii:2, 12, R. V.) where "the nations" are; in this, the earth has "fled away" (Rev. xx:11).

3. In that, are the then living nations; in this, the dead, and they are yielded up from the sea, death, and hades (Rev. xx:13).

4. In that, there are no dead; in this, none but the dead.

5. In that, there is no hint of resurrection; in this, all are resurrected.

6. In that, there is a mixture—sheep and goats; in this, all are of one kind.

7. In that, the judged stand before Christ as "the Son of man" (Matt. xxv:31); in this, they "stand before God" (Rev. xx:12).

8. In that, there are no "books" of account, but the principle of judgment is the treatment of the "brethren;" in this, "books are opened" and judgment is rendered according to "those things which are written in the books," in which record there can be for uncounted myriads no possible "brethren" debit.

IV. Summary of Judgments.

The Scriptures teach four judgments,—the first past, the others future:

1. The Judgment at the Cross (John xix:17, 18), in which penalty was executed for sin (Gal. iii:13; 1 Pet. ii: 24; iii:18), and the believing sinner, because of Christ's expiatory work in his behalf, is acquitted and comes no more into condemnatory judgment (Rom. viii:1; John v:24).

2. The Judgment-Seat Tribunal, when Christ comes for his saints, and recompense is made to them—the translated and the first-resurrection believers—for their works (1 Thess. iv:16, 17; Rom. xiv:10; 2 Cor. v:10; 1 Cor. iv:5; Rev. xxii:12; 1 Cor. iii:8, 13-15; 2 Tim. iv:8).

3. The Glory-Throne Judgment, when Christ comes with his retinue of angels and saints (Matt. xxv:31; Jude 14, 15; 1 Cor. vi:2) to judge the then living Gentile nations (Matt. xxv:32-46; Joel iii:2, 12, R. V.; Zeph. iii:8).

4. The Great White-Throne Judgment, when is the second resurrection, that of the wicked dead, and sentence is passed upon them (Rev. xx:5, 11-15).

The first was at Calvary, A. D. 30; the second is in the upper regions to which the church has been translated, and occurs at the undated end of the church-age and the opening of the seventieth prophetic week; the third is upon the earth at the end of that week; the fourth a thousand years later.

V. Eschatological System Complete.

Such is, in brief, our Biblical Study on the Judgment question, in which, because of space limits, much belonging to the eschatological period has, of necessity, been left out. It is believed, however, that this survey has been made from authoritative, not assumed, starting points; that bearings have been determined by the celestial observations; that the lines have been run according to what and to only what is given in the record; and that the readings have been true to the divinely given data, the compass-needle not deflected by theological prejudice or philosophical speculation. I formerly implicitly believed in a general judgment, with its prerequisite general resurrection, because I was so taught; but nevertheless the doctrine was always intellectually unsatisfactory because it made of the Scriptures, on this subject, an unintelligible, confused, labyrinthine tangle—left them all higgledy-piggledy, so to speak—while all the while it seemed as though there ought to be a clear-cut, scripturally-consistent system in Eschatology the same as in other theologicalologies. It is submitted that what is here set forth in outline, presents an intelligible, orderly, consistent, harmonious system of the Bible's doctrine of "last things."

Revelation.

Chapter XV (Concluded).

"And after these things I saw, and the temple of the tabernacle of the testimony was opened in heaven."

The words "after these things" are, as always in our book, suggestive of a new beginning. That beautiful vision of grace, with its crystal sea and harps of God, is past; the stage is again left empty for far other scenes and other actors.

But the reference to the temple points us back to the

same words in Chapter xi:19. "And the temple of God was opened in heaven"; exactly as here, except that it is now called "the temple of the tabernacle of the testimony."

And here we are compelled to look at a Greek word to get the real force of what is written. There are two words in the New Testament Scriptures both translated "temple"; one covers every part of the consecrated ground, including the court, whilst the other is used for the temple proper, the holy places, exclusive of the court. This latter word is the one we have here. Thus the "temple of the tabernacle" would confine our thoughts to the *holy places of God's dwelling*; just as in Chapter xi the "court" was to be left out of the measurement.

God's testimony on earth has been in the hands of Israel; but, like her temple long desolate, that testimony has long been silenced. Now it is beginning again, but not yet in a divinely recognized, owned, and openly maintained way—it is only "opened in heaven."

Not that the testimony is *literally* disconnected from the earth at all. It is on the earth; but, persecuted, despised; the witnesses martyred in crowds—is *that* God's testimony? Does *that* look as if He owned it? Yes it is; but look at it from above; turn your eyes to *heaven*, go to the "top of the rocks" whence Balaam looked of old, and then and there you shall see it, as did Balaam, owned fully as the only place where God is really worshipped, or where He dwells. He has "measured" it; it is His. What is? That Remnant of His beloved Israel that has turned to the Lord. *That* answers to His Temple; *that* is in figure the Tabernacle of His testimony; but it is only manifestly owned as such "in heaven," for there is Jesus, Israel's Lord, still; and wherever He is all His people's interests ever are.

But let us remember, too, that wherever there is lowly faith in the Lord Jesus on earth, heaven is not far off. It is *not* "far beyond the starry sky" at all. No, no; heaven is very close indeed to earth there. You remember how close it was to Stephen; he needed no aid from science to discern the One of its dwellers, Who was ever the Object of his heart's confidence and adoration; nor had that One

approached earth for the purpose of being thus seen, but was standing at "the right hand of God." Surely he saw into the very *heart* of heaven. Let that same blessed One be the Object of thy heart, my reader, and heaven will never be far from thee.

So may we note how close together are heaven and earth here; for it is even out of the "Temple" that the last vial-judgments come. Or, to interpret, the cause or source of those judgments is Israel, now identified with her Lord. She is bitterly persecuted. She cries. Jehovah hears again, as He did in a day long past, that cry from Egypt and the answer again comes in "*plagues*." Note that word; it is surely not selected carelessly. In Egypt were the *first* plagues that effected Israel's first deliverance from bondage—a deliverance that was but temporary. Here are the *last* plagues that shall deliver Israel finally and forever.

Again, let us turn back to Chapter xi:6, where the same "*plagues*" that here come through the seven angels, are in the power of the "two witnesses." But these "two witnesses" we saw to be also a clear symbol of Israel in a certain aspect; then how harmonious is it to see the same Israel in another figure, but in the same connection exactly here. It is out of the "temple of the tabernacle of testimony," or *witness*, (mark) that the vial-hearing angels with the plagues come.

It may be well to remind ourselves that at this very time there is a literal building in Jerusalem, a temple rebuilt in unbelief of the Lord Jesus, but it is not *here* noticed at all. In another point of view when it is a question of man's sin and responsibility, and since he builds it to be the temple of God, and then assumes God's place in it, God deals with him according to that assumption, and speaks of it as if it were indeed His temple, as in 2 Thess. ii, when referring to the man of sin who "sitteth in the temple of God, shewing himself that he is God;" see also Matt. xxiv:15. In these cases the temple is a literal building, while in this book of figures it is also a figure.

But the angels come out of the temple empty-handed. One of those living creatures who, we must remember, are

OUR HOPE

the symbolical representations of the divine life, provide the vials; or, as we may say, God's righteous character supplies the vials of wrath—indeed necessitates them.

And this God, whose wrath has thus been provoked is the living God; yea Who "lives forever and ever." Generations of men may come and go, He lives on unaffected; empires of earth may rise, flourish, and decay; He lives on. Mountains may crumble, oceans become dry, the very earth may pass away, stars and worlds may all become old and "as a vesture be folded up," but He, unchanged, unaged, lives on forever and ever. Sublime and awe-inspiring, yet to His poor people, most precious truth, although terrible indeed to the objects of His just wrath.

Yet, may we say with much thankfulness, that in the case before us that wrath is not endless; for the vials finish it; it comes to an end. And in this is there perfect accord with all Old Testament Scripture. For long ago a prophet's song, telling of blow after blow upon Israel, had this sad refrain: "For all this His anger is not turned away, but His hand is stretched out still" (Isaiah ix:12; 17; 21; x:4). But at last one mighty foe comes against His people, then comes this word of comfort, "O my people that dwellest in Zion, be not afraid of the Assyrian, for yet a very little while, and the indignation shall cease and mine anger in their destruction."

But here it is His anger against Israel; and as to this the psalmist's harp accords with prophet's lyre in telling the same story; how that "he will not always chide, neither will He keep his anger forever" (Ps. ciii) "for His anger endureth but a moment" (Ps. xxx:5) towards His poor failing erring people.

For what is thus true of Israel as a nation is true of each of us who were in time past only poor sinners of the Gentiles; for us too "weeping may endure for a night, but joy cometh in the morning."

So, in our book, let us keep the true point of view before us of the earth and its government, and we have no difficulty whatever in seeing that His anger has its limit. Israel is, and ever has been, beloved for the fathers' sake. Against this beloved Israel His anger has burned long, and shall

still burn for a time; but it ends, and she shall sing even before the tears of her sorrow have dried upon her cheek; "though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." So with the earth, which is not our, but Israel's inheritance, these vials finish His wrath.

But, as in Israel's case, the anger ceases in the destruction of her enemy the Assyrian; so as to the earth, the wrath is finished by sweeping off all that has opposed its blessing and its true King.

But *where* are they swept? Alas they go into another and eternal scene where all is fixed forever; and the fire of wrath that there burns is prepared for those rebellious spirits that, by their very creation, die not; the devil and his angels. So it is written, "these shall go away into everlasting punishment, but the righteous into life eternal."

But now comes another word very solemn in its significance.

"And the temple was filled with smoke from the glory of God and from His power, and no one was able to enter the temple until the seven plagues of the seven angels were completed."

Let us turn for a moment to a contrast, so shall we the better apprehend the significance of the scene. It is another temple—that which Solomon has built—all glorious in its golden beauty; but Jehovah has not entered yet; neither gold, nor silver, nor cedar attract Him. But a burst of joyful praise is heard—"trumpeters and singers are as one to make one sound" (sweet harmony, in delightful contrast with all the discord of earth now) "in praising and thanking the Lord, then the house was filled with a cloud." It is the praises of His people that provide Him with a suitable dwelling for He "inhabits the praises of Israel" (Ps. xxii:3).

So the "cloud" spoke of His complacency, which is the source of blessing, even as the natural cloud is of gentle showers. The "smoke" speaks of the fire of His wrath. The "cloud" attends the Lord in all His gracious work. The "smoke" is from "His glory and power," and surely neither can permit the present condition of the earth to be eternal. Both His glory and His power demand His

intervention in a scene in which He is dishonored and condemned.

Thus whilst "the glory and the power" are active in judicial wrath, God must be *alone*. No man could be with Him in His atoning work, none may be with Him now. There is to be no intercessor to stay His Arm, as in the day of Moses, to whom He had said, "Let Me alone that My wrath may wax hot;" and that dear servant of the Lord, like his father Jacob (Gen. xxxii:26), knew Him too well even to obey the letter, for he discerned the *intent* of the words. But now His Hands are un hindered in the infliction of judgments; He is *alone*. His wrath is hot, and through the vials is poured out.

I would only add a word as to the time covered by the vials. From all this preliminary scene it is clear that they have the remnant of Israel, now fully manifested as rejected on earth, in view. But that clear manifestation on earth is only by the great tribulation that only begins in the midst of the week, when sacrifice and oblation are caused to cease (See Dan. ix:27). Therefore whilst, as we shall note, there is a striking correspondence between trumpets and vials, yet the latter would appear to be *concentrated*, in every sense of the word, into the narrower limits of not over three and one-half years, or the time occupied by the "woe" trumpets alone.

Indeed it may at least be a question whether it is not even less than that, for the vials end with the destruction of Babylon. But, as we have already seen, Babylon is the first of that triumvirate of evil on earth—composed of the self, Beast, and False-prophet—to be destroyed; and the other two must therefore go on for some time at least, after that destruction. From this we might conclude that the vials do not quite go down to the end.

But, on the other hand, there is much to remind us that we must be careful how we attempt to force all these symbols and figures into the mathematical precision so consonant with our western habits of thought. The atmosphere of the Bible, and especially of the Old Testament (and we are, in this prophetic book, again in the spirit of the Old Testament,

as we have seen) is far more spiritual. The links that unite the scenes together are not mathematical, but spiritual.

See how the last seal, whilst the sixth goes to the end, connects with, or is displaced by the trumpets. Then, before the sounding of the last trumpet, we have the key to what follows put into our hands by the little book, and the opened temple in heaven. The last of the visions of Chapter xiv is the judgment of the "vine of the earth"; and *that may help us in comprehending the vials which are directed against the "vine," or the religious wickedness of the earth summed up here in the one word Babylon.*

But, as in Chapter xi the eye of the Spirit of prophecy takes in a vast outlook, from the introduction of the Lord to assume the kingdom of the earth, to the time of the dead that they should be judged; so, in a smaller way here, may not the destruction of Babylon cover the destruction of all that may be called fleshly, perverted, apostate religion upon the earth, even including the idolatrous worship of the Image of the Beast?

But this we shall have occasion to consider later.

F. C. J.

"Living by Faith."

"The just shall live by faith." This weighty statement occurs in the second chapter of the prophet Habakkuk; and it is quoted by an inspired apostle in three of his epistles, namely, Romans, Galatians, and Hebrews, with a distinct application in each. In Romans i:17 it is applied to the great question of righteousness. The blessed apostle declares himself not ashamed of the gospel, "For it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed, on the principle of faith, to faith; as it is written The just shall live by faith."

Then, in the third of Galatians, where the apostle is seeking to recall those erring assemblies to the founda-

tions of Christianity, he says, "But that no man is justified by the law in the sight of God, it is evident, for The just shall live by faith."

Finally, in the tenth of Hebrews, where the object is to exhort believers to hold fast their confidence, we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." Here we have faith presented not only as the ground of righteousness, but as the vital principle by which we are to live, day by day, from the starting-post to the goal of the Christian course. There is no other way of righteousness—no other way of living, but by faith. It is by faith we are justified, and by faith we live. By faith we stand; and by faith we walk.

Now, this is true of all Christians; and all should seek to enter into it fully. Every child of God is called to live by faith. It is a very grave mistake indeed to single out certain individuals who happen to have no visible source of temporal supplies, and speak of them as though they alone lived by faith. According to this view of the question, ninety-nine out of every hundred Christians would be deprived of the precious privilege of living by faith. If a man has a settled income; if he has a certain salary; if he has what is termed a secular calling, by which he earns bread for himself and his family, is he not privileged to live by faith? Do none live by faith save those who have no visible means of support? Is the life of faith to be confined to the matter of trusting God for food and raiment?

Who would cede aught so monstrous? It seems to us a complete lowering of the life of faith to confine it to the question of temporal supplies. No doubt, it is a very blessed and a very real thing to trust God for everything; but the life of faith has a far higher and wider range than mere bodily wants. It embraces all that, in any wise, concerns us in body, soul and spirit. To live by faith is to walk with God; to cling to Him; to lean on Him; to draw from

His exhaustless springs; to find all our resources in Him; and to have Him as a perfect covering for our eyes, and a satisfying object for our hearts. To know Him as our only resource, in all difficulties and all our trials. It is to be absolutely, completely, and continually, shut up to Him; to be undividedly dependent upon Him, apart from and above every creature confidence, every human hope, and every earthly expectation.

Such is the life of faith. Let us see that we understand it. It must be a reality or nothing at all. It will not do to talk about the life of faith; we must live it; and in order to live it, we must know God practically—know Him intimately, in the deep secret of our own souls. It is utterly vain and delusive to profess to be living by faith and looking to the Lord, when, in reality, our hearts are looking to some creature resource. How often do people speak and write about their dependence upon God to meet certain wants, and by the very fact of their making it known to a fellow mortal, they are, in principle, departing from the life of faith. If I write to a friend, or publish to the church, the fact that I am looking to the Lord to meet a certain need, I am virtually off the ground of faith in that matter. The language of faith is this, "My soul, wait thou only upon God, for my expectation is from him." To make known my wants, directly or indirectly, to a human being, is departure from the life of faith, and a positive dishonor done to God. It is actually betraying Him. It is tantamount to saying that God has failed me, and I must look to my fellow for help. It is forsaking the living fountain and turning to a broken cistern. It is placing the creature between my soul and God, thus robbing my soul of rich blessings, and God of the glory due to Him.

This is serious work, and it demands our most solemn attention. God deals in realities. He can never fail a trusting heart. But then He must be trusted. It is of no possible use to talk about trusting Him when our hearts are really looking to creature streams. "What doth it profit, my brethren, though a man say he hath faith?" Empty profession is but a delusion to the soul and a dis-

honor to God. The true life of faith is a grand reality. God delights in it, and He is glorified by it. There is nothing in all this world that so gratifies and glorifies God as the life of faith. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Psalm xxxi:19).

Beloved reader, how is it with you in reference to this great question? Are you living by faith? Can you say, "The life that I live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me?" Do you know what it is to have the living God filling the whole range of your soul's vision? Is He enough for you? Can you trust Him for everything—for body, soul, and spirit—for time and eternity? Or are you in the habit of making known your wants to man, in any one way? Is it the habit of your heart to turn to the creature for sympathy, succour, or counsel?

These are searching questions; but we entreat you not to turn away from them. Be assured it is morally healthful for our souls to be tested faithfully, as in the very presence of God. Our hearts are so terribly treacherous that when we imagine we are leaning upon God, we are really leaning upon some human prop. Thus God is shut out, and we are left in barrenness and desolation.

And yet it is not that God does not use the creature to help and bless us. He does so constantly: and the man of faith will be deeply conscious of this fact, and truly grateful to every human agent that God uses to help him. God comforted Paul by the coming of Titus; but had Paul been looking to Titus, he would have had but little comfort. God uses the poor widow to feed Elijah, but Elijah's dependence was not upon the widow, but upon God. Thus it is in every case.—*Selected.*

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

The Balkan War. A peace treaty between Bulgaria and her former allies was signed during August, after which a big religious ceremony took place in the Cathedral of Buchariet. But will this peace last? Before we can publish these notes on current events, new complications may have arisen and another war may be going on. We hope not. The Balkan war has been one of the most disastrous in the history of this blood-trenched earth.

A correspondent of the *Corriere della Sera*, now in Macedonia, who has visited all the chief centers of the Balkan war, has given an approximate table of the losses in men and money up to the present of the combatant nations. For the first war his estimate is as follows:

Bulgaria—350,000 soldiers mobilized; 80,000 dead; \$300,000,000.

Servia—250,000 soldiers; 30,000 dead; \$160,000,000.

Greece—10,000 dead out of 150,000; \$70,000,000.

Montenegro—8,000 dead out of 30,000; \$4,000,000.

Turkey—450,000; 100,000 dead; \$400,000,000.

For the second war his figures are:

Bulgaria—60,000 dead; \$180,000,000.

Servia—40,000; \$100,000,000.

Greece—30,000; \$50,000,000.

When the number of persons massacred and the victims of the cholera epidemics are added to the totals it is reckoned that nearly 400,000 must have perished. The monetary loss all told is said to be \$1,360,000,000. The Boer war cost England 20,000 dead and \$1,000,000,000.

It remains now to be seen what will develop out of all this chaos.

Balkan Diplomacy. The following paragraph is taken

from the *New Statesman* (London, Eng.) and gives a little insight into the diplomatic manoeuvres of the Balkan situation. Russia, as we have often predicted, is coming out ahead of the game. She also requested Germany to join Russia to force Turkey to abandon her invasion of the conquered territory. Germany refused. The *New Statesman* says:

And though Servia and Greece have succeeded in joining their frontiers, let no one imagine that this will necessarily make them permanent friends. Servia will continue to desire a direct outlet to the sea under her own control. If she becomes as strong as she hopes in the Vardar valley, she will begin to think more and more of getting Salonica for herself in the end.

Behind all this prospect of unrest in the Balkans themselves, there is the far greater question of the effect of the new conditions upon the relations of Austria and Russia. Thanks mainly to M. Hartwig, the Czar's minister at Belgrade, Russia, without moving a regiment, has secured a diplomatic triumph which more than wipes out all the effect of Count Aehrenthal's success in 1909. Roumania, Bulgaria and Servia have all been brought more definitely under her influence. She holds an incomparably stronger position towards the Balkans than at any time since 1878.

With Austria it is lamentably different. By a policy of Machiavelianism and muddle in the last few months she has committed every possible error. She has been equally useless to Bulgaria and Roumania. The results of her own manoeuvres have ended in that large aggrandisement of Servia which it was the chief aim of Vienna to prevent. Serbs and Roumanians alike now look to the creation of the Greater Servia and the Greater Roumania by the disintegration of the Dual monarchy. Its present shape is untenable. The difficulties of reconstruction are enormously increased.

Yet nothing is more certain than that the downfall of Austria in destroying the existing equilibrium of Europe would totally change a good deal in the present grouping of the powers. The war which ought never to have been begun will not now be closed without some worse consequences than are yet generally discussed.

After the coming pause of exhaustion in the Balkans anything may happen in all the east of Europe beyond the German frontier. After the elimination of the Turk the situation of instability is wider and more dangerous than before.

The Increasing Unrest of the World. The following editorial from a daily published on the Pacific coast, gives the present unrest of the world. Daily papers have their

eyes far more wide open than some of the "religious leaders" with their optimistic programs.

Since the message of peace was borne on academic lips to the world, war has gradually become the order of the day; until now all the world is at war, or at least preparing for it.

In Europe the smaller nations have been at war for some time, while the greater ones but wait an open chance to get into the conflict.

In Asia, Persia is in anarchy, expecting dissolution. In India, unrest has eaten into the very fiber of its people. In China, a newer revolution is arising from the ashes of the last, and the extent of its rebellion cannot be gauged. In Africa, the rioting which is taking place in Johannesburg merely exemplifies the anarchical state of that country, and the deadly danger it incurs from the countless colored people in the land.

In Australia, the united resistance to authority will create a condition of affairs in which all will feel hostile to freedom, here run riot.

But it is with matters more nearly at home that we are concerned. Within the past few weeks certain European nations have seen fit to interest themselves in American affairs and presume to dictate to this continent. Relying on their presumption, an Asian nation again stepped into untimely prominence, and has been hailed by a people of this country as their deliverer.

Mexico thus becomes to us of more immediate concern than the many warrings of the nations. In result, in almost every quarter of the earth war is in swift preparation, according to the wisdom of the rulers. But the prospective national wars are of small concern in comparison with the fermenting and rebellious nature of each people.

National strikes are on all sides in progress and indirectly retard the effective outlet of military operations. Thus internal wars may prevent international conflagrations. This is the condition of the world's peace so noisily out heralded."

This ever increasing unrest forebodes nothing good. It is the murmuring of the approaching storm, which will soon sweep in unprecedented fury over the earth.

Fire Losses by Suffragettes. The following taken from the *Times* is a list of the principal fire losses caused by suffragettes this year: Eight private houses, three cricket pavilions, two churches, two railroad depots, two race stands and a boathouse were destroyed or damaged.

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Date	Property	Locality	Estimated Loss
Mar.	9.. Railway St.....	Croxley Green.....	\$6,500
April	4.. Priv. House.....	Norwich.....	10,000
"	5.. Racestand.....	Ayr.....	10,000
"	11.. Cricket Pav.....	Tunbridge Wells.....	6,000
"	15.. Priv. House.....	St. Leonards.....	25,000
"	27.. Cricket Pav.....	Perth.....	6,250
May	6.. Church.....	Hatcham.....	75,000
"	9.. Priv. House.....	Barrow.....	30,000
"	10.. Priv. House.....	Dundee.....	50,000
"	12.. Boathouse.....	Nottingham.....	8,000
June	4.. Priv. House.....	Bradford, Wilts.....	35,000
"	5.. Cricket Pav.....	Muswell Hill.....	5,000
"	8.. Racestand.....	Hurst Park.....	30,000
"	10.. Priv. House.....	Edinburgh.....	12,500
"	18.. Church.....	Rowley Regis.....	50,000
"	30.. Ballkinnairn Castle.....	Stirlingshire.....	125,000
"	30.. Railway Station.....	Leuchars Junct.....	10,000
July	7.. Bungalow.....	Rivington, Lanc.....	100,000
Total estimated loss.....			\$574,250

Several other fires have to be added and the end is not yet. There is only one explanation of all this, these wicked women are possessed by demons.

Little Holland Falling in Line. The Netherlands Defence Commission, now sitting at The Hague, has recommended that Holland should build nine dreadnoughts of 21,000 tons each, as well as several cruisers, destroyers and submarines, for service in the waters of the Dutch East Indies. The full scheme is not to be completed for thirty-five years.

The plan is due to the rise of Japan and the possibility that Java, Sumatra and Dutch Borneo may be objects of Japanese ambition. The Dutch, like all far-seeing people here or in the Dominion and the United States, realize that every Power which has possessions in the Pacific will need increased naval armaments in the future.

Thus little Holland falls in line with the other great nations to prepare for war. The Hague is the place where the "Peace Court" holds forth and the Peace palace is situated, of which so much has been expected. And now they

recommend from that very place the building of warships. What mockery!

The Riches of Rome. Few people know of the immense wealth and princely luxuries with which the man is surrounded, who claims to be the successor of Peter, the poor Galileean fisherman. The revenue of the present pope, who lives in a magnificent palace, is \$3,000,000 a year. The following gives a little idea of the treasures of the Vatican:

According to an approximate valuation made several years ago the treasures of the Vatican, including the Basilica of St. Peter, and the Lateran Museums, as well as the papal summer residence at Castel Gandolfo, which also enjoys the privilege of extraterritoriality, are worth considerably over \$200,000,000. The following figures are given:

Picture galleries of the Vatican.....	\$1,600,000
Egyptian Museum.....	12,200,000
Numismatic collection.....	5,000,000
Museum of ancient statuary.....	20,000,000
Other minor collections.....	3,000,000
Vatican library.....	40,000,000
Vatican archives.....	16,000,000
Ancient furniture in the Vatican.....	5,000,000
Tapestry and other stuffs.....	1,200,000
Jewelry and precious stones.....	14,000,000
St. Peter's Church with statuary, marbles, mosaics, sacred objects and vestments, etc.....	40,000,000
Lateran museums, including the treasures and relics in St. John Lateran.....	20,000,000
Papal Palace of Castel Gandolfo.....	3,000,000

The historical interest attaching to every art object in the Vatican collections, the unique character of most of the ancient statues, bas reliefs and other archaeological specimens, and many other similar special considerations have to be taken into account in estimating the value of the treasures of the Holy See. It is obvious that any valuation under such conditions can be only approximate.

Rome and the Vatican are prophetically described in Rev. xvii and xviii. Read these chapters and notice the luxuries mentioned. Silver, gold, precious stones, pearls, every article of ivory, marble, etc., are enumerated. The bodies and souls of men are also found there. But more than that: "In her was found the blood of prophets, and of

ssaints, and of all that had been slain on the earth" (Rev. xviii:24). Some day she will be remembered and be stripped of all her luxuries and glories by God's own hand.

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
OCTOBER.

MOSES' CRY FOR HELP.

(October 5. Num. xi:10-18, 24, 25.)

Golden Text, James v:16.

Daily Readings.

Mon., Sept. 29, Num. ix:1-23. Tues., Sept. 30, Num. x:1-17. Wed., Oct. 1, Num. x:18-36. Thur., Oct. 2, Matt. ix:35-x:16. Fri., Oct. 3, Joha iv:1-38. Sat., Oct. 4, Num. al:1-20. Sun., Oct. 3, Num. xi: 21-35.

I. LESSON OUTLINE.

1. The Cry of Distress (verses 10-15). 2. The Lord's Answer (verses 16-18). 3. The Message to the People (verses 24, 25).

II. THE HEART OF THE LESSON.

The heart of our lesson is surely found in the way of God's grace with Moses and the people. A careful study of the context reveals a *condition of pressure that but few men have ever had to endure*. In a sense the whole burden was falling upon Moses, and yet it was in a measure unbelief on his part that called forth the sad plait that is here recorded. Had he but gone to God earlier in the difficulty there need not have been this sad cry of distress. Yet there was but One who ever passed through this scene without yielding to the pressure in this way. In so far as Moses was displeased at the unbelief of the people he was upon the safe side, but when he murmured against God because of seeming injustice in putting the burden upon him, he was surely wrong. Verse 14 is assuredly true, not alone for Moses, but for all of us, who is ever in and of himself sufficient for these things; but our sufficiency is of God. Forgetfulness of this brings down upon the heart a burden that

is too great to be boree. No wonder that the poor man sank under it.

No doubt this was God's way to bring Moses to a fuller realization of the fulness of grace and strength that God had all prepared for him to his hour of need. He would have His servant enjoying anew the meaning of the incommunicable name, I Am. The dark and trying passages of life are ever the times of God's revelation of His grace and power unto His people, and upon their behalf Moses is surely forgetting the miraculous supply of the bread from heaven to meet the need. Faith would have argued that the God who supplied the bread could as readily and as easily supply the meat which the people were demanding. Yet how like our own way of unbelief at times. Past deliverances and blessings are soon forgotten, and unbelief injects the most wretched doubts into mind and heart concerning the grace and wisdom and power of the Lord.

How marvellously the grace and the long-suffering of God shine forth at this point. It is with the nation as with their ancestor Jacob. The infinite love of Jehovah refusing to leave or to forsake them until He had done that which He had spoken to them about. The Lord made a way of escape for His servant by giving him helpers. Then, as now, the harvest was great, the work exacting, and the need for laborers was to be met alone by the Lord of the harvest. This is well to remember in these days when some are going uncalled and unhidden; God alone can supply the need. With refreshed and strengthened heart this man of God could again go forth as the messenger of Jehovah to the people, telling what the Lord had said in the way of reproof, and showing anew the marvellous grace of their ever faithful Jehovah. Nor has the Lord changed one whit since that day.

JEALOUSY AND ENVY PUNISHED.

(Oct. 12. Num. xii:1-16.)

Golden Text, 1 Cor. xiii:4, 5.

Daily Readings.

Mon., Oct. 6, 1 Sam. xviii:1-16. Tues., Oct. 7, Neh. iv:1-15. Wed., Oct. 8, Daniel vi:1-23. Thur., Oct. 9, Rom. xii:9-21. Fri., Oct. 10, Rom. xiii:1-14. Sat., Oct. 11, 1 Cor. xiii:1-13. Sun., Oct. 12, Num. xii:1-16.

I. LESSON OUTLINE.

1. Unwarranted Envy and Jealousy (verses 1-3). 2. The Lord's Defence of His Servant (verses 4-9). 3. The Lord's Judgment of the Sinner (verses 10-13). 4. The Lord's Grace and Mercy to the Sinner (verses 14-16).

II. THE HEART OF THE LESSON.

In every conceivable way the enemy seeks to hinder the work of the

Lord. He sought to destroy Israel by persecution at the hands of Pharaoh in the land of Egypt. Failing in this his attempts grow more subtle as he tried to lead the people, and that successfully, into unbelief and sin, and thus draw them away from their Lord and Saviour. And our lesson tells us how he has succeeded in filling the hearts of Moses' own brother and sister with envy and jealousy, hoping to overwhelm the leader and bring the plans and purposes of the Lord to naught.

But God takes up the matter for His meek servant; at the call of the Lord all three are in His presence at the Tabernacle. It is a matter of sad jealousy and criticism on the part of two of His workers, and this must not be allowed to pass unjudged. These same things are now causing more trouble than any other roots of evil among God's workers, and it is what the enemy wants to have done. Now, as then, God often reproves it. Miriam and Aaron are given to see what a unique place God's servant Moses holds. Even a prophet among them could not possibly speak without the Lord sending him and giving him the word; but Moses was in a place above a prophet, for the Lord spake to him in an altogether different way. We must needs beware of criticizing and judging other workers of the Lord, for we do not know all concerning them. And when we are criticized and judged, it is far better to let the Lord right the matter than to attempt to do anything ourselves. The criticism and harsh judgment along with the envy which was at the root of the trouble caused the anger of the Lord to come out against Aaron and Miriam, and He let them understand what a wretched sin it was. It seems difficult to understand how this older brother and sister who knew and loved Moses, and who knew how the Lord had called and sent him, should have thus acted. But when the heart takes in such a guest as envy we do not know to what extent the evil and wrong will most surely reach in time. What a rebuke from the very lips of the Lord Himself.

The departure of the cloud that had covered the tabernacle revealed the judgment of the Lord upon the prime movers of this evil. Miriam is seen to be a leper. Read carefully the law about the leper in Leviticus xiii. This fearful disease shut them out from the home life and the tabernacle of the Lord and from all the joy and blessing of life in the camp; and at that time to a living death, for there was then no known cure for leprosy. How saddened and horrified Miriam and Aaron must have been. Here the truly gracious character of Moses shines out as he turns to God to plead for the one who had so deeply wronged him. And his prayer prevailed, although God would have her shut out the full seven days that she might learn to know the depth of her folly and sin. What a heart of love and grace Moses had! And how much of it must have come to him from his continual fellowship with the Lord. Apart from that he would have resented their criticism and judgment, and would have most surely left her to suffer the consequences of her conduct.

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THE REPORT OF THE SPIES.

(Oct. 19. Num. xiii:1-3, 25-33.)

Golden Text, Rom. viii:31.

Daily Readings.

Mon., Oct. 13, Num. xiii:1-16. Tues., Oct. 14, Num. xiii:17-33.
Wed., Oct. 15, Num. xiv:1-24. Thur., Oct. 16, Num. xiv:25-45. Fri.,
Oct. 17, Num. xv:1-16. Sat., Oct. 18, Num. xv:17-41. Sun., Oct. 19,
Num. xvi:1-30.

I. LESSON OUTLINE.

1. The Divinely Commissioned Spies (verses 1-3). 2. The Report of the Spies (verses 25-29). 3. Faith Versus Unbelief (verses 30-33).

II. THE HEART OF THE LESSON.

Our Golden Text suggests the truth central to our portion at this time. We would recall that the Lord had promised Israel the land of Canaan, to whose borders He had now led them by the hand of Moses and Aaron. All through their journey thus far He had manifested Himself as being for them, and that most graciously, and in spite of their continual murmuring and fault finding. He would now vindicate Himself before the people by having the selected men bring back to them a report of the richness and fertility of the land to which He was just about to bring them. So for the helping and strengthening of their weak faith He allows of the spies. Yea, rather chooses them to be sent out. When formerly Abraham had been called to this same land there had been no spy to go before him and bring him a true report; but he went out not knowing whither he went. His faith with Abraham was strong, while here it was very weak, and in His infinite grace would strengthen that faith so that His people might be able to truly enter in and possess the land.

Passing over the intervening verses in the chapter we next have the report of the spies. Every word which God had spoken concerning the land was assuredly true; it did indeed flow with milk and honey; it was exceedingly fertile and rich in every way. The forty days' search revealed increasingly the wealth and fertility of the land. Even so is it with all that God promises, only we shall ever find that the reality is far in excess of the things promised. The good things which God has prepared for them that love Him exceed the power of human language to fully set forth; realization alone can make us to know them. Pre-eminently is this true of the spiritual blessings in Christ of which Canaan is a type; it is indeed a land flowing with milk and honey, and spiritually fertile beyond all expression. Yet was there one difficulty which some of the spies saw; the land was in the possession of strong and warlike enemies. Even as our way into the heavenlies in Christ is contested by the spiritual hosts of wickedness who are strong and malignant and most subtle in their efforts to hinder our entering into the possession of what is truly ours in Him (Eph. vi:10, etc.).

Unbelief at once raised the cry of inability to cope with this situation and go up and meet with the enemy and conquer. And the people who had never come to full faith in God began at once to murmur and complain. Few alone stood for God by a living faith, claiming that with God for them they were perfectly able. Faith ever relies upon God. I never does the Lord fail that simple faith which does but look to Him for help and blessing. Only keep the eye of faith upon God and we are strong in His strength for every battle.

THE SIN OF MOSES AND AARON.

(October 26. Num. xx:1-13.)

Golden Text, Psa. xli:14.

Daily Readings.

Mon., Oct. 20, Num. xvii:1-13. Tues., Oct. 21, Num. xviii:1-13. Wed., Oct. 22, Num. xviii:16-32. Thurs., Oct. 23, Num. xix:1-12. Fri., Oct. 24, Num. xix:13-22. Sat., Oct. 25, Num. xx:1-13. Sun., Oct. 26, Num. xx:14-29.

I. LESSON OUTLINE.

1. The Bitter Wail of Unbelief (verses 1-5). 2. Faith's Resort to God (verses 6-8). 3. Unbelief Dishonoring God (verses 9-11). 4. Jehovah's Chastening Hand (verses 12, 13).

II. THE HEART OF THE LESSON.

Our lesson shows us the failure of the man who had been so near to God, not for the purpose of holding him up to scorn and criticism, but for our learning, that faith may be supreme in heart and life. Remember the setting of this lesson as showing the sore trial to which the servant of the Lord was put. In Miriam's death he had lost a dearly loved sister who had been very near to him in all his life and work. At this moment of sorrow and bereavement came the repeated murmurings and fault-finders of Israel an added burden upon his heart. The people seemed to have never learned the lesson of trust in Jehovah, but each new step of the way served only to bring out more of their doubt and unbelief and fault-finding and murmuring against himself and against the Lord their God.

As upon so many former occasions Moses and Aaron resorted to the presence of the Lord in their time of difficulty, and found there the grace and the blessing which they most surely needed. Upon their faces before the Lord at such a crisis is the only proper position for any troubled, disturbed child of God. And surely such pressure coupled with the heart knowledge of our own weakness will bring us to such a place of dependence upon the Lord. Note carefully the direction of the Lord in verse 8 concerning what they were to do. On a former occasion the word was "smite the rock." Now it was to speak to the rock. The rock is a type of Christ (1 Cor. x:4). He is smitten in death but once; after that smiting the call of faith is sufficient to meet every need.

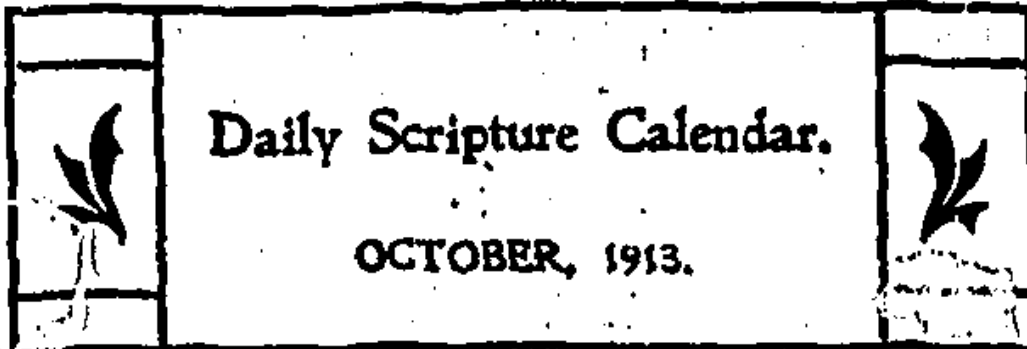
God's servants are here seen giving way to their own feelings and yielding in a measure to unbelief. Jehovah is not now set before the people, but Moses and Aaron interject their own personality with insistent unbelief. Never is it wise or safe, and much less right, to so exalt and present ourselves as to hide Christ. It is only He who is to be lifted up, and in this way to draw all men unto Himself. The smitten rock graciously yields the water to supply the need, and this spite of the people's murmuring and the unbelief of Moses and Aaron. What grace and mercy even when the Lord is made to serve with our sins.

But the Lord reproves His servants for their wrong in failing to honor and glorify Him. Along with all the hosts of Israel they are to be shut out from entering into the land of promise. Saved they were; but in this matter their reward was lost. Cf. 1 Cor. iii:11-13. The possibility of being saved so, as by fire, is unutterably solemn, and we need to take care how we are building upon the foundation Christ Jesus.

The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In Lark and Nightingale we see,
What honor bath humility.

When Mary chose the better part,
She meekly sat at Jesus's feet.
And Lydia's gently opened heart
Was made for God's own temple meet.
Fairest and best adored is she,
Whose clothing is humility.

The saint that wears heaven's brightest crown
In humble adoration bends;
The weight of glory bows him down,
Then most, when most his soul ascends.
Nearest the throne must ever be,
The footstool of humility.



October 1. "We have an **ADVOCATE** with the Father" (1 John ii:1).

It is the same word as comforter (John xiv:16). Christ is one Comforter. The Spirit is another. One pleads in heaven, the other on earth (Rom. viii:26). An Advocate implies an Accuser (Rom. viii:33, 34). What the offer of the red heifer was to the blood of the lamb, Christ's present advocacy to His atoning work—a memorial of salvation" (Num. xix:9).

October 2. "Behold, the **BRIDEGROOM** cometh" (Matt. xxv:6).

In human marriage the man is bridegroom only to the woman he marries. All other parties sustain relations more or less distant (John iii:29). Christ is coming as Bridegroom to His Church only (Rev. xxi:9). He will come as Deliverer to Israel (Rom. xi:26). He will come as King to the nations; as Judge to the wicked (Psa. ii:6, 8; James v:9).

October 3. "**Jesus Christ the CHIEF CORNER STONE**" (Eph. ii:20).

Not only is the importance of Christ here set forth, but especially His absolute perfection. Upon the perfect squareness of a massive corner stone depends the symmetry of the whole building. The slightest deflection from level is multiplied in every future course of masonry. No apostle of the past, or present saint, could build straight apart from this foundation.

October 4. "The **DAYSPRING** from on high hath visited us" (Luke 1:78).

The harmonies of Scripture are among the cardinal evidences of its

holy integrity. Note how wonderfully this title of Christ harmonizes with others scattered through the prophecies. He is styled a "Light to lighten the Gentiles," a "Star out of Jacob," the "True Light," "The Light of men," "The Morning Star," "The Sun of Righteousness," "The Light of the world."

October 5. "Mine ELECT in whom my soul delighteth" (Isa. xlii:1).

Christ was *elect* as chosen of the Father before all worlds to carry out God's purpose of salvation. He was not elect for His own sake. He was God's delightful choice. He was no *mere creature*, but endowed with almighty power to fulfil the stupendous work. For us the grand idea is, that as He was elect, so are we elect in Him (Rom. viii:33; 1 Pet. 1:2).

October 6. "Jesus Christ, the FAITHFUL Witness" (Rev. i:5; xix:11).

As such He is contrasted with Satan who is a Deceiver; with the Beast who is a false christ; with the False Prophet who is a liar; with Man who is deceitful as a brook. He alone tells us the truth about sin. He alone tells us the only remedy. Do not trust your own faith, but lean upon His faithfulness, who is Amen to all promises.

October 7. "He is the GOVERNOR among the nations" (Psa. xxii:28).

This title will glorify Christ when verse 27 of the Psalm is fulfilled. There is no thing the nations need more than one supreme governor. Democracy, republicanism, socialism, are not God's ideal forms of government. Joseph's rule under Pharaoh is a picture of Millennial government when the Father sets His Governor over the nations.

October 8. "We have not a HIGH PRIEST which cannot be touched with the feeling of our infirmities" (Heb. iv:15).

More keenly than any human being He knows our weaknesses, for He tasted every phase of testing from physical hunger to devilish mental assaults. Thus the glory of Christ's intercession is that it is suited to believers of every character and every circumstance. Here, then, is the present resting place for your buffeted soul.

October 9. "A virgin shall conceive and bear a son, and shall call his name IMMANUEL" (Isa. vii:14; Matt. 1:22, 23).

Thrice only is this sweet title mentioned; twice symbolically, once in

fulfilment (Isa. vii:14; Matt. i:23). They give three views of Messiah God with us in our nature; God on our side; God dwelling with us. Often in the past He came in brief theophantries, but not to take on flesh, and touch us personally in all our relations and needs.

October 10. "He which was ordained of God to be the JUDGE of quick and dead" (Acts x:42).

All Scripture focuses at this point—the Day of Judgment. "God hath appointed a day in which He will judge the world . . . by that Man whom He hath ordained." To the believer it will be a judgment of rewards and sifting, but not of condemnation (Rom. viii:1; John v:24). Awful misery and inconceivable blessedness centre that day (Rev. xi:18).

October 11. "He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. xix:16).

King is the relation of Christ to Israel and the nations rather than to His Church (John xviii:37). As co-heir with Him, the saints are to reign with Him over the earth (2 Tim. ii:12; Rev. v:10). It is a future title. He now sits on His Father's throne (Heb. i:3; Psa. cx:1). As God He is absolute King. As Saviour Mediatorial King. As Messiah Millennial King.

October 12. "Behold, the LAMB of God," "The LION of the tribe of Judah" (John i:29; Rev. v:5).

These are widely contrasting titles, expressing the mysterious contrasts of weakness and power, humiliation and glory that have attended the Lord Jesus in His Incarnation. The meekness of the personal Saviour befits our human needs. The strength of the official Saviour shall secure to us all the benefits of His sacrifice on our behalf.

October 13. "We have found the MESSIAH . . . Christ" (John i:41).

Uncountable treasures of blessing are locked up in this one name. Pre-eminently He is the "Hope of Israel" (Jer. xvii:13). Not the wealth of all the bankers or the schemes of all the philanthropists shall permanently deliver the Jews till He come who is the Seed, the Shiloh, the Branch, the Redeemer, the Fountain, the Anointed, the Sceptre of Judah, the Stone of Daniel.

October 14. "He shall be called a NAZARENE" (Matt. ii:23).

No particular prophet calls the Lord a Nazarene. But the trend of

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all the prophets is to describe Him as *lowly* (Isa. liii:23). A Nazarene was not a Nazirite (Num. vi:13-21). Christ never fulfilled the vows of Nazar-service only in His *internal* separation unto the Lord. As Nazarene He was accounted despised. Thus men truly glorified Him.

October 15. "I am ALPHA and OMEGA" (Rev. i:8).

This specially refers to all Truth which the letters of language express. Christ is the sum of all type and prophecy from Genesis to Revelation. He is *the Word* made flesh. All things had their beginning in Him. All things will have their consummation in Him (Col. i:16; ii:3). To study Christ, then, is to become proficient in truest knowledge.

October 16. "His name shall be called . . . THE PRINCE OF PEACE" (Isa. ix:7).

To those who believe in Christ this title is now fulfilled. We have peace by the blood of the cross (John xiv:27; Eph. ii:14). To unbelievers He is a divider (Luke xii:31-33). The time cometh when all nations and peoples shall be at peace under Him (Isa. lxvi:12; Mic. iv:3; Psa. lxxii:7). The Christian is not to look to Hague Conference for this, but pray for God's time to hasten it.

October 17. "The last Adam was made a QUICKENING SPIRIT" (1 Cor. xv:45).

"As the Father hath life in Himself, so hath He given to the Son to have life in Himself." All creatures give existence to their progeny. Christ alone imparts that spiritual life which ultimately shall blossom into resurrection life as the context here implies. We are "quickened together with Christ." "We are begotten again unto a living hope by the resurrection of Jesus Christ."

October 18. "They drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. x:4).

Usually the Rock is the symbol of *refuge* (Isa. xxxii:2). Angels need no refuge. Demons are beyond the reach of shelter. Man alone is defenceless (Isa. xxv:4). But here the rock denotes *refreshment*. As our accompanying rock He satisfies all desires of hunger, thirst, or protection. Let us not "lightly esteem the rock of our salvation," for "our Rock is not as their rock, our enemies themselves being judges."

October 19. "There shall come a STAR out of Jacob and a Sceptre shall rise out of Israel" (Num. xxiv:17).

This is a shining and illustrious title. Jesus has arisen as the great

OUR HOPE

Light upon this sin-darkened world. Angels and holy ones are called stars (Job xxviii:7; Dan. xli:3). If Christ now shines in our hearts as the light of prophecy to guide us amid this squalid evil world, what shall the brightness be when we ourselves shine as stars in resurrection glory (2 Pet. i:19; 1 Cor. xv:41, 42)?

October 20. "Awake O sword against my SHEPHERD, and against the man that is my fellow" (Zech. xiii:7).

Shepherd has ever been a favorite name of the Lord with His saints. Timid souls who would not dare appropriate His higher titles have loved to lean upon Him as Shepherd. Scripture makes the character three-fold. He is the Good Shepherd because He died; the Great Shepherd because He arose; the Chief Shepherd because He is coming again.

October 21. "I am the way, the TRUTH, and the life" (John xiv:6).

In the Scripture sense of Truth the root of all knowledge is to know Christ. To save his soul from eternal wrath should be the prime object of every man. Knowledge of astronomy will not do this. Knowledge of geology will not do this. But to know Christ is life eternal (John xvii:3), and will bring the most illiterate believer home to heaven.

October 22. "Thanks be unto God for His UNSPEAKABLE GIFT" (2 Cor. ix:15).

There are three unspeakable things in Scripture—the gift of the Son, the language of Paradise, the joy of a believer's heart (2 Cor. xii:4; 1 Pet. i:8). None of these are ineffable secrets that only a child of God can understand. About them all we now "know only in part." But we do know that each accompanies the knowledge of each.

October 23. "I am the VINE, ye the branches" (John xv:5).

Jesus was the "true" the unconcealed, or revealed Vine. Israel had been called a vine (Isa. lxxx:8). But they possessed no private power to propagate. They were ciphers lacking a numeral. Every believer now has living union with Christ. In Him is our sap. To be "branches" is the parabolic way of expressing our responsibility to abide in Christ and bear fruit through Him.

October 24. "His name shall be called WONDERFUL" (Isa. ix:6).

The word expresses something more than astonishment. It is

singular and peculiar. We meet it again in Judges xiii:18, "Why askest thou thus after my name, seeing it is *Secret*?" To the eye of faith our Lord's whole earthly course is a series of wonders. Are we after startling knowledge? In Him all the mysterious and novel and admirable meet.

October 25. "Christ also suffered for us, leaving us an **EXAMPLE**" (1 Pet. ii:21).

An example is a model to be copied. Here the pattern is limited to one feature—siniessness of the tongue. James tells us the mouth is the great organ for sin. "If any man offend not in word the same is a perfect man, and able also to bridle the whole body." David sought this form of holiness when he declared, "I am purposed that my mouth shall not transgress."

October 26. "Take my **YOKE** upon you" (Matt. xi:29).

The beauty of this saying is in its evident allusion to Exo. xiii:13, and Deut. xxii:10. The ox was counted a clean animal. The ass unclean. Man by nature is unclean until redeemed by Christ the Lamb. Now that we are clean through Him, He invites us to be yoked up side by side with Him in fellowship and service (John xv:3; 2 Cor. vi:14).

October 27. "He . . . was clad with **ZEAL** as a cloak" (Isa. lix:17).

Zeal is the fermenting of some mental desire. In Scripture it is a paroxysm of holy passion (Heb. x:24). With Christ this pressure of spirit was a continual habit, enfolding His whole life on earth (Psa. ixix:9; John iii:17). Do not try to cultivate zeal as a separate grace, but remember it is the concentration of all the other instincts of a redeemed soul (Tit. ii:14).

October 28. "This is His name, whereby He shall be called **THE LORD OUR RIGHTEOUSNESS**" (Jer. xxiii:6).

This will be Messiah's Millennial designation. The term "our" expresses His link to humanity. The word "righteousness" marks His Divinity; for God only can justify the ungodly. There is one grander thing about this title. When Israel becomes "Beulah," married to the Lord, "this is the name whereby she shall be called, *The Lord our Righteousness*" (Jer. xxxiii:16).

October 29. " whatsoever ye shall ask in **MY NAME**, that will I do" (John xiv:13).

Here is the practical power of our Lord's titles. Are you unsaved?

call on a Saviour. Are you lost? find the Shepherd. Are you backslidden? seek the Advocate. Are you hungry? He is Bread. Are you in darkness? He is Day Star. Are you lonely? He is Friend, Brother, Bridegroom. Are you dying? He is the Quickening Spirit, the Resurrection, and the Life.

October 30. "God . . . hath given Him a NAME which is above every name" (Phil. ii:9).

What that new name is we may not now know, but we do know it is promised to the overcomers that somewhere on their vesture or enroset Christ will write this holy name (Rev. iii:12). We know also it shall be His official Name for direct worship by all beings in heaven above or earth beneath (v. 10, 11). Wonderful day! when not merely *saints*, but *every knee* shall bow to Him.

October 31. "Thy NAME is as ointment poured forth" (Cant. i:3).

While the soul bases its eternal safety in the high covenant ties of Jesus Christ, it is in His *personal* epithets that we get our daily comfort. What is *ointment* but an emollient? What is *fragrance*, but that which permeates and entrances the senses? But, like *Mary's ointment*, the box must be opened to diffuse itself. Only they who inquire into Christ will know His excellence.

"The man who loves God's law"—once said C. H. Spurgeon—"is not offended if he has to stand alone. To some persons it is impossible to traverse a lonesome way, but he that truly loves God's law resolves that if all men forsake him he will cleave to the Lord and His truth. Can you not stand alone? Does solitude offend you? As for me, I am resolved not to follow a multitude to do evil. I will keep to the old faith, and the old way, if I never find a comrade between here and the celestial gates."

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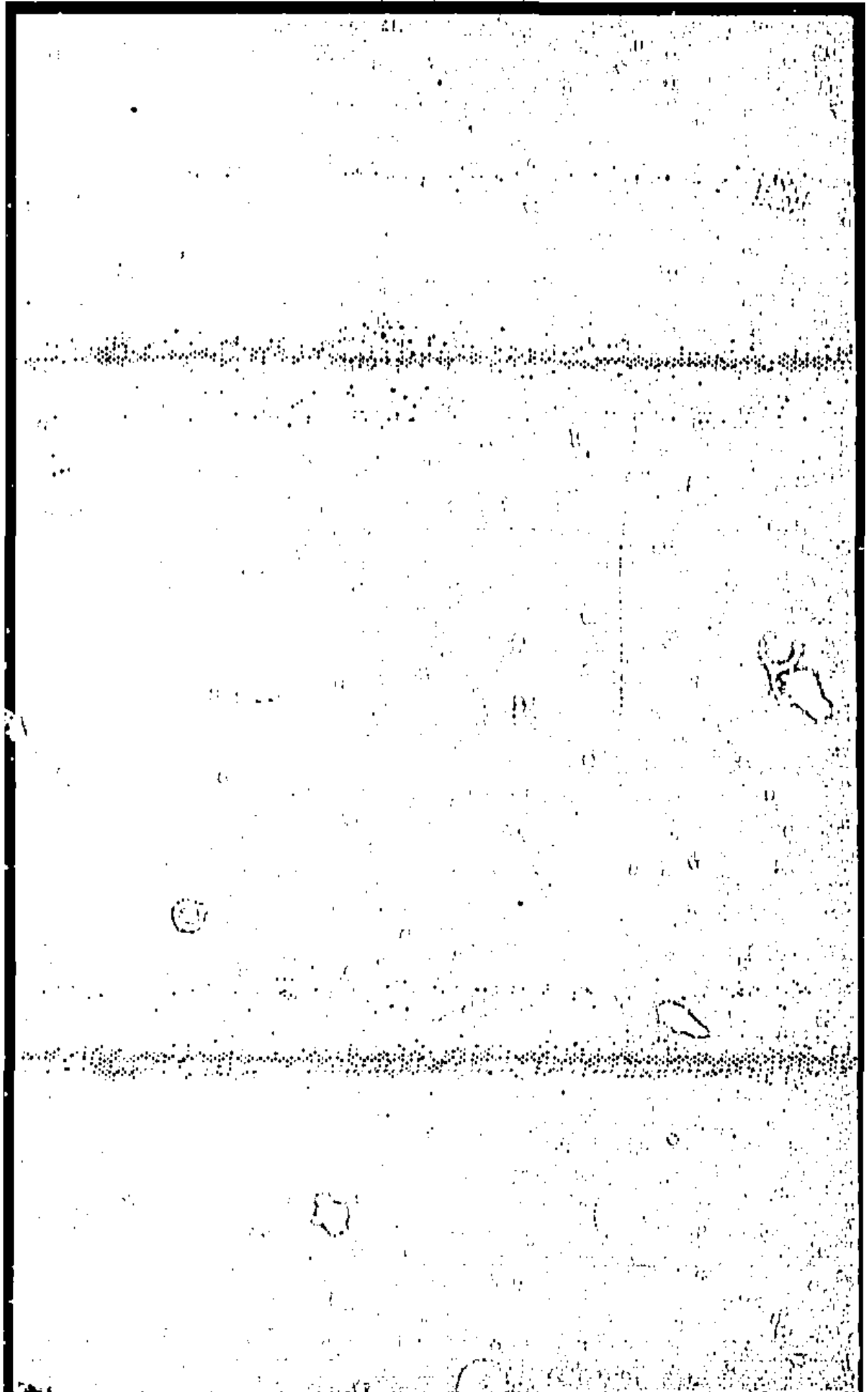
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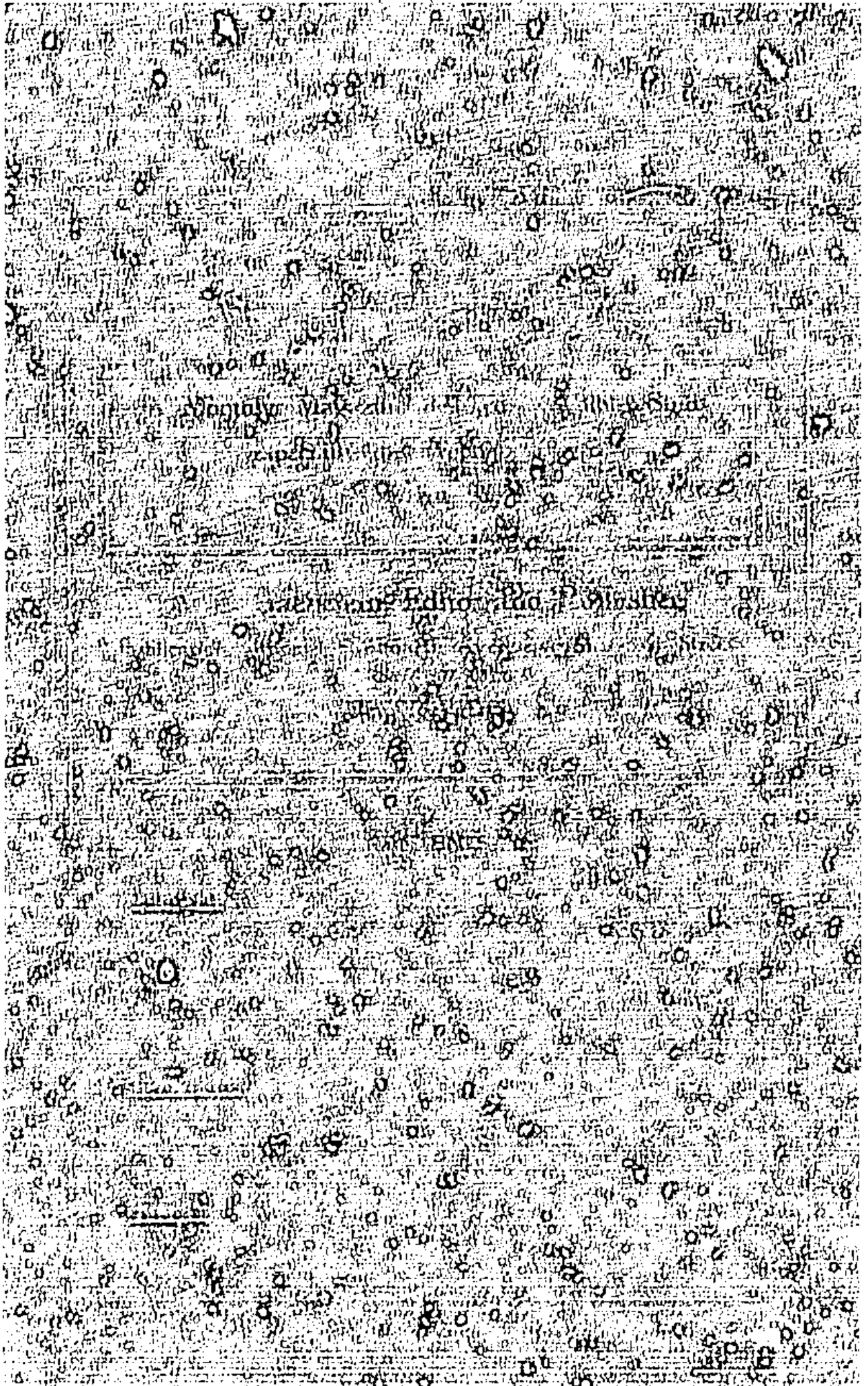
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Editorial Notes.

"They that hate me without a cause are more than the hairs of mine head" (Psalm *Hate Me.* lxi:4). The two Psalms which are mentioned the most in the New Testament are the Twenty-second and the Sixty-ninth. Both Psalms are great prophecies. The Spirit of God has revealed in them the sufferings of Christ and gives glimpses of the Glory that follows. The opening verses of the Sixty-ninth Psalm describe prophetically the agony of His suffering, when the Holy One, who knew no sin was made sin for us. "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." Who can understand the deep affliction, the deep sorrow and anguish, which was His when He went to the cross! And there were those that hated Him without a cause. Satan, the innumerable legions of demons, besides men, the willing instruments of Satan, hated Him. The sufferings of Christ in His atoning work are ended. They can never be repeated. It is different with the hatred which was His portion while on earth. This continues, and more than that, it has increased and increases throughout this present age, till the climax is reached in the manifestation of the Anti-Christ, whom the Lord shall destroy with the brightness of His Coming.

The mystery of the hated Lord Jesus Christ is the enemy, that sinister being, Satan, as well as the wicked spirits under





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**They that
Hate Me.**

"They that hate me without a cause are more than the hairs of mine head!" (Psalm LXXIV). The two Psalms which are mentioned the most in the New Testament are the Twenty-second and the Sixty-ninth. Both Psalms are great prophecies. The Spirit of God has revealed in them the sufferings of Christ and gives glimpses of the Glory that follows. The opening verses of the Sixty-ninth Psalm describe prophetically the agony of His suffering, when the Holy One, who knew no sin was made sin for us. "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing. I am come into deep waters, where the flood overthrew me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." Who can understand the deep affliction, the deep sorrow and anguish, which was His when He went to the cross? And there were those that hated Him without a cause. Satan, the innumerable legions of demons, besides men, the willing instruments of Satan, hated Him. The sufferings of Christ in His atoning work are ended. They can never be repeated. It is different with the hatred which was His portion while on earth. This continues, and more than that, it has increased and increases throughout this present age, till the climax is reached in the manifestation of the Anti-Christ, whom the Lord shall destroy with the brightness of His Coming.

The mystery of the hated Lord Jesus Christ is the enemy, that master being, Satan, as well as the wicked spirits in the

his control. The persecutions of the church in the beginning of the age, first by the Jews and afterward by the Gentiles was the work of this enemy. Opposition to the Person of Christ inspired the wicked emperors of the Roman empire to keep the fires of persecution burning. The martyrs slain confessing Christ were slain by him, who is the murderer from the beginning. This work was continued in papal Rome. The popes and their wicked associates were the instruments of Satan. The Inquisition with its terrible tortures came from the pit, to stop, if it were possible, the testimony of Christ.

But the opposition against Christ, the hatred with which He is hated, is now universally expressed in a far different way. Satan in the garb of an angel of light, with ministers, who pose as ministers of righteousness (2 Cor. xi:14-15) manifests his opposition by the denial of the Person of our Lord, the denial of His Deity, the denial of His work on the Cross, by dishonoring His blessed and holy Name. His aim is to get the Person of Christ out of the way. He wants to make Him unnecessary. This is the object of the enemy. Through the destructive Bible Criticism, through the philosophies of the age, even through progressive reform movements and socialistic ideals and other schemes, he constantly and cunningly works with this end in view. And he succeeds in obscuring Christ and in the deification of man. Eventually he will put his counterfeit Christ, the Anti-Christ, in the world. And man, unregenerated man, yea, nominal Christendom, follows willingly in this progressive and increasing rejection and hatred of the Christ of God.

An interesting writer on Anti-Christianity has called attention to the successive downward steps by which the way for the reception of the personal Anti-Christ is prepared. He shows that Arius and others in the early times held to Christ's pre-existence, His supernatural birth, His offices as Priest and King; but they spoke of Him as the highest creative being. They denied His essential Deity, but affirmed that He was more than mere man. Then follow denials, which rob Him of His Glory and lower

the dignity of His person, making Him a human being, but still holding, that He was specially commissioned by God, that He is a great Teacher, who worked miracles. The teaching comes next that all men are alike by nature the sons of God. The need of an atoning sacrifice, of a Mediator, is completely denied. The Lord Jesus Christ is looked upon as the One Who first became fully conscious of His divine Sonship, and is therefore nothing else but our moral ideal. With this His resurrection and presence with the Father in Glory is denied. His death was a martyr's death; so they say. But He was not raised and is not a Priest and a King. But it goes deeper. Being a man like every other human being, they have judged Him, and do so increasingly, by the standard of the age in which He lived. They say, as we have heard it ourselves, if He were living to-day He would have more light about human conditions and speak differently. They regard Him no longer as the Teacher of absolute Truth. They boast that in many things they have reached a higher knowledge than He possessed. They claim that He made many mistakes. The next step is more pronounced in enmity and satanic hatred. His teaching of a sinful and lost humanity needing atonement is considered dangerous. Faith in Him and in His teachings must be looked upon as an obstacle in the way of a true and universal religion, the future religion, which a certain Professor in the Chicago University and others have announced. "His yoke, both as Teacher and Ruler, must be cast off before men can come to absolute freedom of thought and action." To bring this about the attempt is made to control the teaching of the rising generation, and to eliminate every reference to the Gospel, the blood, regeneration, etc., from the Sunday-school. The final stage is yet to come. It will be reached in the very end of the present age, when the god of this age, Satan, will have everything his way for a brief period of time. Then our ever blessed Lord will be fully rejected. He will be looked upon as a hinderer of human progress and a disturber of a supposed peace; and all who still believe on Him, speak of Him and of His coming and Kingdom

will again be persecuted and treated as the enemies of progressive humanity, the State and the man-made religion. The blood of saints will then be shed once more.

It is true. These are the steps in the apostasy, the way down followed by the enemies of Christ and of the Cross. Christian Science, the Russell-cult, Theosophy, Spiritism, Higher Criticism, New Theology and numerous pantheistic movements follow that pernicious way. Not so many years ago when a man denied publicly the virgin birth of our Lord, he was shunned, if not ostracised. This horrible denial is no longer a novelty. Hundreds of men in different evangelical denominations, who claim to be teachers of morality and religion utter now without a blush of shame before their hearers that awful blasphemy. A certain Baptist preacher in Missouri said, that No! we dare not defile our pages by repeating an immoral statement. We dare not repeat it. Yet it is not an isolated utterance. People, who call themselves Christians, can listen to such without a protest. It is sufficient evidence that our blessed Lord is rejected and hated. How He is dishonored! It will go on. Antichristianity is written in large letters over the coming years of this passing age.

And we, His true children, who know Christ, His fathomless love and the reality of redemption, are in the midst of this flood of evil. We are surrounded by the apostasy, which draws closer and becomes more outspoken and presumptuous. On all sides delusions and opposition to Christ and the Gospel confront us. We know He seeth it all. We look up in faith and know that the once rejected One is seated in the highest heaven and occupies the place on the right hand of God, crowned with Glory and Honor. All the hatred and satanic opposition cannot affect Him. We know more than that. Some day He is going to arise in His majesty and deal in judgment with His enemies. It will be the most awful surprise for this poor apostate world when He comes back. The One, who is denied, dishonored, whose holy Words and revelations were branded as falsehoods, whose non-existence in glory had been believed, appears in person! What a scene it will be when His enemies

must face Him and the wrath of God! Surely it beggars description.

But what concerns us at this time is not so much the fact that He will be completely vindicated, that this hatred will end and that every tongue must confess that He is Lord. We feel deeply moved in writing these lines to press upon our beloved readers their solemn responsibility. We feel constrained to say that the times, the increasing departure from the faith, the downward rush in Christendom, demand our most positive separation from all that is in any way contaminated with the denial of our blessed Lord and His Work. The leaven of Antichristianity is working in the camp of Christendom. Our backs must be turned against it. If you, dear reader, want to be loyal to Him, who loved you and gave Himself for you, you must turn away from those who follow the dreadful road we have described. A decided separation for all true children of God from all that which dishonors our Lord is imperative. Think of it! If you support either morally or financially a man who is against the Lord Jesus Christ, who denies the faith, who rejects the Gospel, you are a partaker of his evil deeds. You side with the enemies that hate Him. The same is true if organizations, movements, institutions, magazines, etc., who deny Christ or teach error, are supported by the people of God. This may sound narrow. But it is not more narrow than God's holy Word (2 John 10).

Every true believer knows these words have the right ring. There is One in us who urges us to be faithful to our absent Lord. The Holy Spirit demands such faithfulness and He gives the power that we can do it.

And oh! do we not want to honor Him in the days of dishonor? It is the deep longing of the new nature to adore and worship Him, and to honor Him.

We must give Him the pre-eminent place in our lives. It rests upon us to give Him the right place and to show that He is Saviour and Lord. Such devotion to Him in obedience, worship and separation from the world, brings joy and peace. It satisfies. It pleases our God. It assures the constant help and power of the Holy Spirit.

While the enemies of Christ advance in their hatred and denials, may all who know Christ make Him in all things the First and the Last. Cling closer to Him, adore Him as the One who alone is worthy and by the testimony of lips and life bear witness that He is the Son of God, the Saviour and Lord of all:



What then may we expect if we stand firm and bear bold witness against the encroaching denial of His Name? What may we expect if we refuse the unequal yoke, the fellowship with that which rejects and dishonors our Lord? What will be our portion if we contend earnestly for the faith delivered unto the Saints? We must expect some fellowship with His suffering. If we go outside of the camp of apostasy it will surely mean "bearing His reproach" (Heb. xiii:13). A true witness for Christ and the separation from the "religious world" with its Christ-rejecting tendencies, will bring sneers, ridicule and perhaps before long a more outspoken displeasure from the leaders of the apostasy. Here and there some beloved brethren have already had a share of persecution and hardships on account of their loyalty to the Lord. We, too, in our little ministry have had more than indications that they that hate Him and who deny the faith, hate us and try to hurt us in every possible way. Who knows but as the apostate leaders with their political and semi-religious schemes advance, that those who refuse to fall in line and who lift up their voices in rebuking their evil works, will ere long have to suffer actual and severe persecutions. Let us rejoice, oh! let us rejoice if our faithfulness to Christ results now in bearing in a little measure "His reproach." Indeed we should covet more of that. The Lord graciously give us some more of "the fellowship of His sufferings" to enjoy.

But we may expect also from the side of our Father, our Lord and the Holy Spirit's great blessing. Our God does not forget our work, our faithfulness and the love which

we show towards that worthy Name (Heb. vi:10). He surely takes special notice of all His dearly beloved, blood-bought children, who honor His Son, who exalt His Name. It was so at the close of the old Testament revelation. They that feared the Lord and thought upon His Name were owned by Jehovah (Mal. iii:16-17). The approval of the Father rests upon us and we may, through faithfulness to our Lord, enjoy a greater measure of the fellowship with the Father.

And our Lord speaks directly to those who keep His Word and deny not His Name. He assures us of His presence with us. He has given an open door for service (Rev. iii:7-10). We may expect, as we honor Him, that He will honor us, keep us, give us service, bless our every undertaking and give us the evidences of His presence with us. He will in a special manner guard and use all who are *boldly standing for the faith and the Gospel*. We need to fear nothing. Let us shout for joy in anticipation of the blessing and the victory which are on our side. And the Holy Spirit will fill us, draw us closer to our Lord, make Him more real to our hearts, lead us deeper and deeper in the knowledge of the truth. Our testimony will be accompanied with His power; our labor will not be in vain. Beloved readers! In the days when Christ is dishonored let us pray for the greatest blessing upon the household of faith, for the edification and completion of the body of Christ, the Church; pray for guidance, help and service; pray for new manifestations of His love in heart and life. Surely we shall not be disappointed in it. But what may we expect? Listen to His own Promise. It is one of the forgotten promises, the rejected promises of the Bible. "Because thou hast kept the Word of my patience, I also will keep thee from the hour of trial (the tribulation and judgment period) which shall come upon all the world, to try them that dwell upon the earth. I come quickly; hold that fast which thou hast, that no one take thy Crown." Even so, Come, Lord Jesus. Amen.



"The men of Nineveh shall rise up in the judgment with this generation and shall condemn it: for they repented at the preaching of Jonas; and, behold a greater than Jonas is here" (Luka ii:32). How the whole story of Jonah and his mission is ridiculed by the Critics needs no mention. Jonah, as our Lord teaches, is a type of Himself going into the deep waters of death and of His resurrection. Jonah was a sign unto Nineveh. The repentance of Nineveh is most interesting as it has in it all the elements of true conversion. Jonah's message consisted of only eight words, and they were words of judgment. They held out no ray of hope. But what happened? Notice the seven things mentioned in Jonah iii:5-9: 1. They believed the message. 2. The King to whom word came laid his robe from him. This is self-judgment and humiliation. 3. He covered himself with sackcloth and ashes, which means self-abhorrence. 4. They cried mightily to God. 5. They turned from their evil ways. This is true repentance. 6. They trusted in God, that they would not perish. 7. God showed mercy to Nineveh. What a remarkable history this is. And our Lord announced that the unrepenting generation of His day would in judgment be condemned by the Ninevites, who repented at the preaching of Jonah, while they did not repent at the preaching of Christ.

And this also applies to our own generation. God has given to this age the greatest message, far greater than the message He gave to Jonah. The message of His Love in His Son our Lord Jesus Christ is being increasingly rejected. There is little faith among the great masses of Christendom in the message, and therefore no true repentance manifested by self-judgment, self-abhorrence, crying to God and turning from evil. If the condemnation of the generation who rejected Christ when He was on earth will be great, how much greater will be the condemnation of those who turn their backs upon the greatest offer God has made to man by the Holy Spirit come down from heaven! Severe will be the judgment which must fall upon those

who believe not and therefore do not repent. When He is revealed from heaven, wrath is in store for those who obey not the Gospel of our Lord Jesus Christ (2 Thess. i:7-9).



A Significant Plea. "The Constructive Quarterly," which was started a few months ago, having on its editorial board Greek, Romish and Anglican dignitaries as well as Higher Critics and

half-infidels, besides Robert Speer and others, devotes much space in its latest issue to church union. Christendom must be brought together. A union of all denominations, "Protestant," Greek and Romish, seems to be the goal towards which the contributors of this periodical are heading. But all confess the present impossibility of such a union.

The Roman Catholic Bishop Boacomelli of Cremona makes in his article a significant plea for "mother-church," the wicked old harlot, Rome. After saying, "We must all reunite under one banner" he declares:

"I cannot, however, shut my eyes to the very grave difficulty of the enterprise; first of all, the situation of the Roman Church, which cannot recede from its position, or yield upon any essential point of its doctrine, without being renegade to itself. The Roman Church, with its definitions, with its affirmations repeated a thousand times of its divine character, and with all the acts of its government, has cut down and is cutting down every bridge behind it. (I) can well allow itself to be joined by the dissident churches with unconditional submission; but it cannot turn back, review its own decisions, modify its dogmes, change its hierarchy, lessen its authority. The good Roman prelate, to whom you refer, has told you the exact truth. And in this, I believe, consists the greatest obstacle to that unity, the need of which is so deeply felt."

After some statements of a similar nature he continues:

"We Catholics cannot suffer that to come in question which we have declared to be the truth. We should be traitors to our faith. But you, my ever dear brothers, especially you English, you have not the insuperable difficulty which exists for us, because you have not, strictly speaking, adopted any dogmatic definition since your separation. We have the definition behind us, we have the impassable abyss, you have it not. Come over the gulf to us; we will forthwith throw our arms about your neck, we shall all be sons of the same Mother, and of the same Father who is in heaven; and quickly the earth shall be changed, and the great

ship of the united Church will sail in safety upon the troubled waters, and gather in the millions of scattered sons throughout all the coasts."

These are bold statements. This Bishop declares, "We must all unite under one banner," and that banner of course is Rome. Surely Rome is ready to throw her arms about the neck of Protestantism. It is bold language. Protestantism no longer protests, but is quite willing to listen to such smoothly framed proposals.

The quadrennial meeting of the Federal Council of churches held last December in Chicago eliminated the word "Protestant" from its vocabulary. It was there stated, "Why emphasize a word that is not a uniting but a dividing word? A word that recalls a most unhappy and trying experience." Another voice declared, "By using this word, you make it more difficult for many of your Christian brethren to work with you." When the word, "Protestant" was at last thrown out it was done with the earnest hope that the fellowship of Catholic unity might soon follow.



An Infidel's Confession. The much honored Swedish poet Strindberg died recently in Stockholm. He was a very talented man, but also an outspoken rationalist and infidel of the worst type.

Many a time he railed against the Bible and against our Lord. During his last illness a great change came over him and he turned to the Word of God. The *Berliner Tageblatt*, a newspaper which is not very friendly to Christianity, being controlled by Jews, tells the story of the last hours of this poet. "It was Monday evening, when Strindberg regained full consciousness. He took hold of the Bible which had been at his bedside ever since he was taken sick, and said, 'I am through with life, the account has been closed, and (pointing to the Bible) this alone is Truth.'" Then he requested that the Bible be placed upon his breast when he had died.

He is not the only infidel who, upon his dying bed, acknowledged his wicked foolishness and the hollowness of unbelief.



**Boast Not
Thyself.**

"Boast not thyself of sorrow; for thou knowest not what a day may bring forth" (Prov. xxvii:1). A friend wrote us recently that the first thing when one opens the newspaper in the morning, which confronts the reader, is "death." The violent deaths from different causes are increasing. Several thousand people are killed in the streets of New York every year.

We thought of the above text in connection with the sudden death of the Mayor of New York. Before he left for a trip abroad he had his picture taken with a number of shovels, to indicate that he had buried his political enemies. He also said that his work was unfinished. Thus man proposes, but God disposes. How uncertain is life. In the midst of life death is on all sides. There is indeed but a step between life and death. But the lives of the Saints are in the loving hands of the Lord. He watches over us. The word "accident" can have no place in the vocabulary of a child of God. However, it is well that we remember the uncertainty of this earthly scene and live not knowing what shall be on the morrow. The Epistle of James gives good advice how we as His people should speak. "For that ye ought to say, If the Lord will, we shall live, and do this, or that" (Jam. v:15). It is well for us to always add this. When we say "God willing," or "If He permits," we show our dependence on Him as well as our trust.



**Moral
Decline.**

Only a person who is ignorant of existing conditions or wilfully blind can deny a rapid moral decline among the great masses of people, living in civilized and so-called "Christian countries." Besides the constantly increasing suicides and murders, highway robberies, burglaries and other crimes, of which we speak elsewhere in this issue, the moral decline is sadly apparent in the marriage relations. Over 350,000 people were divorced in the United States during the past year. What a tale of sin this tells! And well-informed persons declare that the immoralities, adulteries among married people, who do not separate

in a divorce court, are frightfully on the increase. Thousands of men and women live immoral lives. A Canon of the Church of England preached recently in St. Paul's Cathedral in London. He touched on the immoral conditions in England.

"You can pass through the life of London only with the most stringent reservations. Can you trust yourself to any stranger? Can you transact any business without observing the most careful precautions?"

"We sigh for another Isaiah to denounce the indecencies and extravagance of dress."

"Warning voices are heard about the modern dance and the lack of refinement, good manners, and Christian courtesy."

"The voice of common virtue is rare."

"To follow vice man has only to let himself go."

"A man may be a libertine in private life, but the world asks no questions. He is smart. He is wealthy. He is amusing. If he has powerful friends his misdeeds are concealed."

"No man, we shall be told, is worse for having had a past, or a woman either."

"Man rushes there in the mad glut of what he thinks is pleasure—to theatres, music halls, the races, and worse."

If this is true in England, it is even more true in this country. Women, and not a few of them claiming to be "Christians," walk the streets in attire, which is indecent. Indeed this kind of art of dress-making must have been designed in the pit. It is a sad sight to stand on some prominent corner and watch the passing show of men and women. We have done so more than once and looked on till tears filled the eyes and the heart cried in pity, "Oh, you poor, lost souls!" The masses are pleasure-mad. The show-houses are filled to their utmost capacities. Dances of the vilest type are practiced on all sides. And what vileness and iniquities we would behold if all were uncovered! Corruption is in the world through lust. It works on as never before. We cannot be surprised by it, for the Spirit of God has foretold these many conditions, the conditions of the last days. The perilous times of 2 Tim. iii:1-5 have come. The warning of our Lord has been fulfilled. "As it was in the days of Lot so shall it be when the Son of Man cometh."

And who has a responsibility in connection with this

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fast moral decline? Moral decline is always a secondary thing. Before it sets in men and women turn their backs against the Truth and the Light God has given. First people deny what God has revealed; they deny the Bible, the faith, the Christ, the Gospel and then they plunge into licentiousness. Most infidels were found out to have lived immoral lives. For this reason we charge the man who denies the inspiration of the Bible, the Person of Christ or the atoning work of our Lord with being an immoral leader. The destructive Bible-Criticism is one of the most immoral forces in the world to-day. Think it over and study it out. You will find it is the Truth. The "religious" educator, who, in the presence of young men and women, sneers at the revelation of Genesis, who denies the Bible as the Word of God, is to be more feared than the lowest dive-keeper or hardened gambler. Listen to the warning, oh child of God! Keep close to the Word of God! Be obedient! Walk in faith! Be cautious; you, too, are in danger to follow in their pernicious ways. Only the Word and the Power of God can keep us in the last days.



God takes Care. God takes care of His own Word. He has promised that His Word, that goeth forth shall not return void. "It shall accomplish that which I please" (Isaiah

lv:11). We are constantly finding this true. Books and tracts, which we circulated years ago, bearing the message of the Gospel and the truth concerning His Coming, we often hear from now, that they have been used. We could give many instances when copies of "Our Hope" and copies of pamphlets and books were made a special blessing to needy souls. Sometimes the guiding hand of our Lord was most blessedly revealed. An aged man received some time ago a copy of "His Riches" and it was the means of his salvation. A few weeks ago we received the following letter

Dear Sir:

Last week I received a box of merchandise. In the packing I noticed an old magazine called "Our Hope," dated September, 1910.

I never saw a magazine like that and it suited me very well. Please let me know if this letter reaches you as I want to subscribe.

I am a lay reader in this Episcopal diocese. I read part of the magazine last Sunday as a sermon and am satisfied that God sent it to me, because it touched some of the people and was made a blessing to me.

Respectfully yours,

Somebody used that issue for packing, but God used it to help needy souls. We thank Him that He permits us to see such evidences of His guiding hands. Some Christians fear that there is much waste connected with the free circulation of books, pamphlets and tracts. We do not need to fear anything. If we sow the precious seed with much prayer the Lord will take care of it. Let us cast His bread upon the waters; we shall surely find it after many days. What an opportunity we have in these dark days to scatter the Truth! God will take care of it and will not forget your labor of love.



Appeals reach us every week to send books free to those who are hungry for the Truth. Several came recently from Turkey in Asia, the Malay States, India, China, Central America, Hayti and Australia. It is a pleasure to send forth free that which our gracious Lord has so freely given to us. How glad we would be if young Christians, Christian workers and missionaries, who have not the means, but who are eager to study the Word and know the Truth, would write to us. The enemy scatters his delusions and attacks upon our Lord with a free hand. There is a veritable flood of all kinds of literature sent forth. May we all feel our responsibility to put into circulation the doctrine of Christ.



We call once more the attention of all our Special Offers. readers to the liberal offers made in the A Good current issue. The same will appear Opportunity. in the December number, though some of them may have to be withdrawn on account of the limited copies of several books. Here is your

opportunity to supply yourselves and your friends with good and helpful books, which, under God, have been used, and we are sure will be a blessing to many more of God's people. If you possess some of the advertised books you will do a good work if you buy them for your friends as presents, or send them to some preacher or missionary. Local libraries also accept gladly good books.



Concerning Bible Study Booklets. "Joshua" has been mailed to all subscribers of the Bible Study Course. We trust it will be a blessing under God to all who study this most interesting book. Inasmuch as the Sunday School lessons during the coming year are taken from Matthew, Mark and Luke, we feel that we must publish the Gospel of Matthew and the Gospel of Luke first. We have already the Gospel of Mark in print. We hope then to publish Matthew first. It will be an interesting booklet and should be studied in connection with our larger commentary. We shall later make special offers to circulate the exposition of Matthew. After Luke is in print we hope to take up different Epistles and Old Testament books.

The Annotated Bible, Vol. I. (Genesis-Deuteronomy) is published, and all who have seen the volume are much pleased with it. We hope to publish at least two volumes each year, God willing.



Other Good Books.

We call attention to the following books: Studies in Miracles, by A. Habershon (\$1.50). Fifty Years Oral and Written Ministry, by W. Scott (\$1.25). This is a most excellent volume and will be of much help. Old Groans and New Songs, by F. C. Jennings. An instructive exposition of Ecclesiastes (60 cents). The Masterpiece of God. Exposition of Ephesians I-III (50 cents). Biblical Guide by John Urquhart, in 8 volumes (Price \$7.00). See special offers for combination prices.



His Riches.

His Riches—Our Riches, a Gospel message, being an exposition of 2 Cor. viii:9, is still being used in salvation of souls and in blessing believers. We believe it will continue to be so. Nearly fifty thousand have been circulated; besides many thousands in Spanish, German, Russian, and Icelandic.

It is an excellent gift book. We had a number bound in attractive board cover, which will cost 50 cents postpaid. The leather bound edition is exhausted.

The Masterpiece of God.

The Walk in Righteousness and Holiness.

Chapter V:1-20.

"Be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Verses 1, 2).

To forgive one another as God in Christ hath forgiven us, is the last word in the preceding chapter. The blessed exhortation with which the fifth chapter starts is closely linked with it. Therefore—because God, in His infinite Grace, has taken us up and as His Masterpiece redeemed us, made us nigh by the Blood of Christ, raised us up with Christ, seated us in the heavenlies and made us fellow heirs and of the same body—therefore we are to be followers of God. The literal meaning is "imitators of God." This is even more than to walk as Christ walked. It leads us higher than that. We are called to manifest the character of the God and Father of our Lord Jesus Christ. As His dear children we are to be imitators of Him, Who has begotten us again. We see it in children, they love to imitate their parents and take them as patterns. If an earthly father loves his child and expresses constantly his love towards his little one, that one will unconsciously imitate his ways. And our God has made us His beloved children. No earthly father can ever love us as our God loveth us in Christ. It is a love which does not change, which knows no fluctuations; it is an eternal love. Triumphantly we shout in faith in the presence of all our enemies, so completely vanquished in Christ: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:38-39).

God walks in love towards those who are in Christ. And

this needs to be emphasized. Many claim to-day the love of God. *Christ-rejectors*, like "*Christian Scientists*"—the adherents of liberal religion, and the new theology, speak of the love of God. Their hope is a delusion. God's love can only find expression towards those who have believed on His Son, and who, washed in His blood, are found in Him. Such alone are the Beloved of God in whose hearts the love of God is shed abroad. Only in Christ the love of God can be known and can be enjoyed. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 John iv:10-11).

And in this walk as imitators of God, our Lord Jesus Christ is the blessed pattern. The way to express that love is "as the Christ loved us." That love of Christ is seen, not in His earthly life, in His loving words, in His deeds of kindness and mercy. It centres in the Cross. There He gave Himself for us an offering and a sacrifice to God for a sweet-smelling savor. It is beautifully typified in the whole burnt offering as commanded in the first chapter of Leviticus.* In view of that love, which passeth knowledge, we are called to manifest the same love, the same devotion, the same obedience. Then our lives will be unto God a sweet savor of Christ (2 Cor. ii:15). We will remind God by our walk of His blessed Son. What privilege! What a high and holy calling down here, fully corresponding to the Hope of His Calling!

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whorehouse, nor uncleanness, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them" (verses 3-7).

*See Bible Study Pamphlet No. 5, "Leviticus."

The prominence given to the vile things of the flesh is on account of the heathenish customs out of which the Ephesians and other Gentiles had come. Fornication, prostitution and other unnamable vices were not alone tolerated but sanctioned by these heathen as religious acts. These horrible things were not even to be named among Saints. But how is it to-day in professing Christendom? The lust of the flesh, all it includes and all it leads to, confronts us on all sides amidst those who lay claim to Christianity. The vices of heathendom hold full sway in the midst of Christendom. Divorce courts are busy. Family scandals, white slave traffic incidents and sexual degeneracy, the filth of fallen human nature, are constantly published in the newspapers. Obscene literature and pictures, indecent dances and indecent shows are almost general throughout Christendom. The masses of Christendom are living in these awful corruptions of the flesh. It is a sign of approaching judgment. Thus it has been in past history. Immoralities precede always the stroke of judgment. And there are well meaning men, reformers, as the heathendom of the past had their reformers, who try to change these conditions. We hear of eugenics, vice-commissions and other attempts to arrest these conditions. Vice talks are given and these would-be reformers often do the greatest harm by naming these vile things before the young.* With these vice investigations it is not so much the question of sin, but rather the economic side. The only remedy for vice, the Gospel of God, is ignored by these eugenists and vice-reformers. God's people must keep away from these things and not defile themselves. "Let

*An instance in point is the report of the Philadelphia vice commission. Members of the Protestant Episcopal Diocese planned to have ten thousand copies of the report distributed through the mails. The Chief Postal Inspector, however, described the report as unfit for public print. He said: "I have read the vice commissioner's report and shall certainly nip in the bud any attempt that Bishop Rhinclander or anyone else might make to send it through the mails. Not a copy will ever leave this post office."

them not even be named among you" is the divine injunction.

There can be no inheritance in the Kingdom of Christ and of God for such whose life is characterized by these things. The wrath of God is in store for them. It foretells the doom of professing Christendom. A child of God may fall in some of these things, but no true believer will live in them. If he were it would be an evidence that his profession is not real. May we also notice that among the viler things of the flesh, jesting, foolish talking and covetousness, which is idolatry, are mentioned. Covetousness is the love of getting, and the love of getting and the love of money is the root of all evil (1 Tim. vi:10).

Covetousness is idolatry. How large the number of these idolators in the professing church! It is the sin which kills all spirituality and makes a spiritual walk impossible. Yet there are those who make a high profession, who have much to say about "positional truth," who are exclusive in their church fellowship and talk of the Return of the Lord, and with it all there exists that most subtle and low form of idolatry. The man was right who requested prayer for a brother "who is getting rich."

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (verses 8-13).

Believers cannot be partakers of these things. If they were they would still be in darkness; but Grace has made them the children of light. "Now are ye light in the Lord; walk as children of light." This demands separation. As the children of light we are enlightened, for He Who is the light dwells in our hearts and our responsibility is to shine as lights. "Ye are the lights of the world." Walking in the light means to bring everything in His presence and to manifest in character and life the fruit of the Spirit.

"No fellowship with the unfruitful works of darkness" is the divine demand. The Lord Jesus Christ could not have such fellowship and neither can we, who are one Spirit with Him. And there is the positive side—"but rather reprove them." When He was on the earth He reproveth the unfruitful works of darkness. It is noteworthy, that our Lord's condemnation was aimed at the religious Pharisees and the rationalistic Sadducees. He pronounced His "woes" upon them. Bible Criticism, new religion, the modern day Phariseism and Sadduceism, these are unfruitful works of 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 Cor. vi:17). Walking as the children of light therefore means separation from evil, religious and otherwise, and a definite witness against it. *And how much this is needed at the present time!*

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God, and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God" (verses 14-21).

The exhortation to awake out of sleep is not addressed to an unsaved person, but to a Christian believer. Many believers are in the state of spiritual sleep among the spiritually dead in the world. To sleep among the dead is certainly a dreadful condition. But the promise is given, that when awaking comes, Christ will give light. A true believer may fall asleep spiritually, he may have fellowship with the unfruitful works of darkness, but he will never be permitted to remain in that condition.

"Look, therefore, carefully how ye walk" (literal rendering). It is the walk in the light. Such a walk shuns darkness. The days are evil. This is true of the entire age in which we live; it is called "this present evil age."

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It can never be anything else than evil, and towards the end of it the evil increases. Our days abundantly bear witness to that fact. Anti-Christianity is stamped upon everything. It needs therefore a careful walk. The power of Satan and the world under his sway makes this necessary. And we must use every opportunity we have for God and advance in the things of God.

Then follows an interesting exhortation presenting a contrast. "And be not drunken with wine, wherein is excess, but be filled with the Spirit." Many expositors of this chapter have made this statement an occasion to point out the evil of intemperance, which was next to fornication and uncleanness, the leading vice of ancient heathendom, as it is to-day one of the most degrading vices of professing Christendom. However, drunkenness with wine is not the full object of this exhortation. The Spirit of God is to have full control of the believer in Christ and this Spirit is to fill us, permeate our being as wine permeates physically the drunkard. Wine controls him, who uses it to excess, but the Spirit is to fill and to control the child of God. But there is more to be said. On the day of Pentecost the people said of the Spirit-filled disciples, "they are filled with new wine." They knew nothing of what it meant to be filled with the Spirit. It is equally easy to mistake a carnal, soulful enthusiasm for the genuine filling with the Spirit. How much of this we find about us! There is the "strange fire" in religious meetings, in revival services. Many an eloquent preacher, who sways the multitudes and inspires them to some action and religious decision, does so not by the power of the Spirit of God, but by a counterfeit power. Animal magnetism, a carnal, soulful enthusiasm, stands behind it. There is a physical intoxication and there is also a soulful intoxication, in which Satan has control and through which Satan works. On the ground of the Spirit and His work, Satan and his wicked spirits with him deceive in the most subtle way. Here he imitates as nowhere else.

The so-called "Pentecostal movements," such as "the gift of tongues" or "the apostolic faith" and others are

movements in which the great counterfeiter manifests his wiles. These people seek for the Baptism of the Spirit; they pray for another Pentecost and the filling with the Spirit. They are ignorant of what the Scriptures teach about Pentecost. They do not know that there was one and only one Baptism with the Spirit. They seek the gift of the Holy Spirit, not knowing, that He is the gift of God to every one who believes in the Lord Jesus Christ. While waiting in a passive state for the desired gift and before it is imparted, they pass through an experience which resembles intoxication. Their faces are contorted and twitch; they fall to the ground and writhe, often they go into convulsions, and we are told that exposures of so immodest character have often been witnessed in their meetings. All this, it is claimed, is the effect of the Spirit of God and an evidence that He is filling them. But where in the New Testament, in the Gospels, the Acts or the Epistles does it say that "twitching"—"screaming with a loud voice"—"writhing"—"hysterical laughter"—"gnashing with teeth"—"convulsions," etc., are the results of being filled with the Spirit? We read of these things but they are laid at the door of demons. Demons convulse the human body and tear it; they produce gnashing of teeth and falling to the ground. More than once has it been discovered that with the claim of having obtained the special gifts and filling with the Spirit, the vilest things of the flesh were indulged in. This is the work of demons.

"Be filled with the Spirit." This does not mean that we should pray for it. Nowhere after Pentecost are Christians told to seek the Spirit, to pray for the gift of the Spirit. Many Christians pray for "another outpouring of the Holy Spirit." The phrase is incorrect. We can pray for a new manifestation of the Spirit of God. The Holy Spirit dwells in the heart of the believer. He has come to be the abiding guest. He is in us to fill us, and He will fill us, if we let Him do it, if He is unhindered. "Be filled with the Spirit" does not mean the seeking of some kind of an experience, an experience which follows surrender, "laying all upon the altar"—fasting and prolonged prayer. It is

not that. "Be filled with the Spirit" means to let the Holy Spirit "who is in us," fill our being and permit Him ungrieved and unhindered to manifest His power. May we open our whole being to Him and walk in obedience, abiding in Christ, occupied with Christ, exalting Christ, and we shall know what it means to be filled with the Spirit. And the effect of it is given in the verses which follow. He makes music in the heart; there is singing and making melody to the Lord in the heart as well as worship and thanksgiving unto God and the Father in the name of our Lord Jesus Christ. And He is the Spirit of Grace. "Submitting yourselves one to another in the fear of God."

(To be continued, D. V.)

The Olivet Discourse.

The Beginning of the End.

Verses 4-14 then contain the prophecy of our Lord relating to the beginning of the end of the Jewish age, while with the 15th verse the end itself in its fearful great tribulation and "the abomination of desolation" is described. The whole period is the last week of Daniel's great prophecy, a prophetic week, consisting of seven years, which cannot begin as long as the church is on the earth. The first part of it is now before us. The Lord saith in His answer to the question concerning the sign of His coming and the end of the age, that these things He mentions first are "the beginning of throes" (verse 8).

And now let us look at the predictions. We find them in the following order:

1. Many coming, saying, I am the Christ and succeeding in misleading many.
2. Wars, rumors of wars. Nation lifting up sword against nation. Kingdom against kingdom.
3. Famines and pestilences and earthquakes.
4. Many witnesses to be killed and hated by all nations. False prophets and lawlessness prevailing.

5. The preaching of the Gospel of the kingdom before the end is reached.

These are the startling prophecies of our Lord, soon to be followed by other predictions of what shall be before He returns in the clouds of heaven, immediately after the tribulation of those days. The disciples, all Jews, no doubt well versed in the Old Testament Scriptures, must have had considerable knowledge of such lawful events as described by the Lord, for Old Testament prophecy predicts precisely such troubles preceding the visible manifestation of Jehovah out of the opened heavens, the beginning of the restoration of His earthly people and the blessings of the coming age. The following passages are but a few of those which might be quoted: Joel ii:1-17; Hosea v:14; Jer. xxx:4-9; Ezekiel xxi:27; Daniel xii:1; Micah vii:1-7; Hab. iii:16. It is also true that Jewish tradition maintained in fullest harmony with these teachings that the days preceding the glorious coming of the Messiah are to be days of woe and sorrow. *One of these ancient traditions is so striking that we quote it.*

Rabbi Jochanan says: "Seven years of trouble come before Messiah comes. The first year before the Son of David comes the prophecy of Amos (chap. iv:7) will be fulfilled. In the second year of tribulation there will be six months of famine. In the third year there will be the great famine. Many men, women and children will die and the pious will be few. The law and the prophets will be forgotten by Israel. The last years will bring signs in heaven and wars and at the end of the seventh year the Son of David will come." Similar statements could be easily quoted from the Talmudical writings.

All that which the above Old Testament passages predict, a time of trouble, before an age of blessing begins and nations learn war no more, is still a matter of the future, and so are the predictions our Lord makes here. The disciples to whom He gives these words and warnings are typical representatives of disciples, who will live when that end comes; they will be Jewish disciples. When on the Mount of Olives, before His ascension, they asked Him their last question: "Lord, is it at this time that Thou restorest the kingdom to Israel?"

He answered: "It is not yours to know times or seasons, which the Father has placed in His own authority" (Acts 1:6-7). The kingdom will be restored with the coming of the King. It was not revealed when it was to be; all was to be postponed. They passed off the scene. When the end at last will come other Jewish disciples, waiting for the kingdom to be restored to Israel, will witness and suffer, and they will turn to these words of our Lord and find comfort and instruction in them.

Predicted in Revelation.

And now there is something still more significant. Not alone does Old Testament prophecy predict great distress for the ending of the Jewish age, but we have an additional description of these great coming events in the last book of the Bible, the only book of prophecy in the New Testament, that glorious book, "The Revelation of Jesus Christ."

That book is divinely divided into three parts (chapter 1:9): I. The things seen; Christ walking in the midst of the candlesticks (chapter 1). II. The things which are. The present church age; a wonderful prophecy concerning the history of the church (chapters 2 and 3). III. The things which shall be after these (chapter 4 to 22). Here follows all which will take place after the church has completed her history. The removal of the true church from earth to heaven is promised in the third chapter of Revelation and is indicated in the opening verses of the fourth chapter. In the fourth and fifth chapters the church is seen symbolically in the twenty-four elders, seated, clothed and crowned in the presence of the throne. Then the Lamb takes the book to break its seals. That which is revealed, beginning with the sixth chapter, the breaking of the seals, the sounding of the seven trumpets and the outpouring of the seven vials together with the great events described from that chapter to the nineteenth, is nothing else but a more detailed history of the last week of Daniel. It is here in the last book of the Bible fully revealed what judgments will be executed upon the earth during that period of distress and what that great tribulation will be for those who dwell upon

the earth, Jews and Gentiles (never the true church). It is an intensely interesting fact that this part of Revelation (chapters vi-xix) ever points us back to Old Testament prophecy. Hundreds of passages from all the prophets can easily be put alongside of the visions of judgment, tribulation and wrath in the Apocalypse.

The point which we wish to make is the following: If this is the correct interpretation, if Matthew xxiv:4-14 refers to the beginning of that coming end of the age and if Revelation vi refers to the same beginning of the end and that which follows in the sixth chapter leads us on into the great tribulation, then there must be a perfect harmony between that part of the Olivet discourse contained in Matthew xxiv and the part of Revelation beginning with the sixth chapter. *And such is indeed the case.*

Matthew xxiv and Revelation.

We turn briefly to the sixth chapter of Revelation. The Lamb opens one of the seals, after that great worship scene in heaven had taken place. Then we read: "And I saw; and behold a white horse; and he that sat upon it having a bow; and a crown was given to him, and he went forth conquering and that he might conquer." It is strange that so many expositors have expounded this to be the Lord Himself. The Lord indeed is described in this book as coming riding upon a white horse; but this description is found at the close of Revelation in the nineteenth chapter. The rider upon the white horse under the first seal is a counterfeit. He is a false Christ, who goes forth to conquer. His conquest is a bloodless one, as he has only a bow. He will bring about a false peace among the nations, which for a time may have been alarmed by the supernatural removal of the church. The second rider "takes peace from the earth," from which we would conclude that the first rider upon the white horse (white the emblem of peace) had established peace.

False Christs.

And as we turn to Matthew xxiv we find that the first thing our Lord saith, is about the deceivers, who will come

when the end of the age begins, saying: "I am Christ," and succeeding to lead away many. It is true throughout this age impostors came among the Jews claiming to be the Messiah. It is true even now men rise up saying they are some great one, Elijah, prophets, or even Christ.

All these are but faint shadows of what will take place in that coming end. Indeed the increasing delusions and the claims of, as we believe, demon-possessed men and women, are strong indications that the end is very near. Then deceivers, led by Satan, possessed by his demons, will arise and among them there will be a mighty leader going forth to conquer, saying, "Peace, peace," when there is no peace.

The rider upon the red horse, as already stated, takes peace from the earth. The second seal shows him coming forth with a great sword, "that they should slay one and another."

Wars and Rumors of War.

And the very next thing which the Lord saith in Matthew xxiv is, "But ye will hear of wars and rumors of wars. * * * Nation shall lift up sword against nation and kingdom against kingdom" (verse 7). Wars there have been in the past; this earth is saturated with blood. But there will be a time, and it is soon coming, when literally nation will lift up sword against nation and kingdom against kingdom, when they will slay each other. Any one who follows present-day history will see how everything is ripening for just such a universal warfare. And yet secure, sleeping Christendom is dreaming of peace, world-wide peace and times of prosperity!

Famines.

The third the Lord mentions is "there shall be famines." And the third seal reveals a rider upon a black horse and he has a balance in his hand and what he saith indicates clearly that he brings famine (Rev. vi:5-6). The fourth rider of the fourth seal is upon a pale horse. His name is "Death." He takes the fourth part of the earth away. This corresponds to the Lord's announcement that there will be "pestilences and earthquakes in divers places." Fearful

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have been the famines, pestilences and earthquakes of the last twenty-five years.* But these are insignificant in comparison with those to which our Lord refers here, the mighty events which tell all the earth that the day of wrath is rapidly approaching. Blessed be His name, who delivereth us from that wrath to come that "His Beloved," the church, will be safe within when these awful things come to pass.

The Martyr's Cry.

And now under the fifth seal we do not behold another rider, but instead of it we hear the souls underneath the altar, that had been slain for the Word of God, and for the testimony which they gave, crying out with a loud voice, saying, How long? (Rev. vi:9-11). *Who are these? Not saints of the church.* These are all raised up when the Lord comes into the air (1 Thess. iv:17) and are caught up with the living saints. They are such of the remnant of Jews who began to give their witness for the Word of God after the church had departed and they suffered martyrdom in consequence of their faithful testimony. It is exactly that of which our Lord speaks next in His discourse. "They shall they deliver you up to tribulation and shall kill you; ye will be hated of all the nations for my name's sake." As we shall show later this faithful Jewish remnant will go throughout the world proclaiming the coming of the kingdom and calling to repentance.

We see then how striking the agreement is between the beginning of Matthew xxiv and the book of Revelation, the seal judgments. The interpretation we have undertaken to give is therefore proven to be correct.

We point out but a few more of the facts mentioned by our Lord. False prophets shall arise misleading many. The Jewish age has false prophets; the Christian age has false teachers. "But there were false prophets also among the

*Especially great has been the loss of life and property from earthquakes and volcanic disturbances since 1900. The last, the destruction of Messina, has been one of the most terrible of the recent catastrophes. A harbinger indeed of the nearness of the far greater earthquakes to come.

people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, etc" (2 Pet. ii:1). These false prophets who come in the end of the Jewish age will be possessed by evil spirits. Such was the case during the great apostasy of Israel under the reign of Ahab. The Lord permitted then a lying spirit to take possession of the false prophets as revealed by the prophet Micaiah (2 Chronicles xviii:18-22).

Lawlessness Prevailing.

"*Lawlessness shall prevail*"; that is, complete anarchy will hold sway. This too is clearly seen in the breaking of the sixth seal (Rev. vi:12-17). The earthquake, the darkened sun, the blood-red moon, the falling stars, the rolled up heavens and the removal of mountains and islands are all great symbols of startling political events, which will take place in the first three and one-half years. Government and authority is swept away; civil and ecclesiastical powers are shaken; mountains (the type of kingdoms) are moved out of their places and as a consequence of this awful upheaval, the reign of terror and anarchy, worse than that of the French Revolution and the Russian revolution of to-day, all classes of men, the kings, the wealthy, the rich and the poor, the bondman and the free, will be seized with terror. Well has a recent writer said: "The scene here described is an awful and sublime one. The symbols employed to set it forth are the powers of nature convulsed. The whole fabric of civil and governmental power on earth breaks up. Disorder reigns supreme. It is not simply the collapse of this or that government, but the total subversion of all governing authority—both supreme and dependent. The general idea which the metaphors present is a universal overthrow of all existing authority; a revolutionary crisis of such magnitude and character that kings and slaves are in equal terror. The coming crash will involve in one general catastrophe everything on earth deemed secure and strong. A vast civil and political chaos will be created. What an awful scene to contemplate! a world without a magistracy!

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without even the semblance of power! without government!
without the authority of repression!"

This is the sixth seal, and it is precisely what the Lord saith: "Lawlessness shall prevail." And later the lawless One will take the lead. He comes into full display in the middle of the week. How near, how very near all these events are, even at our doors, is seen by the increasing unrest of all nations, the manifestation of the spirit of anarchy among all people. Yet there is One who hindereth (2 Thess. II). The Holy Spirit is the One who keeps it back and He has His abode in the Body of Christ, the church. Only after the church is taken into glory can that lawless One be revealed. But even in those awful days the mercy of God lingers and one more great testimony goes forth; the Gospel of the kingdom will yet be preached in a very short time to all the nations, then the end comes.

(To be continued.)

Lines written by a Covenanter on his prison walls on the morning of his execution.

My last sun has risen, it is far on its way,
My soul quits its prison ere the close of the day;
Farewell, hours of sorrow, I shall know you no more,
Ere day dawn to-morrow, our union is o'er.

A bright ray of glory, o'er the river of death,
I fear not its flowing with that light for my path,
Blest beam of its tracing o'er the gloom of that river,
Has dispersed all its horrors and calmed it for ever.

Alone with God.

Alone with God! what says that word to me?
It tells of sin confessed, of pardon free,
Of sweet communion, holy liberty,
Of shelter from the storms of life's wild sea.

Alone with God! 'tis there my soul finds rest
When weary, consolation when distress;
Succour when tempted; nourishment when faint;
Comfort in sorrow, sustenance in want.

Alone with God! obtaining, day by day,
Strength for the journey, courage for the fray,
Light for my footsteps, pasture for my soul,
Hope to help onward to the heavenly goal.

Alone with God! learning my Father's will,
Hearing His soothing whisper, "Peace, be still;"
Blessed with the knowledge of His sympathy;
Bathed in the light of His all-seeing eye!

Alone with God! close to my Father's breast,
Beyond earth's care, sin's woe, and life's unrest:
Oh! holy happy spot! oh! place of bliss!
Oh! grateful plentitude of heaven-born peace!

'Tis only while on earth that I can be,
Father of holiness, alone with Thee!
Soon in yon home of love, earth's wanderings done,
I'll be with Thee for aye—yet not alone!

—E.

Revelation

Chapter XVI.

"And I heard a loud voice out of the temple saying to the seven angels, Go, and pour out the seven vials of the wrath of God into the earth."

Before considering these vial-judgments however superficially and imperfectly, I desire once again to appeal to my readers to join with me in heartfelt confession of deepest need; and together to seek the gracious Face of God that whatever we may get may be of, and from, Himself; and that it may come with that freshness and holy power that altogether prevents—what we know to be the gravest danger of our day to many of the Lord's people—an acquirement merely of that knowledge that puffeth up, instead of all high thoughts that exalt themselves against the knowledge of Christ being cast down, and their place taken by a genuine and holy fear; and the humbled spirit being refreshed by graciously accorded glimpses of the love that edifies.

It would be quite easy to go to the many volumes of exegeses of this book on the shelves of our libraries—nor would I at all ignore or profess independence of what the Spirit of God may have taught others—but it would be dry; not like the manna which ever had the taste of *fresh oil*; and we should all slip into the danger of "trafficking in unfelt truth." From this may God deliver us; and may we too enjoy something so fresh from the Lord that we may recognize that manna-taste too.

Then, as to these vial-judgments, we believe that as with Seals and trumpets, their fulfilment, in any final and definitive sense, must still lie in the future. Nor does this, in this case, any more than in the others, altogether prevent some more or less shadowy fulfilment in the past and present history of christendom. For the most part these historical interpretations are far from satisfactory, but at times they are not only interesting, but suggestive and valuable, as we may see.

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The first verse bids us hear a voice out of that temple where God is again dwelling, although in a hidden way as far as the earth goes, commanding, in no feeble tones, but with majestic authority, the executors of these last judgments to carry out their work. They obey.

And the first went and poured out his vial into the earth, and there came an evil and grievous sore upon the men who had the mark of the beast, and those who worship his image.

First note the striking correspondences in the spheres of judgment of the Trumpets and Vials. The first of both affects "the earth"; the second, "the sea"; the third, "rivers and fountains of waters"; the fourth, "the sun." The next three may not be quite as definite, but still there are correspondences thus: The fifth results in darkness in both cases; the sixth has to do with "the River Euphrates;" and the seventh is the End.

The very break that we are compelled to make thus between the first four and the last three is a correspondence, for it is the same in both series, though this is the customary division of all series of seven.

As to the fulfilment of the vials in history, there are the usual divergencies which in themselves are enough to discourage us in this line of interpretation. However, the leading expositors agree fairly closely that the events of the French Revolution are prefigured in the first six vials. I need only give one instance to show how inadequate, if not puerile, such an interpretation would be as a final fulfilment. The second vial is which "the sea becomes as the blood of a dead man" means "a judgment on the maritime power, commerce, and colonies of papal Christendom" . . . "in which were destroyed near 200 ships of the line, between 300 and 400 frigates, and an almost incalculable number of smaller vessels of war and ships of commerce." Are not the battle of Trafalgar and other sea-fights utterly inadequate as a final fulfilment of so awful a word as "the sea became as the blood of one dead"?

We will then for the present leave this and look at these first four vials, as, like all from the end of the third chapter

of our book, being still in the future; and their definite aim, the deliverance of Israel from Babylon and her utter destruction.

But if we have been justified in deducing that the "Star fallen from heaven" of the fifth trumpet is the devil, and that therefore the last three, or woe-trumpets, take place *after* that casting out of heaven and the consequent deification and worship of the image of the beast; then, since that consequence is seen in the pouring out of the very first vial in there being already men with the mark of the beast, and who worship his image, it follows that all the seven vials would synchronize—not with *all* the seven trumpets, but—with the last three only.

Then, whilst the first four trumpets affect earth, sea, rivers, and sun, these visitations having been ineffective these again become the spheres of more intense judgments in the vials as here portrayed.

The pouring out of the first vial then affects, not as did the trumpet, the third part; but is only limited to those who worship the image of the beast and receive his mark.

My impression is that while this necessarily cannot be confined to the apostate mass of the Jews, yet it has these primarily in view, for it is "the earth" that is affected, and we have seen that the earth, when in contrast with the sea in prophecy, figures those Jewish rejectors of their Christ Who came in His Father's Name, and the same acceptors of anti-Christ who comes in his own.

The grievous sore does not (as our Authorized Version) "fall on" them from without, but comes to the surface from within. It thus tells out the internal and true condition. Indeed in this third series the idea corresponding to that number of complete manifestation* and exposure is very evident. We have reached a time when evil is fully exposed. They "worshipped the beast"—What was the internal moral condition that could lead to this? The grievous sore answers: it reveals that inward condition.

Let us too look on that sore for the practical government of our lives; for the same principles are not only current

*3 is the number of manifestation—Numerical Bible.

to-day in kind; but are drawing very near to the same degree as here told.

What then shall the worshipping of the beast or the receiving his mark profit in that day? It gives liberty for commerce. They may buy and sell and get gain, and thus accumulate wealth. This will of course lead to there being many millionaires and multi-millionaires amongst them. Mark their prosperity! Admire their "success"! But wait: bring them into the Sanctuary, and let that holy light fall upon the wealth gained by conformity to this world's god, and lo, instead of satisfaction or rest, there is the "grievous sore!"

But is not exactly the same thing in principle true even to-day? Surely it is. There is not an evil that we indulge that does not leave its mark--often a physical mark upon the body; but always a serious marring of the inner man. For as one often sees features bearing direct evidence of communion with the Holy One, so one sees features that, in unrest, anxiety, or passion, give evidence of "the worship of the beast" in principle even now.

Take the too common desire to be rich. What follows even to God's dear children? May we not say a "sore" which our Scriptures speak of as the piercing of "many sorrows" (1 Tim. vi:10).

Oh, my beloved, in this day, characterized as it is by commercialism, when the desire for wealth is in the very atmosphere, let us beware of covetousness, and seek contentment with such things as we have for He hath said, "I will never leave thee nor forsake thee." Manifest contentment is a preaching of the gospel.

And the second poured out his vial into the sea and it became blood as of one dead, and every soul of life died: the things in the sea.

If the "earth" of the first vial be the apostate mass of Jews, this prepares us to discern in the "sea," as we have already done, the apostate *Gentiles*, in conformity with the respective use of these terms as symbols. At once the omissions evidence their actual condition: they are dead;

but not only that, they have never been truly alive at all, for the blood is not as the blood shed from a living creature, but as of a dead one. It is a blow of judgment, but it is also a kind of natural consequence of the rejection of Him Who is, and *Who gives Life*. That life the apostate gentiles have never accepted, and now they are fully revealed as *dead*. This teaches that at this time all confession or profession of truth, all profession of *life* is gone. In the day of Sardis there was "a name to live;" they made a profession of piety; there is none now. Every soul of life, everything that had maintained true life; every living truth, every precious Word—all are gone now.

It may well be a corresponding idea, as it surely is in a corresponding time when "sacrifice and oblation shall cease" (Dan. ix:27).

Yet must we bear in mind that at this very time the beaheo, as we call them, shall teem with life. For it is now that that great multitude that no man could number of chapter vii is being formed. The "sea" then here is exclusive of those nations who have not rejected, as has Christendom, the truth of the gospel.

And the third poured out his vial into the rivers and the fountains of waters and they became blood. And I heard the angel of the waters saying Righteous art thou who art, and who wast, the holy one, because thou hast thus judged, for they have poured out thy blood of saints and prophets, and thou hast given to them blood to drink; they are worthy. And I heard the altar saying Yea, Lord God Almighty, true and righteous are thy judgments.

We must interpret the object of this judgment, "the rivers and fountains of waters" in consistency with the interpretation of the same figures in the third trumpet. There we took them to represent the sources naturally intended to give refreshment and maintain life. With us to-day, according to God's gracious intent, they are the varying forms of the ministry of the Word of God. The evangelist goes forth with his loud cry, "Ho everyone that thirsteth, come ye to the *waters*," while the Christian teacher

ministers the same "*water of the word*," and the last cry to poor man is "Whosoever will, let him take of the *water of life* freely."

Then this judgment suggests to us that all the sources of teaching become deathly. Lies take the place of truth. There shall be pulpits and platforms in that day, but they all shall pour out the awful evidences of their own "death." Not one word of truth or life giving gospel. Colleges, universities, schools shall continue as to-day, but each added spring only increases the flow of "blood." Can we see no evidence of that day not being very far off? Oh, there is many a spring from which sweet waters used to flow that is now sending out "blood."

The voice of the angel of the waters—the Spirit representative of the Word of God—confirms this. They have slain those that would have given them the water of life, therefore Thou hast given them the natural consequence of this—the opposite; they too must reap as they sowed; that is strictly just.

The Altar representing, as in Heb. xiii, Christ, only here as the medium of His people *Israel's* worship—responds with a "Yea," showing I judge the perfect harmony at that time between worship and a righteous and terrible retribution. Just as, at this present time, our Altar says, "Father forgive them," and with this we must be in harmony. God be thanked.

And the fourth angel poured out his vial upon the sun, and it was given to it to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God who had authority over these plagues; and repented not to give him glory.

The sun we have seen to be a clear symbol of supreme authority, as our Lord Jesus when He comes to reign over this earth is "The Sun of Righteousness with healing in His wings." But it is no "Sun of righteousness" that we have here, but of oppression and grievous tyranny, and who can be intended but the devil's representative king, the emperor of the United States of Europe? Life under such a monarch

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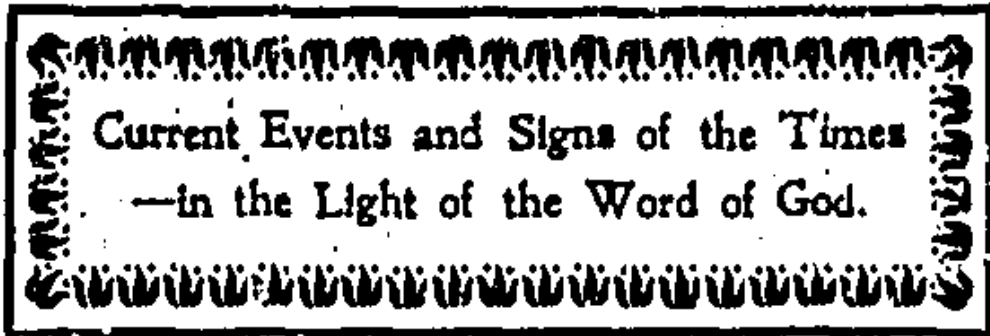
will be in striking contrast to the lovely picture we get of the reign of our Lord Jesus, for "He shall save the children of the needy, and break in pieces the oppressor. He shall come down like rain upon the mown grass, as showers that water the earth" (Ps. lxxii). But this "Sun rises with burning heat," and is himself the oppressor of the poor and needy.

But even his own willing subjects, instead of judging themselves and repenting of their choice of a king, shall expose the enmity of the natural heart by speaking blasphemously against God. They reject God's blessed Son—His elect King—submit to the king appointed by the enemy, and blaspheme the Name of God for the consequences; not a word against the king, but all against God.

But I do pray you, my beloved readers, to remember that these are "men" as we are repeatedly told who do this, children of Adam: and you and I, as born of the same Adam, are quite as capable as any of just such obduracy. Oh, blessed be God, if we have another life from another Adam, but in a time of "scorching" when "the sun riseth with burning heat," or, to interpret, in the time of any form of persecution or suffering, then the old-Adam nature that is still in us is very prone to become active, and to inject hard thoughts of our God. I know of but one specific antidote—the Cross of Christ. In the atmosphere surrounding the death, burial, resurrection, ascension, present ministry, and coming again of our Lord Jesus, hard thoughts of God who gave His Son cannot exist at all, any more than a creature whose home is in muddy water can live in pure air.

F. C. J.

Now is the time to increase the circulation of "Our Hope." We have a number of excellent articles awaiting publication. We hope, with the help of God, to make the issues of this coming winter of great spiritual interest. It will be a good work if you subscribe for your Christian friends.



The Onward March of Zionism. The eleventh International Zionist Congress, held this fall in Vienna, brought together once more large numbers of Jews from every part of the world.

The Zionists are interested in establishing in Palestine an influential Jewish settlement. Operations in the Holy Land are carried on through the Anglo-Palestine Banking Corporation and the Jewish National Fund, with headquarters in Cologne. The National Fund has 65 per cent. of its capital of \$750,000 invested. The Palestine Anglo-Palestine Company acts as a strictly commercial bank, but is prepared to underwrite enterprises of national value.

The organization has created an agency known as the Palestine Land and Development Company, which prepares land for settlement by Jews. In addition Zionists as individuals have bought considerable land and maintain a number of schools, and, especially in the United States, several colonizing groups have been formed which intend to settle in Palestine as agriculturists.

As it is well known this great national movement was founded by Dr. Herzl, who hoped to accomplish his purpose by entering into political negotiations with Turkey, which would enable him to bring about a big settlement of Jews in Palestine. Herzl died before he could attain his object. Since his death in 1904 conditions in the Ottoman Empire have altered. A Parliament has taken the place of an absolute monarchy, and the Ottoman Government has been distracted and harassed by external foes. The oppor-

tunity seemed ripe for the immediate penetration of Palestine by the Jews.

This opportunity a party in Zionism, led by Ussischkin, a Moscow engineer, was determined to exploit. The Ussischkin party failed, however, to displace another scheme until two years ago, when a committee of five Ussischkinites was placed at the head of the Zionist organization. The eleventh congress has been trying to perfect Ussischkin's control.

It is unfortunate that much discussion has arisen among the Zionists. But in spite of it the movement records big progress. Its finances are in the best possible condition. It has a working membership of almost 150,000 with a million or more sympathizers. It owns $2\frac{1}{2}$ per cent. of the land in Palestine. The Jewish population of Palestine has doubled in the course of two years. The schools are making rapid headway. A great Jewish university is being planned with headquarters at Jerusalem. Another most interesting fact is that the Turkish government has put the crown lands of Syria and Palestine in the market. They are offered for sale and we understand that negotiations have already been opened by prominent Jews to purchase these lands. Surely all this is to be expected at the close of this present age. Israel is homeward bound and all is rapidly shaping in such a way which brings the fulfilment of predicted events concerning the tribulation and the Coming of the Lord in sight. May God's people turn more than ever to the study of Prophecy and have their lamps trimmed, for He is coming.

What is Zionism? The Interesting Answer of an Orthodox Rabbi. Orthodox Jews, who hold strictly to the faith of their fathers and believe in the Messianic hope, while being partly favorable to Zionism, look farther than the modern Zionists. Rabbi Pereira Mendes, the head of Jewish Orthodoxy of America, a learned gentleman, wrote recently an excellent letter to the *N. Y. Times*, which will be read with much interest by everybody.

"The official declaration of modern Zionism is that it is a movement to obtain 'a legally assured home in Palestine,' and it devotes itself to the

material development of that country. It countenances, promotes, and organizes colonisation, orange groves, olive plantations, trade schools, banking enterprises, such as the Colonial Trust, the National Fund, Anglo-Palestine Bank, etc., for the promotion of such purposes, and has achieved much practical good in the direction of materialities. Its latest proposition is to found a university in Palestine.

"Naturally, there have been diversities of opinion as to details, but the names of such leaders as Drs. Herzl, Nordau, Marmorek, Gaster, and Wolfsohn; Profs. Warburg and Gotthiel, Messrs. Uslakin, Cowen, Greenberg, and a score more will long be remembered with respect.

"But this is the modern Zionism, as popularly understood, and it includes 'political Zionism,' or Zionism with political aspirations; 'practical Zionism,' or Zionism devoted to such practical purposes as above mentioned; 'humanitarian Zionism,' or Zionism that will provide a refuge for the oppressed in Russia, Rumania, etc.; and 'educational Zionism,' or Zionism which seeks to educate Jewish public opinion in Jewish directions.

"It is not the ancient Zionism of the prophets of the Bible which includes these to a certain extent, but which emphasizes the spiritualities. This Zionism demands not 'a legally assured home in Palestine,' but 'a legally assured home in Palestine for the spiritual as well as the material benefit of all mankind, not of the Jews alone.' This is the Zionism of the Bible, of our liturgy, and of our poets. 'Also the sons of the stranger that join themselves unto the Lord * * * even these will I bring to My holy mountain, * * * for My house shall be called a house of prayer for all the nations' (Isaiah lvi). 'Therefore we hope in Thee * * * to establish the world under Thy almighty kingdom, so that all Thy mortal children shall appeal to Thee * * * and receive upon them the yoke of Thy government, for Thine is the kingdom,' etc. (Ritusl). 'All the nations which Thou hast made shall come and worship Thee' (Psalm lxxxvi).

"This spiritual Zionism is to-day enunciated by such leaders as Achad Ha'am. It includes such Bible ideals for the weal of all mankind as a Court for International Arbitration, a Temple for Universal Worship, provision for an education that shall fill the earth, not Palestine only, with the knowledge of the Lord, or Love, Justice, and Righteousness (Jeremiah ix:23) 'as the waters cover the sea' (Isaiah ii:3-4; lvi:7; xi:9).

"This is Zionism, and it is as old as Isaiah, in whose day Rome was founded. It is older, for it is as old as Abraham, the founder of the Hebrew nation, who was told that 'through thy seed shall all the nations of the earth be blessed' (Genesis xxii:18).

"Modern Zionism builds the church building. Bible Zionism builds the cathedral for all; and more than that, it creates a world congregation and inspires ministers for the weal of the world."

The Rabbi sees something about the Kingdom to come. Alas! that he does not see Him, who alone can bring Israel

back to the homeland and in Whom all the nations of the earth will be blest.

The Panama Canal. This great waterway will now soon be opened. Almost a hundred years ago the German poet Goethe made a very striking utterance in connection with the suggestion of the building of such a canal. This suggestion was then made by Humboldt. Goethe predicted if this could ever be done it would result in the greatest blessing to the civilized and uncivilized world. He stated that most likely the United States (then but a few decades old) would undertake the gigantic work. He said that the young republic would undoubtedly take possession of the western half of the continent and great cities would spring up along the Pacific Coast. All this has come more than true. The world expects much from the completed canal. Commerce, no doubt, will greatly be helped by it. South America and the Central American States will receive much benefit through the Canal. The entire Orient is brought nearer. While such great expectations are enthusing the commercial and political world, may God's people realize the wide open door to give the Gospel to the neglected Continent as well as to Central America.

Increasing Unrighteousness and Crimes. A few years of reform have not checked unrighteousness and wickedness. On the contrary, there is an increase in suicides, murders, robberies and some of the vilest, unnameable crimes. The large cities of Christendom are sinks of iniquity and no vice-committees and reform movements cannot change them into anything else. The Gospel is the only power of God unto salvation. But that Gospel is abandoned and rejected. The salvation of the individual by, what is called, an old-fashioned Gospel, is not a big enough program for the twentieth century with its big things. They want to save society instead of saving the individual. Sanitation, education, legislation, woman's suffrage, eugenics and a lot of other things are resorted to, so that crime may be checked and the human race lifted out of the mud. But is there any betterment? Statistics show that there is not. These

reformers with their larger program, their foolish attempt to save society, defy God and His Word, reject the blood; they preach and practice the Cain-cult. They are rushing society into the abyss. The attempted social reform without the Gospel, without the preaching of redemption by blood, without the power of the Holy Spirit, is an invention of Satan. He stands behind it. The outcome of all these Christless reform movements will be increasing darkness and unrighteousness.

The Peace Palace Dedicated. The Peace Palace in the Hague has at last been dedicated. It is a magnificent structure, beautiful to look at. If universal peace could be brought about by Peace conferences, Peace delegations, by resolutions or the dedication of a magnificent palace, it surely would be in sight. We have heard much of the soon-coming peace. But as we have repeatedly pointed out in these columns, the nations who have a hand in the Peace proclamations continue to arm. In fact such immense preparations for war as are being made now outdo anything and everything in past history. Even the Netherlands, where the Peace palace is situated, prepare for war. Time will tell what will become of the Peace palace and what will happen in it. We know from Scripture how Peace will come at last (Ps. xlvii:9; Zech. ix:10).

Serpent Worshippers. The worship of the serpent is the worst form of idolatry. According to the revelation of the first chapter in Romans the history of idolatry is as follows: "Professing themselves wise they became fools." That is, the Gentile world had originally a knowledge of God. This was given up and in their own wisdom they tried to find out things by searching; thus they became fools. "And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. i:22-23).

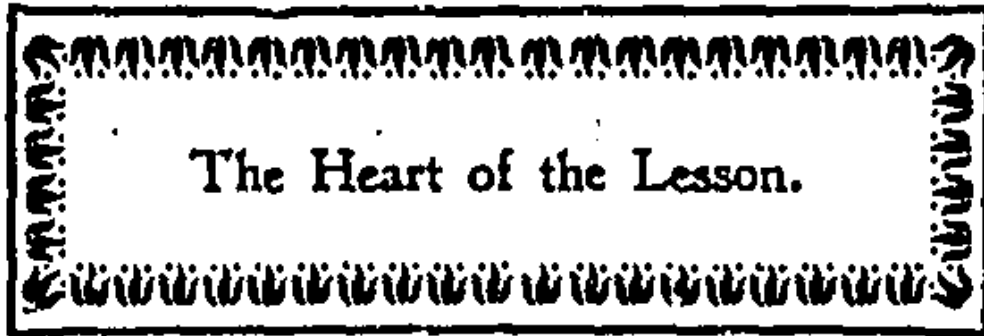
The Moki Indians in Arizona hold yearly the "Snake Dance." They worship the snake and their abominable, vile ceremonies are held to induce the big snake to send rain. When they liberate many snakes, it is that they should tell the big snake to send rain. The Snake represents Satan

and the smaller snakes, the demons. Missionaries assure us that these religious heathen ceremonies are followed by the vilest orgies, corresponding to the divine record in the first chapter of Romans.

The Editor spent in August a week in Arizona only a short distance from where these wild dances were executed. It is sad I think that "Christian" men and women can go and witness these snake dances. Scores of white people attend every year, and these poor lost heathen, in the midst of our land, have been so encouraged in their wicked ways, that they hold these orgies every year, instead of every four years. Few of these white men and women, not even Col. Rebert, who attended this year, seem to realize that by witnessing these degrading dances, they help keeping these lost souls in the devil's grip. The Missionaries at work in these reservations are deeply grieved over the thoughtless curiosity of so many professing Christians, who become partakers of the evil deeds of these lowest of all idolaters.

The Devil's Ally. Awful things happen which seem to be the direct result of demon-possession. A schoolteacher in Germany killed in a short time eighteen persons and wounded twenty or more. He boasted "There is no God and I am the Devil's ally." The newspapers report continually the most horrible crimes and wicked deeds of various nature. We believe demons instigate these terrible things. There are many more demon-possessed persons in the world, than anyone knows. When our Lord came the first time, He found demons possessing men, women and children. The world of wicked spirits anticipated His Coming. And the wicked spirits anticipate His Second Coming. They cast themselves on mankind, wherever they find an open door.

Not must we forget that the men and women who deny the Truth of God, who deny Christ and the Gospel, who savor at the blood are also possessed by wicked spirits. With the German murderer they ought to say, "I am the Devil's ally."



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
NOVEMBER.

BALAK AND BALAAM.

(November 2. Num. xxii:2-6; xxiv:10-19.)

Golden Text, James 1:8.

Daily Readings.

Mon., Oct. 27, Num. xxi:1-16. Tues., Oct. 29, Num. xxi:17-35.
Wed., Oct. 29, Num. xxii:1-20. Thur., Oct. 30, Num. xxii:21-40.
Fri., Oct. 31, Num. xxiii:1-30. Sat., Nov. 1, Num. xxiv:1-25. Sun.,
Nov. 2, Num. xxv:1-12.

I. LESSON OUTLINE.

1. The Enemy's Call for a Curse (verses 2-6). 2. The Enemy's Impotence and Anger (verses 10-13). 3. The Enemy's Ultimate Overthrow (verses 14-19).

II. THE HEART OF THE LESSON.

God had led Israel to the very borders of the land which He had promised to give them, and at this point the enemy meets them in the person of the ruling king of Moab—Balak; and the false prophet—Balaam. The political and religious powers were seeking here as ever to hinder and to injure the people of God, and if possible to frustrate the divine purpose and plan concerning them. Remember that these two elements united in their enmity against Christ, and that from the human point of view these two powers sent Christ to the cross. But do not forget that these were merely agents of the one who is "the god of this age" and "the prince of this world" (2 Cor. iv:4; John xiv:30). It would be well to keep in mind that *Cagan* is in a sense the type of the heavenly places in Christ Jesus which are ours even now; and into whose full possession we are exhorted to enter through faith. But just at this point we meet with the most determined opposition by the enemy (Eph. vi:10, etc.)

The enemy sought to put the people under the curse of God, well knowing that if once Jehovah would take this stand they could never enter into the land of their promised possessions. And that is just the point at issue between the enemy and God now. The people, how-

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ever, are blood-bought and blood-washed, and there is no possible ground left upon which God can curse them. To do so would be to make Himself out utterly false and untrue. This is exactly the case now (cf. Rom. viii:1, omitting the last clause). Being in Christ we are in the One who was made a curse for us and we cannot be cursed again (Gal. iii:13). And so as free from the curse the enemy cannot keep the people of God out of their possession in Christ. Nor could he keep Israel out of Canaan.

With the enemy foiled in his purpose, and facing his own defeat and impotency, God makes him listen to the assured future of this despised people. It is one of glory that has not yet been fulfilled for them, but one that is contemporaneous with the overthrow of the enemy and his utter ruin. How very much like the coming glory and honor and joy of the people of God now. It is an assured fact, and one of which the enemy is by no means ignorant. But he also full well knows that his own doom is irrevocably sealed.

One great and all important truth that this portion of the word sets forth is that of the absolute and unchangeable faithfulness of the Lord unto His blood-bought and blood-washed people. Apprehended by faith this is a truth that is full of abounding comfort and peace to our hearts. Knowing this we need not dread or fear the foe however strong he may appear to be.

ABSTINENCE FOR THE SAKE OF OTHERS.

(November 9. Rom. xiv:7-21.)

Golden Text, Rom. xiv:21.)

Daily Readings.

Mon., Nov. 3, Rom. xiv:1-12. Tues., Nov. 4, Rom. xiv:13-25. Wed., Nov. 5, Rom. xv:1-14. Thurs., Nov. 6, 1 Cor. viii:1-13. Fri., Nov. 7, 1 Cor. ix:16-27. Sat., Nov. 8, 2 Cor. vi:1; vii:4. Sun., Nov. 9, Gal. v:21; vi:4.

I. LESSON OUTLINE.

1. Christ's Lordship Over Us (verses 7-9). 2. Christ's Judgment of Us (verses 10-13). 3. Christ's Service by Us (verses 14-18). 4. Christ's Rule for Us (verses 19-21).

II. THE HEART OF THE LESSON.

Again we need to be cautioned concerning our study and application of this lesson to any one sin or line of sin; and above all against the subtlety of lapsing into any legalism with respect to these truths in any way. It is in a portion of the Roman Epistle (xiii:1; xvi:27) which covers the whole life and walk of a truly surrendered (xii:1, 2) Spirit-filled believer in this present day and world. This gives it a far wider scope than the temperance question as applied to the use or non-use of liquor, and it lifts it out of any mere legalism whose watchword is "what would Jesus do?"

At liberty in Christ, the believer is not to be again entangled with the yoke of bondage (Gal vi:1, etc.). Yet this liberty is not to be used as a

cloak of malice as allowing of the pampering to the flesh in any way, but only for the true brotherly service of love (Gal. vi:3). This is the spirit that breathes all through this portion of the Word, part of which we are now studying.

The basis of all our real service and true walk is the heart acknowledgment, by faith and love, of the Lordship of Christ over us (verses 7-9). Until that is clearly seen and Christ's rightful place is given Him, we cannot possibly enter into this precious privilege of walk and service unto Him by love, as we thus deal in love with each other. This is the great keynote of all true living for Christ.

This is solemnized by the fact of the coming judgment (not the general judgment, of which the Word knows nothing) of the believers for their works (1 Cor. iii:9-15; 2 Cor. v:8-11). Remember that this only concerns believers; no un saved persons are there. The point is that our lives should be so lived by grace unto the Lord that we shall not be fearful of having Him review them fully when He comes. When this is known and understood there will be no judgment of each other, no harsh criticism, and no failure to walk in love toward the brethren and circumspectly toward them that are without.

Following upon this comes our real service for Christ with respect to everything which has to do with our fellow believer. Even lawful things are looked upon, as to their being done, in the light of how it will affect my brother in Christ; and love enters its silent strong protest against anything that would stumble him or make him weak, and so dishonor Christ, and bring upon myself the reproof of Himself in that coming day. Here is the blessed opportunity that love needs to follow after peace and to continually seek the strengthening and upbuilding of every redeemed soul that is so precious in the sight of the Lord, because of the immense purchase price—even that of the precious blood of Christ as of a Lamb without blemish and without spot.

THE DEATH OF MOSES.

(November 16. Deut. xxxiv:1-12.)

Golden Text, Psa. cxvi:15.

Daily Readings.

Mon., Nov. 10, Deut. xxxi:1-14. Tues., Nov. 11, Deut. xxxi:15-30.
Wed., Nov. 12, Deut. xxxii:1-28. Thur., Nov. 13, Deut. xxxii:29-52.
Fri., Nov. 14, Deut. xxxiii:1-12. Sat., Nov. 15, Deut. xxxiii:13-29.
Sun., Nov. 16, Deut. xxxiv:1-12.

I. LESSON OUTLINE.

1. A God-Given Sight (verses 1-4). 2. A God-Bestowed Death and Burial (verses 5-7). 3. A God-Sent Leader (verses 8-9). 4. A God-Written Epitaph (verses 10-12).

II. THE HEART OF THE LESSON.

It would be well to recall the fact that the sin of unbelief shut Moses out from entering into the promised land along with the people. Only the two men of faith who had left Egypt while yet in age were allowed

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to go in—Joshua and Caleb. All the rest of that generation had died in the wilderness. And then recall Heb. iv:1-11 as a warning to ourselves. Nothing but unbelief can possibly shut us out of the rest and the blessing which our Father has for us in Christ Jesus our Lord. But that can and will do so most effectually.

Yet never any human being came to the close of life after the manner of this man of God. Living in such close and blessed communion with God it was eminent, fitting that he should have such an exodus. Within sight of the land that he had heard so much about, and with divinely aided vision to behold it, Moses was hushed to sleep by the hand of God, and buried in that unknown grave whence his body shall rise at the command of the Lord Jesus Christ in that coming day. Nor is it without meaning to the spiritually minded one that Moses who represents the law cannot possibly bring God's people into their rest. That must be accomplished by him who is a type of our Lord Jesus Christ—Joshua, the new leader. Remember that the law is our pedagogue to Christ (Gal. iii:24); it never save us at all, for it can only bring out most defunctly and fully the sin of the heart and life, and shut us up to Christ. This is the contrast which the Spirit so clearly makes in John i:17, 18, and elsewhere in the New Testament. How very appropriate then that the Lord should at this very juncture bring forth Joshua as the new and efficient leader of the people into the promised land.

What an epitaph to have written by the pen of Jehovah, for this is the inspired Word of the Lord. And yet it is for us to remember that divine grace made Moses all that he was. That grace chose him ere his birth and protected him in the early baby years from the wrath of Pharaoh; that grace found the place of shelter and instruction at the court of Pharaoh and in the land of Midian; and that grace had called him to his work and fitted him for it in a very special way. And when that life was completed the same grace made his exodus for him into the presence of the Lord whom he loved and served. Nor is it any the less true of the believer to-day; yet must we seek ever to walk in the grace that God bestows doing His will in the power which He so freely gives with the assured hope of seeing Him face to face and of being eternally with Him (1 John iii:1-3; 1 Thesa. iv:16, 17).

JOSHUA THE NEW LEADER.

(November 23. Josh. i:1-9.)

Golden Text, Josh. i:9.

Daily Readings.

Mon., Nov. 17, Josh. i:1-9. Tues., Nov. 18, Josh. i:10-18. Wed., Nov. 19, Josh. ii:1-11. Thurs., Nov. 20, Josh. ii:12-21. Fri., Nov. 21, Deut. xxxi:1-20. Sat., Nov. 22, Rom. iv:25; v:11. Sun., Nov. 23, Col. i:12-29.

I. LESSON OUTLINE.

1. The Command of the Lord (verses 1-2). 2. The Gift of the Lord (verses 3-6). 3. The Encouragement of the Lord (verses 7-9).

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II. THE HEART OF THE LESSON.

After forty years of desert life in which God so fully provided for and kept and guided His people they are at last to enter into the promised land of Canaan. God-given it is, yet are there enemies entrenched in their strongholds bidding defiance to them. But remember that the word of God is to His people at such a time, "If God be for us, who can be against us?" (Rom. viii:31). Past experience would give them to know how fully the Lord was for them, and this would encourage them to look for still greater things from His hand. His promise must stand good, no matter how great or numerous or powerful the entrenched foe. Nor is His word to us to-day one whit different.

God's time had come for Israel to enter into possession and the command came to arise and cross the Jordan. Remember that it is never wise to run ahead of the Lord nor to linger behind His definite leading. It would have been folly for them to have attempted it earlier; it would have been equally wrong not to go then. Yet as they cross the word of God assures them that the whole land is theirs; the boundaries are given them very distinctly. Yet is there one condition—that of actual possession; they must set the sole of their feet upon the land and thus claim the promise of God. That is ever true regarding the Christian now as entering into the enjoyment of his riches in Christ Jesus. The whole of Christ is assuredly his, yet he actually possesses only so much as he really claims by a living faith—only so much as he sets the sole of his feet upon in spiritually enjoyed possession. Along with the gift of the land is the word of God concerning the dread foes. None of them would be able to stand before Joshua and the people. They were to encounter foes that had no power against them. And this word of God was necessary to them for Israel was not prepared for war as the enemy they had to meet. Spiritually this has a message of joy and help for us. We are to meet subtle and strong foes, but meeting them in the strength of the Lord none of the enemy—even Satan himself—can stand against the weakest saint.

God gave one word to Joshua that was all important, it is the word of our Golden Text. God commanded strength into Joshua, and then was he strong in the Lord and in the power of His might. Remember that in and of ourselves we are nothing but absolute weakness, but the Lord is our strength, and He has said, "My strength is made perfect in weakness" (2 Cor. xii:9). Thus panoplied we need fear no foe, but go into every spiritual conflict assured of victory.

CROSSING THE JORDAN.

(November 30. Josh. iii:7-17.)

Golden Text, Isa. xli:10.

Daily Readings.

Mon., Nov. 24, Josh. iii:1-9. Tues., Nov. 25, Josh. iii:10-17. Wed., Nov. 26, Josh. iv:1-11. Thur., Nov. 27, Josh. iv:12-24. Fri., Nov. 28, Psa. cvii:1-20. Sat., Nov. 29, Psa. cxiii, cxiv. Sun., Nov. 30, Psa. cxv.

OUR HOPE**I. LESSON OUTLINE.**

1. Magnified by the Lord (verses 7, 8). 2. Led by the Lord (verses 9-13). 3. Following the Lord (verses 14-17).

II. THE HEART OF THE LESSON.

The exodus of Israel from Egypt was by the way which the Lord made through the Red Sea. Their entrance into the promised land was by the same hand of the Lord preparing their way. It is in and through Christ Jesus the Lord that we enter into salvation by faith (Eph. ii:8-10; Rom. iv:25; vi:1). And in and through Him we enter into our full blessing as provided by grace (Eph. ii:3-9; Col. ii:9, 10; Rom. xiii:11-14).

Moses' leadership of the people had been unique, and any mere man would have failed to follow on successfully at such a crisis, but God prepared His servant's path at such a trying time by magnifying him before the people. Nor does pride seem to have once entered into the mind and heart of Joshua. It is ever safe to have God magnify us, but never to have any man do so, or to seek to do so ourselves. All such God can and will abase. But the Lord will ever see to it that when He puts us in the place of responsibility before the people that the needed grace and strength and wisdom for that place shall be given unto us. With what heart confidence we can commit our way wholly unto the Lord at all times with the assurance of perfect guidance and help.

It would be well to compare the crossing of Jordan with the crossing of the Red Sea, noting the difference in the circumstances. There the enemy was pressing behind, here he was in the front. There the people were hemmed into a narrow passage, here it was extensive (verses 15, 16). There the rod of God was used to make the way for them, here the ark borne by the priests of the Lord made the passage possible; both are beautifully suggestive of Christ Jesus. The passage of the Red Sea was into the wilderness, that of Jordan was into the land of promise and blessed fulness. Both passages were by the hand of the Lord on the behalf of His people. Christ has accomplished all; faith only enters into the possession of what belongs to the heirs.

With what amazement and wonder and solemn awe must Israel have beheld the doings of that day, the noisy turbulent Jordan ceasing to flow the moment the priests' feet were dipped in its brink. Then the piling up of the waters far up the river toward its source, and the gradual flowing away of the waters until the whole river bed stood before them as dry ground. What a scene is enacted upon Calvary's Hill where amid the awful darkness that enshrouded Him, the Son of God yielded up His life for us that we might enter into full salvation through faith. And cleansed from every stain might enjoy the fulness of blessing attaching to sonship in Him. Well may we stand amazed and wondering at the Cross of Calvary with its bleeding, dying Saviour, Jesus Christ.

Notes on Prophecy and the Jews.

The following letter was received by us some time ago:

We have been anxiously waiting the coming of "Our Hope" so that we might see the "Current Events, etc." Thinking you might say something about the great phenomenon of the moon that was printed in the papers here some two weeks since, saying that there was a complete cross as red as blood across the moon about 12 midnight. A workman on a train on the M., K. & T. road told me he saw it as plain as he could see the moon, it was near the full moon at that time! Some say a sign of the end, others say a sign of a bloody war, or much bloodshed. But you have said nothing about it. We suppose you, like ourselves, did not see it? Have you ever heard of such being seen by any one? Scripture speaks of signs in both the sun and moon. But does this take place before His coming? A personal letter from you would be very comforting and satisfying to us—for we have confidence in your ability to explain Scripture—will you please give some reply for our personal satisfaction? Yours in Him.

We answered this letter, but think a little word here may help some one else. Adventists and others often alarm people by speaking of signs, which have been seen, such as large numbers of meteorites, etc. Sometimes they speak of strange lights in the sky and what else. No intelligent believer should waste a moment's time on these reports. Meteorites, the so-called "shooting stars," have appeared periodically for thousands of years. Atmospheric conditions are often responsible for reflections of light, and that "red cross" on the moon was no doubt an illusion. These are the superstitious fears of the middle ages and the believer who knows the blessed truth of the Coming of the Lord for His Saints will never be disturbed about these things. Signs will surely appear some day in the sky. The sun will be darkened and the moon turned into blood. The powers of the heavens will be shaken. When will that be? Immediately before the Son of Man comes in the clouds of heaven. Then all the earth not a single working man, will see these startling supernatural phenomena. The true church is no longer on earth when these signs appear. The

apostate church will hold a prayer-meeting in fear and trembling. But their prayers addressed to the mountains and to the rocks to cover them will remain unanswered (Rev. vi:12-17). We are nowhere told to look for signs in the sky, but to wait for a Person; to wait for His Son from heaven. May the Holy Spirit keep our eyes fastened on the Coming One.



We have repeatedly called attention to the significant revival of the Hebrew language. The old Hebrew in which the prophets spoke is once more a living language. An interesting mention was made of this fact a few weeks ago in the *Washington Post*:

Doubtless it would surprise any one of the major prophets of the Old Testament—or of the minor ones, either, for that matter—to return to Jerusalem and hear the children in the streets calling each other names in classic Hebrew. It could not be, of course; Hebrew is a language dead these two thousand years and more—deader than classic Greek; as dead, say, as Sanskrit, though maybe not so long.

To be sure, the ancient Hebrew has been kept alive, after a fashion, by the rabbis' in the synagogues, through the reading of the Scriptures and the prayers. But as for the everyday speech of living men, women and children, the speech of the market-place, the laboratory, the fields and the moonlight courtship of young men and maidens—everybody who knows anything knows that what the Jews speak is Yiddish, a pseudo-German dialect, spelled out in Hebrew characters.

Dr. Aaron Aaronson, Secretary of the Jewish Agricultural Experiment Station at Haifa, which lies at the foot of Mount Carmel, about half-way down the coast of Palestine, is in Washington just now, and the most interesting story of the many that he tells is that of the recrudescence of Hebrew as a living language.



The thirty-first chapter of Jeremiah is one of good interest. It may well be termed the chapter of the Hope of Israel. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (verse 10). At the close of the chapter the assurance is given that Israel in spite of all the apostasy of the past and the present is still a nation (verse 33-37). The weeping Prophet is in this chapter the Prophet of Hope and Comfort.



Jerusalem, with a population of from 50,000 to 60,000 Jews, 13,000 Christians and 12,000 Moslems, is in great straits, according to Consul P. J. McGregor in a report to the Foreign Office. As a result of the war and the consequent falling off in the pilgrim and tourist traffic, on which Jerusalem mainly subsists, business has been unusually slack and great distress prevails.

The enormous increase in the cost of living, to which attention has recently been called, remains unchanged and there are no signs of improvement in that respect. The main industry of Jerusalem is the production of *souvenirs* and *articles de pleté* in olive wood and mother-of-pearl. The last named industry has hitherto been a specialty of the inhabitants of Bethlehem, but it is now carried on to some extent by Bethlehemites established in Paris, who send their goods to Jerusalem for sale.



The blood-accusations, that nightmare of the Jewish people, especially in Eastern Europe, has not died out. It is the foolish accusation that Jews murder "Christian" children in order to obtain the necessary blood for certain ceremonies. For many centuries this horrible invention has appeared periodically. The Russian Government has another ritual murder case on hand. We quote from a reliable source:

The Russian Government has decided to take up the "ritual murder" case next month. Two years ago a boy named Yuschinsky was found murdered in Kiev. His stepfather was arrested. It was believed in the neighborhood that the boy had been killed by his stepfather for the purpose of collecting the amount of his life insurance. The case attracted much attention in the press because the boy's body had been savagely mutilated.

A reactionary Deputy in the Duma, M. Markov, read an account of the tragedy in the reactionary journal, *Kievskanin*, and it occurred to him that the story might be used against the Jews in his campaign to prevent the abolition of the Pale of Settlement. Without delay he hurried to Kiev from St. Petersburg, held a conference with the local reactionary leaders in Kiev, and established headquarters for the distribution of anti-Jewish proclamations charging the Jews with having murdered the boy for ritual purposes. A poor Jew, Mendel Bellis, was found in the neighborhood of the Yuschinskys; he was charged with the murder and arrested, and now, after two years in prison, he is to be tried secretly in the Supreme Court of Kiev.

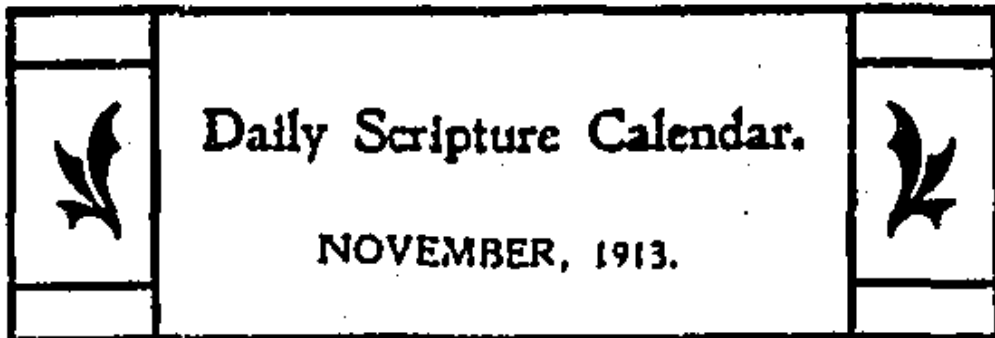
Minister of Justice Scheglovitov, in one of his reports to the Czar

declared that Yuschinsky was the victim of Jews who had murdered him for ritual purposes. The Czar believed his Minister of Justice, and ordered that the case be pushed and that Bellis be punished for the crime.

The entire machinery of the Russian Department of Justice was directed toward elaborating a plausible ritual murder theory in connection with this case. The former chief of the Kiev detective department, M. Minschuk, and a number of his assistants were ordered to investigate the case. After his investigations Minschuk declared that he was convinced that Mendel Bellis was not the murderer of the boy, and that the boy had not been murdered for ritual purposes. Minschuk's opinion displeased the authorities to such an extent that he was tried, together with his assistants, for "attempting to help the Jews." But as there was no evidence against Minschuk, he was acquitted last November by the Supreme Court of Kiev. This aroused the ire of the Public Prosecutor. He appealed the case, and recently Minschuk was tried once more in Khar'kov. The judges this time declared him guilty of having manufactured evidence to disprove the "ritual murder theory," and sentenced him to imprisonment for one year. His assistants were also sentenced to imprisonment.

In the meantime the leading authors, journalists, scientists and statesmen of Germany, France, England and Russia have denounced the Russian Government for reviving the "ritual murder" myth for political purposes, to inflame the passions of the unthinking Russian population against the Jews and to divert their attention from the actual state of affairs in Russia.

It is almost beyond belief that such proceedings are possible, but everything is possible in Russia. We should not at all be surprised if another bloody persecution of the Jews will break out in the near future in that land. Russia seems to keep her reputation of Jew-hating.



November 1. "His mother made him a **LITTLE COAT** and brought it to him from year to year" (1 Sam. ii:19).

It has been charged that it is degrading to the dignity of inspiration to introduce into a holy book of morals such trivial circumstance as this. Many a mother, like foreign missionary women, forced to separate from beloved children, have found sweetest comfort in Hannah's tender art. Thus the Spirit, with all Saints before his eye, made no mistake.

November 2. "Go and tell . . . **PETER**" (Mark xvi:7).

Prophecy, for its long reaches, is to be studied as with a telescope. Histories are to be examined as with a microscope. The more this gem is thus studied the more its beauties enlarge. What assurance to all backsliders does Peter's restoration give, that because we are lame sheep He will *carry* us. Wonderful bit of blessed history.

November 3. "Salute. **ΤΡΥΠΗΝΑ**, and **ΤΡΥΠΗΝΑ**, who labor in the Lord" (Rom. xvi:12).

Do you wonder why the Holy Spirit gives so much space to dictating greetings to persons who would not be remembered beyond their generation? Look closer. It is the demonstration of that unity which only became possible through the Church. Enoch could not write such things, for he had no fellowships. Elijah could not, for he was not acquainted with God's elect seven thousand.

November 4. "They **LOOK** and **STARE** upon me" (Psa. xxii:17).

"They gaze and gloat upon me." What ambiguous words; mere high poetry seemingly. Follow them on for many hundred years. They are among the "jests and tittles" to be fulfilled (Matt. v:18).

Thrice was Christ stripped and robbed, to be finally left naked to the gaze of the gloating crowd. Who but the Spirit could have foreseen to write this?

November 5. "Then she went in and fell at his feet, and **sawed** herself to the ground" (2 Kings iv:37).

The spirituality of the Shunammite's character shines out more in this last act than in all that go before. Maternal impulse would have led to snatch up her child in ecstasy. But divine gratitude, pure nature in abeyance. She will not touch her restored child till God is worshipped through the prophet. How would you have acted?

November 6. "Give her **MEAT**" (Luke viii:35).

Trivial as these words are, with seemingly no bearing on your salvation or mine, yet would you have them eliminated from the Bible? How gently they lead us on to our Lord's consideration. "He shall feed his flock like a shepherd. He shall gather the lambs with His arm." In contrast, the strong man of Gadara is bidden to "go," and use his strength for his Saviour (v. 39).

November 7. "Lord, by this time he **STINKETH**" (John xi:39).

Why could not a Holy Bible, designed for all time, have stated this fact in less vulgar language? Have you thought what the saying means to you? No matter, Lord, what you have done for us in the past, it is all over now. You have let the matter go too far. Had Martha spoke in classic language the whole lesson of *believing* would have been lost.

November 8. "The **CLOKE** that I left at Troas . . . bring with thee" (2 Tim. iv:13).

This command has ever been a butt for ridicule. How does it affect my personal salvation to know about Paul's cloak? Perhaps you are rich and have never wanted a warm garment. Of course, the words do not appeal to you. But many a martyr, held in some damp dungeon, has read with delight that he was a fellow sufferer of the great Apostle.

November 9. "Consider the **LILIES** of the field" (Matt. vi:28).

Few consider clothing from the viewpoint of Scripture. Many deplore its eccentricity; but all advocate beautiful raiment. Genesis shows man and woman was stripped by sin. What had been an adornment became a necessity. Ever since the mad race after clothes has been a Satanic mania to undo what never will be righted till resurrection.

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November 10. "But He, passing through the midst of them WENT His WAY" (Luke iv:30).

Without the slightest show of recording anything extraordinary these words are written. They stand unmatched in literature. They more emphatically declare the Divinity of Jesus Christ than any prolonged argument on the subject would have. Of what other man is it told, that without legerdemain, by one thought of power he subdued a multitude?

November 11. "Jesus therefore, being WEARIED with His journey, sat thus on the well" (John iv:6).

Is this trivial? Does it lower the God-Man in your estimation? Does it not make your heart tender towards Him to understand how He became poor for your sake? The burning sun lighted on Him like any common laborer. He possessed no horse, mule, or auto-car. In these particulars, none of us, boast as we may, voluntarily "follow in His steps."

November 12. "A son of Jessie the Beth-leem-ite, cunning in PLAYING" (Sam. xvi:18).

Who taught David to play the harp? How absolutely silent is Scripture to answer any question of mere casual curiosity. Since we know David was God's elected tong leader for the great believing company, may we not think that the Holy Spirit early endowed him with a supernatural gift that required little artificial cultivation (1 Pet. iv:10,11)?

November 13. "The entrance of thy word giveth LIGHT" (Psa. cxix:130).

Have you truly grasped how much the Bible means to you? How much it means to all the world? What would anybody know anything about Jesus Christ but from the Bible? In those lands where there is no Bible light, all is absolutely dark and brutal. Where do you get your future hope and present support but out of Scripture?

November 14. Mephibosheth . . . had neither dressed his feet, nor trimmed his beard, nor washed his clothes from the day the king DEPARTED (2 Sam. xix:24).

In all Scripture there is not a more pathetic illustration of devotion to an absent king. It ought to reflect the Church's attitude to-day. Alas! this will not be her position at the close of her Lord's long rejection. For we read that the last phase of her career will be Laodicean. Rich and arrogant she will despise association with Him.

November 15. "He made him a coat of many colors" (Gen. xxxvii:3).

This is more than a passing hint of an old man's affection for his favorite son. By this birthright coat God was preserving the decreed pre-eminence of Joseph. More wonderful, it forecast the transaction in Pilate's Hall (Matt. xxvii:28). More wonderful yet, it points to the fulfillment of Isa. lxiil:1-4; Rev. xix:13. So pregnant is every line of Scripture.

November 16. "Drink no longer WATER" (1 Tim. v:23).

Before you condemn these words as uninspired, look at the high setting in which they occur: "I charge thee before God, and the Lord Jesus Christ, and the elect angels . . . drink no longer water." Is not that authoritative? Remember, total abstinence is nowhere commanded (1 Tim. iv:4). Timothy was then following the rule of "expediency" to his own hurt (1 Cor. vi:12).

November 17. "Thou knewest not the time of thy VISITATION" (Luke ix:44).

The most pathetic fact in the world to-day is the ignorance of the Church that her time of visitation is impending. All eyes are bent *serenely*. The winds of progress blow soft and warm. Men say it will be fair weather. Only they who look up see the sky red and lowering. Only they who read prophecy know storms are gathering.

November 18. "Once in the END OF THE WORLD hath He appeared to put away sin" (Heb. ix:26).

This Scripture is adduced as one of the falsehoods of the Bible. Christ was on earth two thousand years ago, and the world has not come to an end yet. The word "world" does not refer to the physical globe at all. It means an *æon* or dispensation. The age of Jewish supremacy came to an end when Jesus was born. Since then the Gospel dispensation has ruled.

November 19. "Have they not divided the prey; to every man a RAMSEL OR TWO" (Jude v:30).

So the pure prophetess, Deborah, has been charged with sanctioning immorality. It is the mother of Sisera who says the words. It is another proof that while the *records* are inspired the *statements* are often very bad. So far from Deborah endorsing the wickedness, she cries, "So let all thine enemies perish O Lord, but let that love thee be as the sun."

November 20. "I am He" (John xviii:6).

No statement in any language or literature can match the power

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of this short sentence. For once the Lord put forth one flash of His true personality. So it is all through Scripture. Whether it were Moses or Joshua, or Daniel, or John in Patmos, the vision was overwhelming. Praise His grace, we shall not be ashamed before Him at His coming.

November 21. "I have fed you with MILK and not with MEAT" (1 Cor. iii:2).

The adaptation of Scripture to present need is its great wonder. Passages will lie dormant in memory years till emergency reviveth them. Ecclesiastes iii:1-7 never appeals to a young person. But let old age come, and the Saint quickly sees his own portrait drawn and turns with inexpressible comfort to the picture.

November 22. "That thou doest, do quickly" (John xiii:27).

Beware you do not dislocate Scripture. Some have wickedly tried to show our Lord rewarded Judas to do his deed. Rather, the words are a reproach to the desperate man. "If you are determined to betray me, there need be no delay. I am fully ready, and aware of Satan's intention." So Baslam was permitted, but not approved (Num. xxiii:20).

November 23. "The things which God hath prepared for them that LOVE Him" (1 Cor. ii:9).

Notice the change from Isa. lxiv:4, where the promise is written. There the word is "wait," here it is "love." Christ has come. We no longer wait for Him, but by faith have become the objects of His love. Thus the Spirit who dictated all Scripture has authority which we have not, to enlarge on its original meaning.

November 24. "They shall look upon Me whom they have pierced" (Zech. xiii:10).

See what kind of mourning awaits Israel. It will be *evangelical* mourning. They shall look on Him. And *heart* mourning, for His wounds. It will be *bitter* mourning, as for a son. *Universal* mourning, by all families. *Domestic* mourning, all families apart. And *personal* mourning, each individual apart to weep his own sins.

November 25. "And Sarah saw the son of Hagar . . . MOCKING" (Geo. xxi:9).

The sceptic thinks it very trivial for a holy book to record that a lad of thirteen made faces at his half-brother. The believer is instructed to think otherwise (Gal. iv:29). This scene was the forerunner of that irreconcilable enmity which will ever exist between the carnal and the spiritual. What Genesis calls "sporting" Paul calls "persecuting."

November 26. "GIRD thyself, and bind on thy sandals"
(Acts xii:8).

These words give such a delightful insight into God's way of dealing. He is chary of supernatural gifts and helps men where they cannot aid themselves. Surprise at the angelic visit would take away Peter's common sense. Doubt would delay him. Fear would hurry him. Be calm in God's hand is the lesson for us.

November 27. "If he be not able to bring a LAMB"
(Lev. v:7).

Note the beautiful reading in the margin: "If his hand cannot reach to the efficiency of a lamb." So the Lord grades His demands according to human ability. Grace goes further than law. Not even a turtle dove is asked of the poor. But if "there first be a willing mind, it is accepted according to that a man hath."

November 28. "Then the high priest RENT his clothes"
(Matt. xvii:65).

This reads like a simple statement of Pharisaic ostentation. It was far more. It connects with Lev. x:6. In the course of more than four score priests it never happened. Hereby, Caiaphas surrendered office for his nation to make room for Him who was the Great High Priest to come. Is not this bit of history necessary to the whole Gospel scheme?

November 29. "These things . . . are written for OUR ADMONITION, upon the ends of the ages are come" (I Cor. x:11).

A book has been written, "A Bible Within a BIBLE," eliminating all unnecessary histories. It is high daring. Shall we be deprived of the stimulus of Abraham's *waiting faith*? and Moses' *patience*? and David's *contrition*? and Daniel's *self-denial*? and Ezekiel's *humiliation*? All these inspired histories dovetail into universal experience.

November 30. "Moses . . . wrote of Me" (John v:46).

Not simply here and there by prophetic word or symbol dropped a hint of the coming Messiah. Moses wrote of nothing else. The Pentateuch enfolded Christ in every statement. Its resemblances are innumerable. Be careful then of slighting any genealogy, history or incident. Further light will show you how all Scripture is given by divine dictation.

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(Continued on cover page)

OUR HOPE

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Vol. XX.

JANUARY, 1914.

No. 7.

Editorial Notes.

It was on the road to Emmaus, when the **Himself** two talked together of the things which had **Drew Near.** happened, that, while they communed, Jesus Himself drew near, and went with them. What fellowship they enjoyed. They opened their hearts to Him and He opened all the Scriptures concerning Himself to their hearts. "Abide with us, for it is toward evening, and the day is far spent" was their request to Him. He answered their prayer, tarried with them and then graciously revealed Himself in the breaking of bread. No wonder that they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?

It is this which is our greatest need in the days of increasing darkness. We need Him and His presence. We need His own gracious, personal ministry for our poor, wandering hearts. We need His fellowship, the fellowship into which Grace has brought us. We want to be nearer, closer to Him as our years come and go and His Coming draweth nearer and nearer. It is the deepest longing of the new nature—fellowship with Himself. Nothing less than that can satisfy. Communion with Him, a close walk with our Lord is the source of all blessing, the secret of true fruitbearing and successful service.

"Himself drew near." He loves to be near to His people. And when He draws near sadness ends, and joy begins. Unrest ceases, peace follows. Darkness vanishes, light is

here. He loves to draw nearer and nearer. May we find as never before that Himself is near.

We do not need to pray "Abide with us." We are in Him, and as we abide in Him, He abides in us. Yet the two disciples' request has a meaning for us. The day indeed is far spent. Night is coming. It is toward evening. In another sense, the night is far spent and the day is at hand. The dark night of the present age is far spent, His day for His waiting people is at hand. The day is far spent, the day in which God offers salvation, the day of Grace; the night of tribulation, of coming judgment and wrath is fast approaching. How we do need Him! "Abide with us for it is toward evening, and the day is far spent."

And some blessed day it will be true in a still higher sense "Himself draws near." He will come for us and we shall enter into that blessed eternal fellowship with Himself. Forever with the Lord.

Our prayer is for every reader of "Our Hope," for every true believer, for ourselves, that we all may enjoy a deeper, a more real fellowship with our Lord Jesus Christ during this other year of our lives.



Fear Not. "Fear not"—such is the message of cheer and comfort the Lord has for His trusting people. How often we read these two little words in the Old Testament. The Lord used them to assure His trembling people of His gracious presence and help. All He asked was their believing obedience. This message of cheer and assurance is more fully given to us. To the shepherds, who beheld the glory of the Lord in the night when He was born of the virgin, the angel said, "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people." God gave His only Begotten Son. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv:10). And in that love wherewith He hath loved us there is no fear. "There is no fear in love; but perfect love casteth out fear; because fear hath torment.

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He that feareth is not made perfect in love" (1 John iv:18). It does not mean, that our own love we have towards Him, casteth out fear. If such were the case we would have great cause to fear and to tremble, for our love is often low and weak. The perfect love which casteth out fear is His own love He hath towards us. He loved us by dying for us. He loveth us and all His own to the end. His love knows no change. It is in trusting His perfect love, the love which passeth knowledge, that we are delivered from all fear.

"In Heavenly love abiding
No fear my heart shall know."

Trusting that love, casting ourselves upon it, leaning upon the Beloved we join in the song of triumph indited by the Holy Spirit, the shout of victory God's saints love so well in which faith rejoices. "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii:31-39).

Christ died, Christ is risen, Christ is in glory! God is for us; God is on our side; God is with us! We belong to Christ and He belongs to us. Where could there be room for fear? That love, which has stooped so low to save us and which lifts so high, yea, into the highest Glory, makes fear impossible. Our sins are gone. Our guilt is gone.

Judgment is gone. Satan's dominion is gone. Death and the grave are conquered. The best of all the home of eternal Glory is before us. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke xii:32).

And why should we fear anything down here during the little sojourn which is ours, pilgrims and strangers through Grace? He will **never** permit anything to come into our lives which can in anyway harm us. **All** things must work together for good to them that love God.

Our unbelieving hearts fear oft. And yet He bears with us. Still His loving voice speaks, as He only can speak, "**Why** are ye fearful, O ye of little faith?" Oh, child of God, redeemed by blood, saved by Grace, kept by the power of God, trust Him, trust His Love! **Take it with you in the new year, the message of the Gospel "Fear not!"**

"Though riches, all uncertain,
 Though health, with youth were gone;
 Though poor and weak and aged,
 I had to journey on,
 Though all earth's dear ones vanish'd
 From life's still varying scene—
 Yet Christ, He ever liveth!
 The one on whom I lean.

"And since His grace hath led me
 To shelter at His side,
 Since He hath undertaken
 My whole course to provide.
 His own clear word proclaiming
 How changeless is my Friend,
 For 'whom Christ Jesus loveth,
 He loveth to the end.'"



"Work out your own salvation with fear
With Fear and Trembling. and trembling" (Phil. ii:12). These words are often misunderstood. Some teach that when a person is converted and saved by Grace, it is necessary to work in order to stay saved. According to this teaching a Christian believer may be lost

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in the end if he does not walk right after his conversion. This teaching is wrong. It denies the eternal security of true believers. Grace saves, Grace makes secure forever and Grace keeps. The meaning of the above passage is very simple and contains a most important exhortation. We have received salvation in our Lord Jesus Christ. It is called "your own salvation" because it belongs to us personally. This salvation we possess must be worked out into result. It is to be manifested in a separated life, in a holy walk, in service for our Lord Jesus Christ, in obedience to Him. It corresponds to the many other exhortations addressed to the Heirs of Glory to walk worthy of the Lord, worthy of the Gospel, worthy of the calling. This salvation is to be worked out into these blessed and visible results in life and in service for the reason stated in the following words: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. ii:15-16). This was the great Apostle's own desire and aim, in his devoted life. "But I keep under my body, and bring it in subjection; lest that by any means, when I have preached to others, I myself should be disapproved" (1 Cor. ix:27). A Christian who does not work out His own salvation into results, though saved, yet will not be approved in the day of Christ. He did not build upon the foundation gold, silver and precious stones. His Christian life brought forth wood, hay and stubble. These will be burned up, in that day when every man's work is made manifest. He shall suffer loss; but he himself shall be saved; yet so as by fire (1 Cor. iii:11-15). How needful this exhortation is in our days of increasing indifference, worldliness and disloyalty to Christ and the Truth of God. Satan as the god of this age works as never before to spoil God's people of their reward. There is so little true soul exercise, so little progress in real spirituality. All is the mark of the end of the age. The Laodicean state is here. May the Spirit of God deliver us from these conditions and keep

us in the love and in the practice of the Truth. Take also, beloved reader, this word of exhortation with you into this new year: **“Work out your own salvation with fear and trembling.”** May He teach us to walk in faith, fearing nothing and walk in a godly fear, obeying His Word and doing His will.



Dr. George C. Workman, a Canadian de-
Canadian Infi-structive critic and professor in a university,
delity. A good has written several articles for the “Cana-
answer. dian Magazine.” The articles contain the
 usual slanders of the Bible. They are a
 rehash of the stock in trade of this most subtle and therefore
 most dangerous infidelity. Only the articles of this pro-
 fessor are about the weakest thing we have ever seen in
 print. He ought to be ashamed of himself to put out such
 stuff with the claim of scholarship he makes.

While the “religious press” of Canada, as far as we know, had nothing to say in answer to those magazine articles, a Canadian newspaper gave him the best answer he deserved.

One of the constant sources of amusement to every journalist is furnished by the mistakes of the critics who think they can pick out the work of the various writers on a newspaper. Unless there is some special circumstance to guide them, they are apt to be astray three times out of four. With these examples of the fallibility of literary criticism, the average journalist will not be disposed to “take much stock” in the claim of the higher critics to be able to carve up the books of the Old Testament among a number of mythical authors and collaborators, claiming that this chapter of Genesis was from one source and that from another, that this portion of Isaiah is by one author and that by some other, as Dr. George Coulson Workman asserts they can do, in a series of articles which he is writing for the “Canadian Magazine.” While our critics cannot determine the authorship of much current literature, while they cannot decide who wrote the letters of Junius, or whether or not Shakespeare or Bacon wrote the famous plays, though they have abundance of circumstantial evidence to work upon, they are asking too much when they expect the world to give up the traditional view of the Scriptures and accept their fantastic and far-fetched theories. Let the critics show that they can solve some of the literary mysteries of the present or the immediate past before they undertake to dogmatize as to the composition of books written thousands of years ago.

This is well said indeed. The destructive Bible-criticism is nothing else than a fantastic and far-fetched theory. It is more than that. It is a satanic invention which tries to undermine the faith in God's revelation and God's Gospel.



**The Worst
of All.**

The worst corruption is that which aims at the destruction of the faith in the Gospel of Christ among children and young people. Such is the endeavor of the enemies of the Cross. In Sunday School literature of a certain class, in some of the new lesson systems there are veiled and unveiled attacks upon the doctrine of Christ.

A reader sent us recently a half page advertisement of the "Portsmouth (Ohio) News" It was a call for 10,000 people to attend the Sunday School rally of that growing city. The call begins with the following blunt statement:

"People used to think—and quite a few folks still think—that through atonement hell could be side stepped and paradise attained, but now it is quite generally conceded that every fellow has got to work his own way through the Golden Gates and grab a Harp all by Himself."

This call is signed by "Committee." We do not know how many preachers were on that committee, but we know that every person who endorsed this vulgar and outrageous statement is ignorant of the Gospel and must be at heart an enemy of the cross of our Lord Jesus Christ. This wicked denial of the finished work of Christ, whose blood alone can save and give the lost sinner a place in glory, will bring an awful harvest in its time. We hope some of the men and women who had a hand in the above satanic statement will have their eyes opened and repent of their sins.



**Oberlin
Gone.**

Professor Friederich Loofs of Germany (Halle-Wittenberg) gave a few weeks ago a series of lectures in Oberlin College on "What is the Truth about Jesus Christ?"

In his fourth lecture this man gave the following blasphemous statement:

"The sentence of the so-called apostolic creed, *born of the Virgin Mary*, is based only on Matthew 1 and Luke 1. The other New Testament writings know nothing of a virgin birth. Moreover, there are not a few passages which speak openly of Jesus' parents or of His descent from the seed of David. Even in the Gospel of John Jesus twice is called *the son of Joseph*, once by the murmuring Jews, once by one of the first disciples. Add to this that criticism of the sources shows Matthew 1 and Luke 1 to be later strata of the evangelical tradition. Under these circumstances, I think it is the duty of truthfulness to state openly that the virgin birth, perhaps or probably, arose out of fabulous tradition."

There is no need of entering into an argument to contradict this puerile babbling of this German professor. But we express the deepest sorrow that such a wicked utterance could be made unchallenged in Oberlin College. The tendency of this professor that he is ultra-liberal was, no doubt, known when he was engaged to deliver his lectures. This shows that Oberlin, too, is gone into the apostasy. What about the students there, who know the Lord Jesus Christ? How could they listen to such a slander of their Lord without an immediate protest? Be it remembered that the saintly Finney was once president of this college. What would Finney say and do if he were here?



Why? A New York evening paper opened its columns for the discussion of the question, "Why is the Church Losing Her Grip?"

There were many answers. Here is one which contains a good deal of truth.

Why is the Church losing her grip? She is getting mixed up with worldly affairs. She is handing out the fruit of the "Tree of Knowledge" (science and art) instead of feeding the people with the fruit of the "Tree of Life" (the Bible). Modern Christianity is trying to civilize the world instead of evangelizing it. There is the cause!

The Church has a noble aim in "uplifting mankind"—that's true—but she will never succeed in converting souls by first working for the comfort of the body! All true reforms must work from inside—out-

ward. Get the heart fixed on God and the Cross first and the outside surroundings will take care of themselves.

A friend writes us from the Pacific coast: "Many of our churches cease to be houses of worship and are merely places of Sunday entertainment, and Sunday itself has ceased to be the Lord's day. The day is devoted to everybody and to everything else but to Himself. Columbus day, Lincoln day, Old Soldiers' day, Mothers' day, Purity Sunday, Tuberculosis day, Anti-Saloon day, White Slave day, etc. No wonder His presence is there no longer." How true it is! Ichabod (the glory is departed) stands written over present day Christendom. Neither hot nor cold, but lukewarm—that is the condition of Laodicea which surrounds us on all sides and ere long the Lord will do what He has threatened, "I will spue her out of my mouth."



One of our readers living in the State of Michigan has of late put the following question to us:

Dear Brother.—Will you please inform me in your next edition of "Our Hope" where it is in the Scriptures that we read:

"This also know that in the last days glorious times shall come, for men shall be lovers of others, unselfish, modest, humble, reverent, obedient to parents, thankful, holy, abounding in affection, trustworthy, charitable-minded, virtuous, gentle, lovers of those that are good, loyal, submissive, lowly-minded, lovers of God more than lovers of pleasure, having the power of godliness and not the form thereof. . . . Yea, and all that will live godly in Christ Jesus shall be praised of men, for the world shall wax better and better, no longer deceiving and being deceived."

Of course our friend knows well enough that no such statement is found in the Bible. The very opposite is written in the Word of God. Not glorious times are predicted for the last days, but perilous times. See 2 Tim. iii:1-5 and verses 12 and 13.

Most likely some foolish preacher took it upon himself to change these solemn and true predictions in the way as put in the above question. The preaching of to-day is on these lines altogether. Everything is getting better, the

world is getting better, the church is getting better and nothing but good is ahead for the world. In a former age similar preachers preached the same smooth things, but they were found out to be the false prophets with a lying spirit. Blessed is the man who holds to what God saith, no matter if it makes him unpopular.



**American
Indians
Converted.** A noble band of men and women are at work among the Navajo and Moki Indians in Arizona and New Mexico. We have been in touch with them and their good work. Their self-sacrifice has been of late richly rewarded by eighteen Navajo men and women confessing Christ as their Saviour, while a number of others seem to be exercised. Mr. John Butler and Mr. Howard Clark, the missionaries at Tuba, rejoice very much over these blessed results. They are the leaders of the Presbyterian mission. They, with Mr. F. G. Mitchell, are also making translations of the Bible into the Navajo.

We also hear from Brother Fry among the Moki Indians that the work is progressing. He translates portions of Scriptures into that language. Pray for this work.



The study pamphlet on **Matthew** has been **Bible Study Course.** mailed to all who subscribed for it. Price is 20 cents. This pamphlet and the one on **Mark** are of great value to all Sunday School workers. We hope to publish next **Luke, John** and **Acts.** This will make the first volume of the New Testament of the Annotated Bible.

Get our exposition on the **Gospel of Matthew** if you want real help on the lessons for 1914. It is used by hundreds of Sunday School teachers all over the country.



**The Modified
Message.** We call the attention of our readers to a small volume just published on "the modified Message." It is a strong appeal to preach the Word and the plain Gospel of the Cross of Christ. Every preacher should have a copy of this volume. It is bound to help many

back to the proclamation of the one great message, which a poor lost world needs. The book is written in a charming style. It is very nicely bound and printed from very readable type and on fine paper. Price postpaid 50 cents. If sufficient interest is awakened we may print later a cheap paper cover edition. We hope somebody may make it possible to place thousands into preachers' hands.



Hope and Glory Calendar. This little pocket Calendar arranged and commented upon by the Editor should be used by all our readers. It can easily be put in a vest-pocket or shopping bag. Besides a daily text each speaking of the blessed Hope and the coming Glory there are 16 blank pages of good paper for addresses and notes. We all need a daily reminder of the things to come. Order it before January 1st. Edition will soon be exhausted. Price 25 cents postpaid.



Our Hope Subscriptions. We have again been obliged to remove hundreds of names from our mail list on account of non-payment. We very much deplore the negligence of so many Christians in this matter. We do not want to deprive anybody of the magazine and sent it to all those for months, hoping they would settle the little account. The loss for us is heavy.

We hope our interested readers will send in new subscriptions with this month and help us to make up the deficiency. Please do so. **New** subscriptions 75 cents per year. Canadians and Foreigns \$1.



Meetings Held. The last three months of 1913 were busy months for the Editor. We praise Him for His sustaining Grace, for continued health and strength to go on in the Ministry of the Word. We visited **Quebec**, that stronghold of French Catholicism. Blessings were given through our ministry there. The fourth **Southwestern Bible Conference in St. Louis** was the largest of all and the spiritual blessings were very much marked. In **Waxahachie, Texas**, all churches united for one week. The Lord used His Word with much power. The ninth annual **Gulf Bible Conference in Galveston, Texas**, brought another season of refreshing. It was the largest and best ever held in the beautiful island city. We could welcome a number of our readers from different parts of the State. Then a series of meetings were held in **Toronto**, Maranatha Hall.



Forthcoming Meetings. We know many of our friends follow this ministry with a deep and prayerful interest. We hope they will continue to do so and many more will join in it. The Lord permitting we have planned the following meetings for Gospel preaching and Bible Study:

Winnipeg, Man. January 4-16.

Boston, Mass. Fifteenth Annual Mid-Winter Bible Conference. Park St. Church, Jan. 19-22. Programs will be mailed to all our friends in Massachusetts.

Elmira, N. Y. Hedding M. E. Church, Feb. 15-18.

We also expect to visit **Wren and Portsmouth, Ohio.**

Many other places are on our list. Invitations from the Atlantic to the Pacific Coast reach us. We pray for special guidance to go to the right places. Please pray with us for direction.



Of the Greatest Interest.

This issue of "Our Hope" contains the most important Truths of our Faith. It is bound to be under God a means of the greatest and most widespread blessing.

The Editorial Notes will be helpful to all believers. The interesting letter from Mr. Walter Scott throws much light upon the finished work of our Lord. The series of articles on the word "World" by Doctor Bates, beginning in this issue, will open many eyes to the truth. But above all we desire to call the attention of every one to Mr. Jennings' article "A Spirit Tested."

No more important article has appeared in our columns for many months.

It will be issued in a pamphlet form for the widest circulation throughout Christendom. We do not know yet how large the editions will be but expect to print at least 25,000 copies. But we appeal herewith to all our readers to have fellowship with us in the publication of this noble defence of the Faith. Will you help as soon as possible?

The miserable book of Dr. Abbott is sent everywhere.

It deceives for it proceeds from the Father of Lies. Even the chief organ of Methodism "The N. Y. Christian Advocate" has spoken well of it. **The Time is Short. The King's business requireth haste.**

The Editor.

The Masterpiece of God.

Exposition of Ephesians.

Chapter VI:1-9.

“Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” Verses 1-4.

After the blessed portion on the relation between husband and wife, representing Christ and the Church, we find admonition to children and parents. Children are mentioned first. They are to obey “in the Lord.” If the wife shows that submission of which we read in the previous chapter, and the husband loves the wife as Christ loved the church, and the love, the meekness and patience of Christ are thus seen in the daily family life, the children will learn to obey the parents in the Lord. Serious mistakes are made in many Christian families which do an incalculable harm to the children. Few Christian parents reckon with the fact that their children belong to the Lord Jesus Christ. Did not He give us the assurance that “such is the Kingdom of heaven?” And then there is that promise, we might call it one of the forgotten promises of the Word: “Believe on the Lord Jesus Christ and thou shalt be saved and thy house” (Acts xvi:31). No one would dispute that the house means the children of those who have believed on the Lord Jesus Christ. Here then is a definite promise assuring Christians, believing parents that their children are to be saved. Parents should plead this promise and in faith look upon their children as belonging to the Lord Jesus Christ and they ought to tell the children and teach them this fact from the earliest childhood. In the Christian family the Word of God should be read daily and with it there must be given the simple instruction of the way of salvation. The first thing the child of believing parents should be able to remember is the reading of the Bible and

prayer. Such must have been the case with 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 Tim. iii:15). There are Christian parents which hold the strange view that children should not be encouraged to pray, because they have not yet made a definite experience of salvation, while others even go so far as to tell their children at every occasion that they are lost and as we heard it said "hell-deserving sinners." Now all this is certainly wrong. A child should be taught in earliest childhood dependence on God and that dependence is expressed by prayer. They should be taught that Christ died for them and that they belong to Christ. In due time the Holy Spirit will make salvation a reality in their hearts and lives.

This principle of the Christian household even is in force when the husband is not believing, while the wife is and *vice versa*. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy" (1 Cor. vii:14). God looks upon even such children as in a special relationship. If a Christian father or mother, or as it ought to be, both of them together, look upon their children as sanctified, belonging to the Lord, and claim in the prayer of faith the promise of the Lord and teach them the Word and the way of salvation, there would be few, if any, who wander into the world and learn to know the outworking of sin with its harvest of sorrow and tears.

Another mistake is the harsh legality which governs in many families. We know of cases where children were punished for having read an innocent story book on the Lord's Day, or for even far smaller things. And the punishment consisted in learning a chapter of the Bible by heart. We do not wonder that many children turn away from the Bible, especially when they see the inconsistency of their parents.

The quotation which follows, the commandment "Honor thy father and mother," does not clash with the teaching of Galatians, that we are not under the law, nor is

the promise connected with that commandment in force now. It is here where we must divide the Word of Truth rightly. We are not under the Law dispensation nor can we expect the earthly blessings promised to Israel because we are obedient to the law. The quotation here is given to remind us that God attaches great importance to obedience. Children are to obey the parents in the Lord; yield obedience, even as He, the Lord from heaven was the obedient child. "He was subject unto them" (His mother and Joseph). Nor must we forget that the second Epistle of Timothy gives as one of the characteristics of the last days "disobedient to parents" (2 Tim. iii:3). How much we see of that in our days!

And how much care does it take from the side of parents not to provoke their children to anger! If the father, the mother shows impatience, exaggerates the fault of the child, is impatient or carried away by temper, calls the child all kinds of names, serious harm is done, which may prove an awful stumbling block in the spiritual life of the child. But how beautiful if the parents show constantly the love and the patience of Christ and bring them up in the nurture and admonition of the Lord. Speak, Christian parents, much of the Lord Jesus Christ in your families. Let the children hear and know how you honor Him, how you are devoted to Him. How it is needed! And He will honor your faithfulness by blessing your children. We quote from another whose words we fully endorse.

"Why should they not be told of His death for sinners and their need of that death, as soon as they are able to understand love in their parents? Why should not the parents make that whole subject "familiar as household words," so that as the little ones grow up they take it in as naturally as any other narrative? Why should they not be told that they needed Him to die for them, and then when they believe this, accept it as a fact that they do believe and so are saved, not expecting more of them than the parents show? Is it not true of them that faith cometh by hearing and hearing by the Word of God? Who hear more than they, and who retain more clearly what is told

them? Let **this** be the thing told, this the theme, the joy of the family, the Word of God on the matter of salvation, the authority that settles everything, giving perfect assurance and rest. Let the Lord Jesus be the nearest and dearest friend of all, in short the Chief One in the family and in our lives. I see no reason why our little children should not be all children of God, not by being ours by blood, but by believing on the Lord Jesus Christ from the earliest years, nurtured thus."

"Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (5-9).

There are other beautiful exhortations given to servants and masters. The servants are slaves. Slavery existed throughout the Roman Empire when this Epistle was written. But nowhere do we find in any portion of the New Testament an attack upon this institution. Nor is there a single line denouncing slavery or telling a believer that it was a sin to own slaves and incompatible with the Gospel. Paul wrote a courteous letter to Philemon and sent it by Onesimus, the runaway slave, who had left Philemon and perhaps stolen money from him. But there is not a word from the pen of the inspired Apostle in that Epistle denouncing slavery. The Gospel does not come to reform the world, to bring in a better condition, to meddle with social conditions and political affairs. Of what Christendom tries to do, reform the world, control the politics of this age, bring in better sanitation, fight diseases, stop child labor, lifting up the masses—in one word the almost universal social Christianity of the twentieth century was unknown to the Apostles. The Holy Spirit nowhere teaches that such is the program of Christianity. There is not a line for it in the entire New Testament. It is therefore the

most subtle perversion of Christianity and the Gospel of our Lord Jesus Christ

The slaves here exhorted are Christians. They are members of the one body where there is neither Greek nor Jew—bond nor free. They were in Christ, yea seated in Him in the heavenlies; a part of His Masterpiece. What did it matter, if they were but slaves? Did not God's well beloved Son walk this earth as a servant, yea, the minister of all! In all their bonds they were servants of Christ. All their service was to be rendered as unto the Lord and not unto men. A day of reward would come, when they would receive of the Lord. How happy these Christian slaves must have been! And the Christian masters were to remember the one Master in Heaven, with whom there is no respect of persons.

(To be continued, God willing.)

The Olivet Discourse.

(Continued.)

As soon then as the church leaves this earthly scene and the end of the age begins, the Gospel of Grace will no more be heard, but in place of it the Gospel of the Kingdom will be sounded forth once more to all the nations, before the heavens, silent for so many, many centuries, will be opened again to reveal the King, who comes to execute judgment and to rule the earth in righteousness. Under the solemn signs of the ending Jewish age it will be proclaimed worldwide, "Fear God and give Glory to Him, for the hour of His judgment is come and worship Him that made heaven and the earth and the sea and the fountains of waters." The Kingdom is at hand; repent!

And who will be the preachers of this last witness, the missionaries who reach all nations with this final message before the King appears in judgment? They are a believing Israelitish remnant. God in His wonderful grace will begin a work among His earthly people Israel. The Holy Spirit, who has His abode, as long as the church is forming, in the

church will have accomplished His mission in the completed body and will no longer be present on the earth as He is now; but He will still be working and that in the same way as He did in the Old Testament, He will come upon a remnant of believers from the long blinded nation Israel. These will take up the work of preaching the Gospel of the Kingdom to all the nations, and no doubt special power will rest upon them for that service. How well this people is fitted to do this needs little comment. They are now scattered among all the nations. They understand the languages of the nations, they are at home in every climate. When the church is no longer here, God in His mercy will turn to His own people again and the blindness of a company of them will be removed and the Spirit of God will come upon them. We believe this remnant will most likely consist of such Hebrews who are at this time still holding to the Messianic hope of a coming deliverer, who hold fast the law and the testimony, who firmly believe in the prophecies of their own Scriptures. Alas! hundreds of thousands have broken with the faith in God's Word and God's promises.

Such a remnant according to the election of Grace (Romans xi) will be called, and this remnant will be used as the great herald to announce to all the nations the great coming events. What preachers they will be!

And now before we look at the purpose of this preaching and to whom they will go and what their success will be, we have to follow the argument laid down in the beginning of the exposition of this chapter. We remind the reader that we claimed that inasmuch as these predictions of our Lord refer to the end of the Jewish age, that we must be able to find all what is spoken of here both in the Old Testament and in that part of the book of Revelation which treats of the things to come, after the history of the church is finished on earth (chapters vi-x x). We have found already the remarkable correspondency which exists between the predictions of the Old Testament concerning the time of distress of the end of the age, the predictions of our Lord and the seal judgments of Revelation. Is there a similar agreement about a witnessing remnant of God's earthly people? Has the Old

Testament anything to say about this? Do we find anything mentioned about such a remnant in the book of Revelation? Both Old Testament prophecy and the book of Revelation give us most interesting light on this remnant, the testimony they will bear, the suffering and the persecution they will have to stand, and their final deliverance.

The Old Testament is full of predictions and descriptions of this remnant. Indeed it is next to impossible to understand prophecy relating to the things to come if one does not reckon with that remnant, which is so prominent in the pre-written history of the end of the age. Especially rich is the book of Psalms. The great prayers, cries to God for deliverance, calls to God to destroy the enemies, are all prophetic descriptions of how a faithful remnant of God's earthly people will go through that time of great trouble and be delivered out of it. In these great prayers and calls upon God for interference, the ungodly part of the nation as well as the Gentiles are mentioned. Showing how they are in the midst of them giving their faithful testimony. It would be impossible to show all the passages which speak of this future remnant in the Old Testament. Almost throughout every one of the prophets do we find this remnant and the words which God speaks to encourage and comfort them.

Turning to the book of Revelation we find a very striking confirmation of this fact. We found that under the sixth seal a great upheaval took place. Anarchy is let loose and all the mighty governments of the earth are shaken, rebellion spreads world-wide. Before the seventh seal is broken by the Lord we read of something else. The seventh chapter of Revelation is a parenthesis. The first part of it tells us that then in the beginning of these fearful events, a company of 144,000 will be sealed. Who is this company? It is a most fanciful, worse than that, evil interpretation which makes of the 144,000 a company of Christian believers. The theory of a "first-fruit" rapture has no Scriptural foundation whatever and it aims in a most subtle way at God's Grace, giving man a share, by his attainments, experience, suffering and other things, to become worthy to enter into

the presence of the Lord. We have listened to such teaching repeatedly that the 144,000 of Revelation vii are a company of "sanctified" Christians (as if there were sanctified and unsanctified believers). Companies of people all over this country claim to be part of "the elect Bride," a part of the 144,000, and not a few of these hold extremely fanatical views. The Word of God makes it so clear that it is almost impossible to believe that any intelligent person could fail to see who these 144,000 are. The Spirit of God tells us that they are "of all the tribes of the children of Israel." Christian believers do not belong to the twelve tribes of the children of Israel; furthermore if these 144,000 were parts of the church, a first-fruit, the previous part of Revelation especially chapters ii-v would be most difficult to explain, and the divinely given division of the book would be wiped out. The 144,000 then are literal Israelites and these constitute the remnant of God's earthly people, the preachers of the Kingdom Gospel during the great tribulation.

In the second part of Revelation vii we read of a countless multitude out of all nations, who have come out of the great tribulation and who stand before the throne of God. This multitude is not the church, because the church does not come "out of the great tribulation," nor do the church saints stand before the throne, but they are seated upon thrones in the presence of the throne of God (Rev. iv). This great multitude are those who heard God's last witness during the end of the age, the preaching of the Kingdom Gospel and who believed the message and were yet saved, and we see these in the presence of the throne of God, their millennial position and blessing in the earth. The multitude is the blessed result of the preaching of the remnant of Israel.

(To be continued)

The World: an Inductive Exegesis and an Exposition.

By William H. Bates, D.D.

Every Bible student, and indeed every reader of the Bible, has been perplexed by the word World, used as it is in Scripture, now with one meaning, now with another; on the one hand what it intends being

approved, permitted, on the other hand disapproved, prohibited. Where is the line to be drawn that distinguishes between the good and the bad, between the allowed and the disallowed? All, doubtless, have felt that if such discrimination could be clearly set forth, a real contribution would be made to enlightenment in Christian thought and helpfulness in Christian life.

A satisfactory answer to the question, What is the World? can be found only in a study of all the passages in the Bible where the word occurs; and the answer, to be satisfactory, must include all the contents of the term and an explicit exposition of them. In all the range of religious literature, so far as the writer is aware, such study has not been made. It is here attempted.

The one English word "World" translates five different Hebrew words in the Old Testament, and five different Greek words in the New Testament. These may be presented, it is hoped, so that not only those instructed in the original languages of the Scripture, but the uninstructed, can understand them.

The Old Testament Terms.

The first word in the Old Testament is *erets*. It occurs 2,454 times. In the Authorized Version it is translated 1,512 times *land*: 695 times *earth*, as in Gen. i:1, "In the beginning God created the heaven and *the earth*"; 139 times *country*; 99 times *ground*; 3 times *way*; *nation, field, common, and wilderness*, once each; and 4 times *world*, as in Ps. xxii:27, "All the ends of *the world* shall remember," etc. (see also Isa. xxiii:17; lxii:11; Jer. xxv:26). This is the world, or earth, simply in its physical aspect. In Gen. i:10, God pronounces it "good."

The second is *chedel*. It occurs but once, Isa. xxxviii:11, "I shall behold man no more with the inhabitants of *the world*." Gesenius defines it, "place of rest, region of the dead, hades." Young's Concordance gives it the meaning of *cessation*. While the Revision translates the text as the Authorized Version does, it gives the phrase, "with the inhabitants of the world," this marginal equivalent: "among them that have ceased to be."

The third is *cheled*. It is used five times, and is twice translated *age*, twice *world*, and once *short time*. The idea of it is *duration*, but with special reference to brevity, or transitoriness, as in Ps. xxxix:5, "Mine age (*cheled*) is as nothing before thee." The two places where it is translated *world* are: Ps. xvii:14, "men of the world," and Ps. xlix:1, "inhabitants of the world"; the thought being that of "dwellers in this narrow sphere of mortality."*

The fourth is *olam*. It occurs 412 times. It is translated 235 times *forever*; 65 times *everlasting*; 22 times *perpetual*. The list is here left incomplete, as the word is translated by twenty-three different expressions. They all, however, have time significance—*indefinite time*.

*Spurgeon, Treasury of David, vol. i. p. 248.

Only twice is it translated *world*. First, in Ps. lxxiii:12, "Behold these are the ungodly that prosper in *the world*." The Revisers punctuate the verse differently, and render *olam* by the phrase, "always at ease." Hengstenberg translates it, "eternally secure." The other place is Eccl. iii:11, "He hath made everything beautiful in his time; also he hath set *the world* in their heart." Better: "*Eternity* in the heart," for *olam* is a time word. This is a rendering of Zöckler, and of the Revisers in the margin. Maclaren says that this word, in the Old Testament, "has never but one meaning, and that meaning is *eternity*." "Eternity in the heart," *i. e.*, a conception of endless duration, intuition of infinity, thought and desire of immortality.

The last is *tebel*. It is used 36 times, and is rendered 35 times *world*, and once *habitable part*. It primarily denotes "the habitable earth," as in Ps. xxxiii:8, "Let all the inhabitants of *the world* (*tebel, i. e.*, the habitable earth) stand in awe of him." Then it has, by metonymy, a secondary meaning denoting the inhabitants themselves, as in Ps. ix:8, "He shall judge *the world* (*tebel, i. e.*, the inhabitants of the world) in righteousness."

The foregoing will probably be considered a sufficiently comprehensive, and yet detailed, view of the meaning of the Old Testament world-terms. With this showing, doubtless all will accept the statement of that distinguished scholar, Tayler Lewis, that "The New Testament use of the word *world* for 'worldliness,' 'love of the world,' is unknown to the Hebrew Scriptures."*

The New Testament Terms.

The first is *ge*, which enters into our word "geology." It occurs 251 times, and is translated 187 times *earth*; once *earthly*; 42 times *land*; 18 times *ground*; twice *country*; and once *world*. This single occurrence is in Rev. xiii:3, "And all *the world* wondered after the beast"; and here the Revisers translate it *earth*. This word is the equivalent of the Hebrew *erets*, and denotes the world in its material or physical aspect.

The second is *oikoumene*. It occurs 15 times. *World* is the rendering 14 times, and *earth* once (Luke xxi:26). It is from the same root as *oikos*, a house, a dwelling, and denotes *the habitable earth*. It corresponds with the Hebrew *tebel*. Its first occurrence is in Matt. xxiv:14, "This gospel of the kingdom shall be preached in all *the world* (the habitable earth) for a witness to all nations, and then shall the end come."

It may seem, from the significations found thus far, that the search we have instituted is fruitless. Not so: we have seen where the game we are after is *not*. That is something. Besides, we now have it corralled in the three remaining words, *mos*, *on* and *onios*; and we shall find that the last of these three can be eliminated.

Kosmos occurs 187 times and is always translated *world* save once, where it is rendered *adorning*, in the advice given to wives, 1 Pet. iii:3,

*Lange, Commentary on Ecclesiastes, p. 67.

“Let it not be the outward *adorning* of plaiting the hair.” Here are some specimens of the use of *kosmos*: Matt. xiii:38, “The field is *the world*”; Matt. v:14, “Ye are the light of *the world*”; John i:29, “Behold the Lamb of God which taketh away the sin of *the world*”; John xiv:30, “The prince of this *world* cometh and hath nothing in me.” This last is what Christ says of Satan. He is the prince, the ruler, of *kosmos*. Of his own disciples Christ says, “They are not of *the world*, even as I am not of *the world*” (John xvii:16). The believer is “to keep himself unspotted from *the world*” (Jas. i:27). “If any man love *the world*, the love of the Father is not in him” (1 John ii:15).

Aion occurs 103 times. It is translated 61 times by the word *ever*, or some of its combinations, such as *evermore*, or *ever and ever*, etc.; 37 times by the word *world*, either singly or in combination. Twice it is translated *ages* (Eph. ii:7; Col. i:26); twice *eternal* (Eph. iii:11; 1 Tim. iii:17); and once *course* (Eph. ii:2). Had it much oftener been translated *age*, it would have been far better. Here are some specimens of its use: Matt. xiii:39, “The harvest is the end of *the world*,” *i.e.*, age, dispensation; Matt. xiii:49, “So shall it be at the end of *the world*,” *i.e.* age, dispensation. The Scriptures do not speak of *kosmos*, but of *aion*, as coming to an end (Matt. xiii:19; 1 Cor. x:11). “The children of this *world*,” age, “are wiser in their generation than the children of light” (Luke xvi:8). Christ “gave himself for our sins that he might deliver us from this present evil *world*,” age (Gal. i:4). “The god of this *world*,” age, “hath blinded the minds of them that believe not” (2 Cor. iv:4).

The last word is *aionios*, and occurs 71 times. It is translated 42 times *eternal*; 25 times *everlasting*; once *forever*; and three times *world* (Rom. xvi:15; 2 Tim. i:9; Titus i:2). Since in the three places where it is translated *world*, it is used in connection with the word *chronos*, *time*, and it is but the adjective form of which *aion* is the noun, we may leave it out of the account altogether, and confine ourselves to *kosmos* and *aion*. These we must study carefully.

Kosmos.

Kosmos, at bottom, means order, regular disposition, arrangement, system. It may apply to arranging the person, and so get the meaning of *adorning*, as in 1 Pet. iii:3, “plaiting the hair.” Our English word “cosmetic” comes from the same root. It may apply, as in the classics, to conduct, to military arrangement, to civil order, etc. Pythagoras (some 500 years B.C.) is said to have been the first who transferred and applied it to the sum total of the universe, desiring thereby to express his sense of the order, arrangement, system, which everywhere reigned in it. It is at this point that we get our word “cosmology,” the science which treats of the order and course of nature. *Kosmos* is opposed to chaos.

The signification of *kosmos*, as the world of matter, is not uncommon in the New Testament, as in Rom i:20, “The invisible things of him

are clearly seen from the creation of the world." *Kosmos* is then, first, *the material world*.

Following this signification, the word is frequently used to denote the sum total of the people living in the world, as in 1 John ii:2, "He is the propitiation . . . for the sins of the whole world," *i.e.* the inhabitants of the world. But just here we must be careful to note that the inhabitants of the world are reckoned as *sinner*s, alienated from the life of God, for whom propitiation is made. Christ came into "the world, the world was made by him, and the world knew him not" (John i:10); *i.e.*, He came into the material world, which He had made, but the world-people did not know Him. We have, then, a second signification—*the world-people*.

But the course and current of the affairs of the world-people are according to an order, a system. In Eph. ii:2, we are told that the walk of the world-people is "according to the course of this world," *i.e.*, the world-system, which, it is further stated, is "according to the prince of the power of the air," Satan. A third signification of *kosmos* is, therefore, *the world-system*.

Kosmos, as the material world, corresponding to the Hebrew *erets*, God pronounced "good" (Gen. i:10), and no moral change was wrought by the curse that fell upon it (Gen. iii:17); but *kosmos*, as the world-people and the world-system, which are under the domination of Satan, is that, or the sphere of that, which lies under reprobation in Scripture, and is bad.

Aion.

Aion primarily signifies time, either long or short, in its unbroken duration. It is an aeon, or age, the length of which is determined by the nature of that to which it is applied. If *kosmos* is the material world, etc., *aion* is the time-world, and applies to all that, in the *kosmos*, which exists under conditions of time. And it will have character accordingly. The course and current of *kosmos*, *i.e.*, the world-people and the world-system, are mixed and filled with sin. It is precisely at the point where *aion* begins to coincide with the disapproved *kosmos* that it, too, acquires an evil significance. It is in this area of meaning that we speak of "the times." We speak, also, of "the spirit of the times," "the genius of the age," "der Zeitgeist," meaning, thereby, the floating thoughts, opinions, maxims, speculations, hopes, impulses, aims, tendencies, that are abroad; in a word, that subtle, informing spirit of the great mass of the world-people who are living alienated from God under the world-system. It is "from this present evil world," age, Gal. i:4, that God would effect deliverance by His Son.

The world as *aion* coincides with the world as *kosmos*, and has character, good or bad, according as *kosmos* has character good or bad, and is approved or disapproved accordingly. *Kosmos*, as we have seen, is:

1. The material world, good; and 2. The world-people; and 3. The world-system, both bad.

Such, according to our exegetical survey of the entire Bible, is the **WORLD**.

Arriving at this result in our exegesis, there is call for exposition even while further exegesis must be carried on.

The World-System.

We should consider the World-System, and this with respect to its Head and its Scope.

It should here be emphasized, what has before been simply stated, that the world, as disapproved kosmos and aion, is in possession of Satan and is ruled over by him. There are very many who look upon the Devil, when offering Christ "all the kingdoms of the kosmos" (Matt. iv:8) for an act of worship to Himself, as a grand fraud, offering what he did not possess. Not so; the world-kingdoms *are* his, for we have Christ's own testimony to the fact (John xii:31; xiv:30; xvi:11). Three times does He declare Him to be "the Prince of this kosmos." St. Paul says he is the "god of this aion" (2 Cor. iv:4). And St. John says, "The whole kosmos lieth in the evil one" (1 John v:19). Precisely in the fact of the Satanic possession of the world-kingdoms lay the force of the temptation. Satan offered to abdicate if the Son of God would render him a moment's homage. Had He paid the price and had Satan's proffer been in good faith, our Lord would have secured thereby the absolute and immediate vanquishing of all kinds of evil upon the earth; and the anguish of the strife, the waging of the battle that has since been and is to be ere Satan is vanquished, would have been prevented. Surely *that* were something to be desired. But for so great an achievement Jesus would not commit the moment's sin. It is needless to add that the offer was not made in good faith, and, had it been accepted, Satan would have triumphed over the Son of God, by craft bringing the Second Adam under his power as he did the first. Had it not been for his headship of the world-system and over the world-people, his proffer would have been no temptation; he is Head.

The world-system, in its Scope, is most extensive and complete. It embraces the governmental arrangements, the politics, of the world. To paraphrase a familiar political saw, Government is of the world-people, by the world-people, for the world-people. True, "the powers that be," governments, "are ordained of God" (Rom. xiii:1), but Satan has usurped them. They are not administered for the people of God except as he overrules them.

It embraces the "business" of the world. Cain, after the murder of Abel, went out and founded a city and, with his descendants, gave himself to handicraft, art, science, "culture." The development of what we call "civilization" was, and has been, in the Cainitic line. Business, with its selfish graspings, its competition, its syndicates, its trusts, its strikes, its strifes internal, external, and I had almost said

eternal—doubtless eternal in the sense of eonic, age-lasting—is manifestly of “the world that lieth in the evil one.”

It embraces “society.” Social order, so called, with its arrangement of rank, caste, class, position, quality, blood; social disorder, with its dissatisfactions and jealousies, its strivings to get up at the cost of pulling somebody down, its multitudinous vices which must here be nameless, is the product of “the lust of the flesh and the pride of life” that are “of the world.”

It embraces—shall I say “religion”? It certainly includes very much that passes under the name of religion. All false religions are its own. The tares, sown by the wicked one among the wheat, belong to it. Not a little that is in the domain of the Church is confessedly of the world. We err in confounding religion with Christianity.

Politics, business, society, religion—may not the world-forces be comprehended under these terms?

Moreover, every one that is born, is born a world-person, under the world-system. The world-system takes him and seeks to provide for him from the cradle to the grave. To every instinct, to every need, to every taste, to every aspiration, the world has something to offer. Be the outgoing political, social, or religious; professional, mechanical, or commercial; educational, esthetic, or carnal; for fashion, for amusement, for fame—it matters not what—the world-system has something to meet it. To every human faculty the world brings something to satisfy it—no: I will not say “satisfy,” but to occupy and busy it, so that the man may be kept from breaking away from it, and find what his heart craves and what the world cannot afford, which is God! Satan, the head of the world-system, would himself be God.

This may seem to some altogether too comprehensive and sweeping. Possibly it may be even called “pessimistic.” Let us refrain from epithets and seek the truth, and that, too, not from our own inner consciousness or wishes, but from God’s Word. If kosmos and aion have the meanings which our exegesis has deduced—and surely we have not read meanings into them, but have fairly deduced their meanings by the scientific inductive method—then I see no stopping short of the length to which we have gone.

Such, then, is the World-System as to its Head and Scope.

We are now confronted with inquiry as to the course of the world. Is it growing better? Deductions seem to be forced upon us that may give rather emphatic answer.

(To be continued)

A Humanitarian Fallacy.

Mr. George Bernard Shaw recently declared, apropos of a criticism of his play, "Androcles and the Lion," in which Mars triumphs over Christian forces, that "Christianity has not gained an inch since the Crucifixion," that "Christ cannot in as many centuries get rid even of such a blazing abomination as the mixed general workhouse," and further, that "Christ is down and out." These assertions have a startling character, like many others of Mr. Shaw's. It is likely, however, that no one has taken their full import seriously, for it is well known how his endeavors to say startling things, with their consequent unconventional and irreverent note, lead him often into untruthfulness and insincerity. Yet Mr. Shaw is here moving in a definite direction, and his condemnation of Christianity shows his conception of its nature and his attitude of mind. By him Christianity is deemed a failure.

Many there are who will object to Mr. Shaw's verdict, basing their views on the reform made in the world since the time of Christ. The spirit of Christ, they say, has permeated the life of the world and raised it to a higher level. The evident improvement in society and world conditions is proof to them that Christianity has not been a failure. Facts obviously support this contention, but facts likewise support the contention of Mr. Shaw. Wars continue to be fought, preparations for war are made increasingly, crime has not ceased, vice still feeds on human beings, and the abomination of workhouses and many similar abominations exist. Although many evils have been corrected during the past centuries, other evils have persisted and new ones arisen. The actual condition shows that evil abounds in the world to-day.

These views are hopelessly opposed, yet the conception of the nature of Christianity, as held by the opposing sides, is ultimately identical. This conception is erroneous, and to it is due the misplaced opprobrium flung at Christianity

pel" which St. Paul anathematizes. And in so far as the churches have neglected the fundamentals of the faith has their power diminished. Mr. Shaw is keen-sighted enough to see the weakness of the modern Church propaganda, but he lacks the spiritual discernment to discover the true cause. The churches have not kept first things first. We read in the Acts of the Apostles of the healing power of the shadow cast by Peter as he preached the gospel, and of the blessings which this healing power brought to the sick who were carried "into the streets, and laid on beds and couches." All who have love in their hearts rejoice in the healing of disease and the comforting of suffering ones, and true Christians are anxious for the complete overthrow of sin and suffering in the world. In this they are at one with the humanitarians. But Christians believe in the remedy provided by God and offered through His Son, and in no other. To this end the followers of Christ in all ages have been exhorted to preach the gospel as the only means of salvation. This is what Peter was doing, and in addition to saving souls ("believers were the more added to the Lord, multitudes both of men and women") he was able by his own faith and the faith of the sick to heal bodily disease by the shadow he cast. As Dr. Scofield has aptly said, this was a by-product in Peter's ministry, and one which would have lost its efficacy had Peter turned humanitarian and made a business of casting shadows instead of preaching the gospel. The churches to-day have put second, third, and fourth rate things in the first place; they have endeavored to make their primary product out of a distinct by-product, that of making this world a more comfortable place in which to live regardless of the ills infecting a man's inner life. The churches have joined with promiscuous humanitarians everywhere, with the consequent confusion as to the nature of true Christianity, and with the gradual yielding of fundamental Christian truths for the substitution of the humanitarian gospel of love and sympathy. The latter denies the need of a complete submission of self to Christ, and of His pre-eminent position in the life of the Christian. A universal love for man and animal has succeeded the divine disciplin-

ing of man through the Spirit of God. As Professor Babbitt has expressed it, "The exaltation of love and sympathy as supreme and all-sufficing principles that do not need to be supplemented by doctrine and discipline is largely peculiar to our modern or humanitarian era," and he further says, "We may be sure that stalwart believers like St. Paul or St. Augustine or Pascal would look upon our modern humanitarians with their talk of social problems and their tendency to reduce religion to a phase of the tenement-house question as weaklings and degenerates." The busy endeavors of humanitarians to rid the world of vice have been futile; their mission is not authorized by Scripture, and their failure cannot be ascribed to Christianity. The mission of Christianity is to gather out of the world (ecclesia) saved men and women, who are made one in Christ, who become, in Peter's words, "a chosen generation," "a peculiar people," who "should show forth the praises of Him who has called them out of darkness into His marvelous light." Their business is to bear witness of Christ to all the world. Scripture expressly declares that sin will abound in the world until the Lord returns in power and glory, when it shall be removed by His power, when peace and righteousness will reign in its stead. In the meanwhile it is the duty of the Christian to be concerned with the work God has given him to do. He must not be impatient of success, for it is God who gives the "increase," and who attends to the success of His plans. It is his duty to hold aloft the standard given us by the eternal God, and "to live soberly, righteously and godly in this present life, looking for that blessed hope and the glorious appearing of the great God and Saviour Jesus Christ." If he fulfills his mission his work will prove efficacious, true happiness will be his, and real progress will be made in the world.

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—EARL DUBBEL.

Concerning Propitiation.

Our dear Brother, Mr. Walter Scott, of England, has sent us the following communication, which is of much interest:

To the Editor of "Our Hope,"

Beloved Brother,

I have just been reading **God's Apostle and High Priest** by that prolific and highly esteemed writer, Mr. Philip Mauro. I have not had the pleasure of personal intercourse with the gifted author but am satisfied that he will receive in the frankness of love a brief word of criticism.

On page 80 we read,

"The nature of His *present* ministry is stated briefly in Chap. ii:17 as making propitiation for the sins of the people."

Again on page 81,

"But the bare mention of the fact that the Lord Jesus is *at the present time* occupied in making propitiation for the sins of His people on earth, should afford them great comfort and encouragement."

I have emphasized the statement to which serious objection is taken. Propitiation of old was made by the high priest in the Holiest by sprinkling the blood of the sacrificial animal **on** and **before** the Mercy-Seat. The blood was the witness of death presented to and accepted by Jehovah. Mr. Mauro rightly distinguishes this from "the ceremonial of the scapegoat." Propitiation was **typically** made after death, in the Holiest, and by the high priest. Propitiation was **actually** made in heaven itself, after Christ's own death, and by Himself as High Priest. The blood was **shed** at the altar, **sprinkled** on the Mercy-Seat. Has Christ after death entered into the heavenly Sanctuary in His character as High Priest? He has. **Then** propitiation has been made. God in His nature glorified. The righteous claim of the throne of **the** Eternal satisfied. The going in of Christ once the victim, now the victor, is an accomplished fact. If propitiation is making and not made, then the righteous demands of God's throne upon the sinner

remain unanswered, and "PERFECTED FOR EVER" a moral impossibility. "Having obtained eternal redemption **for us**" is the glorious consequence of propitiation having been made. Are we resting on a whole or half finished work. Is propitiation making or made? The fact is that the soul-emancipating, conscience-clearing truths of Hebrews ix and x could not have been written were propitiation still in the balance. Has not the blood shed on the cross been presented to God in its fullest value, and accepted by Him?—that **is** propitiation.

If propitiation is **making**, then all is necessarily uncertain. The statement of our beloved brother is an exceedingly faulty one and involves consequences of the most serious character. Our author's statement that the Lord Jesus is making propitiation at present is certainly not calculated to afford "comfort and encouragement." Quite the reverse. We rest through grace on a finished work, i. e., the blood shed, and presented to God where He is.

There are three characteristic features of our blessed Lord's priesthood. (1) Sacrificial as in Heb. ii:17. (2) Intercessory as in Heb. iv:14, 15. (3) Melchisedec, i. e., the union of royal power and priestly grace as in Heb. vii; Ps. cx. The first is **past**, the second is **present**, the third is **future**. The verb is employed in Heb. ii:17 to make propitiation, whereas in 1 John ii:2; iv:10 the noun is used. He is the propitiation for our sins. He is that abidingly in the presence of God. He **made** it and **He** is it. We love Mr. Mauro and thank God for much that he has written, but there are other truths and statements presented in a crude and confusing form, such as our having died and risen with Christ typified by the crossing of the Red Sea, p. 81. In the type of the Red Sea we have the Resurrection of our Lord set forth—raised by the power of God for us (Rom. iv:24, 25). In the type of the crossing of the Jordan (Joshua iii:17) our death and resurrection with Christ is presented. The Red Sea stood between Egypt and the Wilderness. The Jordan stood between the Wilderness and Canaan. The type of the crossing of the Red Sea introduced the people to song and wilderness experience. The type of the

crossing of the Jordan brings us into the heavenly places and conflict with spiritual powers who are there. Rom. iv:24-v. 4 gives in type the Red Sea (Exod. xiv), the Song of Deliverance (xv), and wilderness experience (xvi). Eph. ii gives our death, resurrection, and place in the heavenlies, the two former **with** Christ, the latter **in** Christ.

WALTER SCOTT.

A Spirit Tested.

“Every spirit that confesseth not Jesus Christ come in the flesh is not of God” (1 John iv:3).

A little volume has been sent me entitled “Letters to Unknown Friends,” by Dr. Lyman Abbott, with the request from the Editor of this magazine that I would briefly examine its teaching. In attempting this I desire to keep in mind the venerable years, the mental ability, and the honors that his fellow-men have accorded the writer—all of which surely demand a certain respect; and perhaps will be esteemed by some to establish an authority that is above being even questioned; if so, my present paper must be condemned before it begins.

But do they? May it possibly be that all these, far from minimizing the danger of the teaching if it be fundamentally false, actually intensify that danger, and themselves constitute a demand for an examination of what is taught and an exposure of that falsity, if it exists?

And, further, in doing this we are but obeying the divine injunction: “Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.” And we can only try teaching spirits—not by the venerable age, nor the moral lives, nor by the learning of the teachers, but—*by what they teach*, and that with regard to “Jesus Christ come in the flesh.”

The book opens thus: “A number of my Unknown Friends have asked me for my personal beliefs on certain fundamental questions, such as Do I believe: In a personal

God? In the divinity of Jesus Christ? In his resurrection? In the miracles? In the inspiration of the Bible? I have from time to time answered these questions more than once in the pages of the 'Outlook,' etc."

The very fact of these questions *being asked* is not without significance. Who would ever have asked Paul, for instance, if he believed in a "personal God"; or in the "resurrection," or in the "inspiration of the Bible"? Or, to come down to later times, would it ever have occurred to any to ask Augustine if he were quite clear on the divinity of the Lord Jesus Christ, or Luther whether he believed in miracles as recorded in the Scriptures? Or, still later, was Charles H. Spurgeon ever called upon to make his position clear on any of these fundamentals; or how often has the Editor of "Our Hope" had to use its pages for a similar purpose?

But here is an aged man, a Doctor of Divinity, a clergyman of a reputed orthodox denomination, a teacher all his life who tells us, apparently without any shame, that he has still to answer more than once whether he believes "in a personal God;" in "the resurrection" of the Lord Jesus; and "the divinity of Jesus Christ"!

Surely his teachings must have been either ambiguous, or self-contradictory, at one time apparently asserting, at another denying these truths.

At all events that is exactly the character of this little volume. Take as an illustration—one of many that might be given—his answer as to "the divinity of Jesus Christ." Surely nothing could be of greater importance; nothing could claim a clearer, simpler "Confession of Faith." He writes:

"My faith in God rests upon my faith in Christ as God manifest in the flesh."

If he had but stopped there what a good confession it would have been! But he immediately adds

"Not as God *and* man, but as God *in* man."

And he elsewhere (p. 26) in his "Gospel" shows what he means by "God in man" by:

“Would you know God? Look” (he says—not at Christ, but) “into your own heart; God dwells in you.” All the varying forms of goodness in you (“which he specifies) are the interpreters of God.” “In humanity you are to look for his unveiling; something of Him in every just and generous spirit; all of Him that you can comprehend in the life and character of His Son, the Man Christ Jesus. In man are the Father’s lineaments, even in sinful ruined man.”

And again “When I say I believe in the divinity of Jesus Christ, I mean what John meant when he said ‘The Word became flesh’ (would that the Dr. did mean what John meant, but) that is God, who was always a speaking God, manifesting himself to men through his works, *entered into the man Christ Jesus,** and in him manifests what Henry van Dyke has well called ‘the human life of God.’”

Thus the Lord Jesus was but a man in whom God was pre-eminently. And with this, his negation accords: Christ was “not God *and* man.”

Test this by the Scripture at the head of this paper.

Who has come in flesh? Jesus Christ. But is it not of Him that it is written “In the beginning was the Word and the Word was with God, and the Word was God.” Note it well: In the beginning, prior to any creation “The Word *was* both with God—a distinction in Person—and was God.” Therefore, Jesus Christ Himself, who has come, is God; and since that “Word was made flesh, and dwelt amongst us” He is MAN too. Therefore God *and* Man—Immanuel, God with us. Dr. Abbott befogs his answer, but through the fog we can but discern that he does not, in any true sense, believe in the Deity of our Lord Jesus Christ at all. Yet one can understand the question being repeated in the hope of a clearer answer.

Take again a part of his answer as to miracles:

“The cloud which protected the fleeing Israelites from pursuing Egyptians was neither more nor less miraculous than the fog which protected Washington’s retreat from the pursuit of the British after the Battle of Long Island.” “*Neither more nor less,*” mark; so that that fog must, or might just as readily, have become a pillar of fire by night, moved to the rear of the retreating army to separate from the British, and then accompanied Washington for the

* Italics mine.

next forty years!" Is it any wonder that he has to answer that question "more than once"?

But further: "My faith in Christ rests not in miracles, but in Christ Himself." Well, that has a fair sound, and one feels glad to be in accord with the writer; but on the same page 11 we read his oft-repeated contention as to Jonah: "Some stories in Scripture such as the story of Jonah I think are fiction." But it is none other than "Christ Himself" who confirms that "story" as fact, not fiction, for He Himself gives it as the very sign of His own resurrection: "As Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth." If the first part is fiction, why not the last, for it is "as" and "so"? We can but fear that our teacher's faith in "Christ Himself" is not really much stronger than in the story of Jonah; for if Jonah being three days in the belly of the great fish and then raised from it, is fiction, may not the resurrection of Christ from the heart of the earth be also fiction?

But no, for he expressly says, "I think there is no better attested fact in ancient history than the resurrection of Jesus Christ."* Again, could anything be clearer or better than that? except perhaps the word "ancient" might have been omitted; but it is excellent—there *is* no fact better attested. But listen to what follows, "But as I have often said, I regard it not as an extraordinary event, but as an extraordinary evidence of an ordinary event. Every death is a resurrection. Death is the dropping of the body from the spirit. Resurrection is the upspringing of the spirit from the body."

Now, my reader, do you quite know just what Dr. Lyman Abbott really believes as to the resurrection; or whether he believes in the bodily resurrection of the Lord Jesus Christ from the tomb at all?

For he says "the resurrection of Christ was not an extraordinary event!" Is not that an extraordinary assertion for any sane man to make? "Every death is a resurrection."

*I would here note by the way that not once, in a book of 167 pages, does Dr. Abbott, or this spirit, call Jesus *Lord* (1 Cor. xii:3).

If so, it was not on the *third* day that our Lord arose, but on the *first*; not from Joseph's tomb, but from the Cross; nor was it a resurrection of the body at all, but the "up-springing of the spirit" from it; although the Lord Himself said "a *spirit* hath not flesh and bones as ye see Me have." Surely then the Doctor agrees with Hymeneus and Philetus; for the resurrection must be "passed already" for all who have died (2 Tim. ii:18). Well, there are still a good many who will esteem the Lord Himself and the inspired apostles more trustworthy authorities than either Hymeneus, or Philetus, or Dr. Abbott.

Was there not but too much justification for our fear that Dr. Abbott's faith in Christ's *bodily* resurrection was about on a par with his faith in the story of Jonah? Both are to him fiction!

Is not that enough to warn any true man, woman, or child from being seduced by such teaching?

But with such views of the resurrection, what Gospel can our teacher give us? He writes several paragraphs which close thus, dogmatically and confidently "This is the Gospel." I quote the last—a kind of summary—in full:

Jesus Christ was poor, reverence is not for riches. Jesus Christ had only a peasant's education; reverence is not for scholarship. Jesus Christ was without political authority; reverence is not for power. Jesus Christ taught as never man taught and loved as never man loved; reverence is for truth and love. This is the Gospel. It is not in nature; it is in human nature. . . . We may all find it in our fellow-men; in the justice of the statesman; in the ministry of the doctor; in the patience of the teacher, etc.—and most of all in the life and character of Him who "for us men and our salvation came down from heaven."

What a Gospel for a poor, sinful man, conscious of guilt, and going to inevitable death, and after that the judgment! Man's goodness is Dr. Abbott's glad tidings. There is not in this, nor in any line of Dr. Abbott's "Confession of Faith" one single reference to the *atoning* death of Christ or any need, on our part, of it. Nay, so abhorrent is this truth to him, that, on page 65, he slurs it in this way: "The very names familiar to us would have been unmeaning to the

apostles of the first century: Atonement and Trinity, congregationalism and episcopacy, nuns and monks, cathedrals and cloisters and convents." Mark the company into which our author forces "atonement." Paul would have as easily understood what "monk, or nun, or convent" meant as "atonement," for all were equally "unmeaning." And yet, the last word occurs only about 120 times in various forms in those Hebrew Scriptures with which Paul was not altogether unfamiliar! How often do any words that might be rendered "monk," "nun," "convent" occur? It takes no theologian to discover the degree of simple honesty (must we not say?) in such statements..

Having thus disposed of atonement as on the same level as "monk, or nun, or cloister," it follows naturally enough that Dr. Abbott's "Gospel" has no shedding of blood. Now the Scriptures most unequivocally teach that "without the shedding of blood is no remission" (Heb. ix:22). Then this is, beyond all controversy, "another gospel which is not another" (Gal. i:7) for it is surely no gospel to a guilty man at all if his sins are not remitted. It may do well enough for the righteous, but it is a simple mockery for anyone who has sins to be forgiven. Have *you* none, my reader? Would you be content to depart this life and go before God on such a gospel?

But our author may say that we are doing him injustice for he does, on page 162 (although not when giving us what he calls the Gospel), not only speak of the Blood of Christ, but refers to several Scriptures. This is quite true; he does; but it is only to evacuate their meaning absolutely. I quote:

"He came to save us—yes! but from what? Pain? No! He suffered the death of the cross, and told us we must take up our cross if we would be His." (Do you note how he cannot leave this Cross of Christ, unique, solitary and unrivalled; but must drag in by force, and connect with it *our* taking up *our* cross?) "What then? From punishment? No! It is doubtful if He anywhere promises His disciples escape from punishment. He came to save them that will trust in Him from their sins. One Evangelist tells us that He was called Jesus because He would save His people from their sins. Another Evangelist tells us that the blood of Jesus Christ cleanses from all sin. John

the Baptist hails Jesus as the Lamb of God that takes away the sin of the world. He Himself in His last meeting with His disciples, pledging them in a cup after supper, says that this cup is the blood of the new covenant, shed for the remission of sins. It is sin, not punishment, which is remitted or sent away; it is from sin, not from punishment, that His blood relieves us; it is sin, not punishment, that the Lamb of God takes away from the world; it is from sin, not punishment, that Jesus saves His people."

Is it not high-sounding? Yet as it stands it is too evidently as senseless as it is high-sounding, so he adds, "That he saves from penalty in saving from sin is secondary and incidental." It is first absolutely and dogmatically denied again and again that our Saviour came to save us from the penalty of our sins at all; and when this is perforce admitted, it is but as being "secondary and incidental." So secondary and incidental is it, that it forms no part at all of this teachers' Gospel as given us on pages 26 and 27.

May I suggest a few more Scriptures, and see how "Sin, not punishment" would be possible. "Who His own self bare our sins in His own body on the tree." Is it *possible* to say here He did not bear *the penalty*, but the sins? For why "on the tree," save because "cursed is everyone that hangeth on a tree." Is our Lord's being made a "*curse for us*" merely "incidental and secondary" in your eyes Dr. Abbott?

Again: "Christ died for our sins according to the Scriptures." Why "for our sins," if not as bearing their full penalty? But "according to the Scriptures," what Scriptures? Let us listen:

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." "It pleased the Lord to bruise him." "When thou shalt make his soul an offering for sin." "For He shall bear their iniquities." "He bore the sins of many."

Tell us, Doctor, can you possibly say, in view of these, that it is "not punishment," or that this is merely "secondary and incidental"?

But let us consider one or two Scriptures that the Doctor

does use: "The Blood of Jesus Christ, God's Son, cleanses from all sin" (1 John i:7). "Sin, not punishment," he emphasizes. But in what possible way can blood cleanse from sin, if it is not in being the evidence of death, and thus showing that the full penalty for sin has been borne according to the value of that blood? If "of bulls and goats" it "could not take away sin"—if of "Jesus Christ, God's Son," it judicially makes "clean every whit" every one who put their whole confidence in its efficacy. And the Doctor would rob us—nay the "spirit" we are trying, who is behind the human teacher, "would rob us of *that*."

Again: "Behold the Lamb of God that taketh away the sin of the world." How can a Lamb take away the sin of the world, if not alone—not incidentally or secondarily but *alone*—by bearing the penalty; and thus propitiating the holiness of God ever burning against sin?

But the very idea of divine judgment either borne by the Lord on the cross, or still to come for those who reject this sacrifice is boldly denied by this teacher. "There is no justice to be feared in God that was not manifested in Christ." Oh, subtle and deceptive words, as false as any ever written or spoken! Was God in Christ *manifesting* judgment?* Was that the purpose for which He came in this lowly guise amid a world of sinners? Was it "judgment or justice" that came by Jesus Christ, or *grace and truth*? Was God in Christ *manifesting* (mark the word) judgment or reconciling the world unto Himself by every token of compassion and kindness? And when we men crucified Him, is it judgment upon us for that awful deed God is *manifesting* now; or a still sweeter, clearer, more winning word of grace—a grace that now reigns *through righteousness*—for it is based on "justice" borne by His beloved Son; "for He hath made Him to be sin for us who knew no sin, that we might become the righteousness of God in Him" (2 Cor. v:21).

"Now is the day of salvation." But is that day of salvation to be endless? Our Lord warned, in words beyond

*For when one speaks of *fearing* justice it must mean judgment.

the possibility of distorting, of another Day in the which He should come in a far different guise, and for a far different purpose, and when His gracious Lips would have to use far different words from those the Doctor quotes "Neither do I condemn thee," even "Depart from me ye cursed into everlasting fire prepared for the devil and his angels."

Yet Dr. Abbott, in full knowledge of many Scriptures equally clear, does not hesitate to say, authoritatively and dogmatically, as though he were himself inspired to contradict the inspired Word (as indeed he is!) that there is "no justice to be feared in God that was not manifest in Christ."

Well, the lines are at least clearly drawn; it becomes simply a question of which authority is the more trustworthy.

In another paper* I have looked at the Doctor's estimate of the Word of God; but here in full accord with that estimate he begins a chapter "*The Bible and the Child*" with:

"It is a good deal more important that the child should have faith in his mother than that he should have faith in the Bible"

and closes it with:

"I repeat, it is better that the child should lose faith in the Bible than that he should lose faith in his mother."†

This language would appear justifiable if, and only if, the Bible be more fallible and errant than the mother; but if the Bible be, in very deed, The Word of God, how would it do to say "It is a good deal more important that the child should have faith in his mother, who may be under the influence of such teachers as Dr. Lyman Abbott, than that he should have faith in God Who has Himself spoken in His Word?" This is really the root of the whole matter. *Has God spoken? Is "all Scripture given by inspiration of God?"*

As to prayer, he writes (page 59), "We do not pray because

*The new Bible and the god it reveals.

†The writer apparently makes his usual effort to offset this by "and if he loses faith in his mother's reading of the Bible"(to lose faith in another's reading is not a very intelligible idea) "he will lose faith in the Bible as well."

we believe in God—we believe in God because we pray.”

No sane person will deny that the cause must *precede* its effect. Here the cause is “We pray”—the effect of that cause is “We believe in God.” Then we do not believe in God *before* we pray, but *after*. To whom, or what then do we pray? Surely not to the God in Whom we do not as yet believe at all. When should we begin to pray, as long as we do not believe in One to Whom to pray? After all, most plain people will say that the Bible speaks far more *rational-ly* even than these rationalistic teachers, who boast in their *reason*, for it reverses the order and says “How shall they call on Him in whom *they have not believed?* (Rom. x:14). Which is the more reasonable order?

Dr. Abbott, or the spirit we are trying, would thus first set aside the Scriptures as the Word of God, then quietly assume that place of authority himself, and shut us off both from listening to God, or praying to Him altogether—whose, or what, spirit must that be?

My space, not my theme, is exhausted. Almost every page bears similar evidences of that same spirit; more subtle, but none the less dangerous, because mixed with much that sounds fair and good. Yet may even this volume not be altogether valueless, since it adds its testimony, unconsciously and unwillingly, to the divinity of the Bible it slurs. That Bible has clearly foretold, as God only could, just such pernicious, yet seductive, teachings, summed up in: “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” *That* must have *some* reference—to whom? Did Thomas Payne “deceive”? Was Ingersoll “seductive”? Were they not outspoken? But it is “Christian clergymen” who can be that. And how? By preaching “another gospel.” Your heart is so good, God is to be found there! There is so much good in all men that the very lineaments of the Father may be seen in all! No judgment is to be feared; no wrath from which to flee. There is no humbling need of owing all to Another. Seductive! It chimes in perfectly with every proud claim of self-righteous man. No wonder its preacher is popular.

But they have no gospel at all for the confessed sinner;

no sweet and precious *assurance* of sins forgiven because God's justice is maintained, as well as His love expressed, in that forgiveness—through the Blood of Christ. No love of God shed abroad in these poor hearts by His Spirit, because "When yet enemies Christ died for us;" no song of joy to Him "Who loved us and washed us from our sins in His own Blood;" no cheerful hope of His personal coming again—nothing, literally nothing!

My dear reader, which "gospel" will *you* embrace?

If these teachings were not spreading like wildfire in Christendom; if they were not deceiving myriads, if they came from an open and honest infidel; if they were not commended by the highest Christian profession, and covered by the fairest Christian phraseology; if they were not fatal beyond all powers of expressing; if the interests at stake were not incalculable, we might well leave them without notice; as it is, we are compelled, with profound awe of spirit to remember a word written by the Spirit of God "though we, or an angel from heaven (and even Dr. Lyman Abbott has hardly greater claims to be heard than that) preach any other gospel unto you than that we have preached unto you, let him be accursed."

God forbid that I, a poor sinner, sincerely conscious of owing everything for time and eternity, for this life and the next, to the Lord Jesus Christ, His death and resurrection—God forbid that I should write one callous word as to the awful solemnity of the position before God of such teachers as Dr. Lyman Abbott.

For they are not ignorant. Alas, they have known better. The day was when he, at least, preached the very truths he would now destroy. In such a connection how solemn are the words: "If we sin wilfully after that we have received a knowledge of the truth there remaineth no more sacrifice for sins." And what is this sinning wilfully? Lying, cursing, swearing, as did Peter? Indeed, no; for he was soon restored; but "treading under foot the Son of God," abasing Him to a creature place; and consequently His Blood, having no unique value, is to be counted common, or "an unholy thing;" and thus is "despite" done to the

Spirit, who never witnesses to the goodness in man, as does *this* spirit; but to the goodness and grace of God, for He is the Spirit of *grace*. Well may those who know—"the terror of the Lord" weep for such.

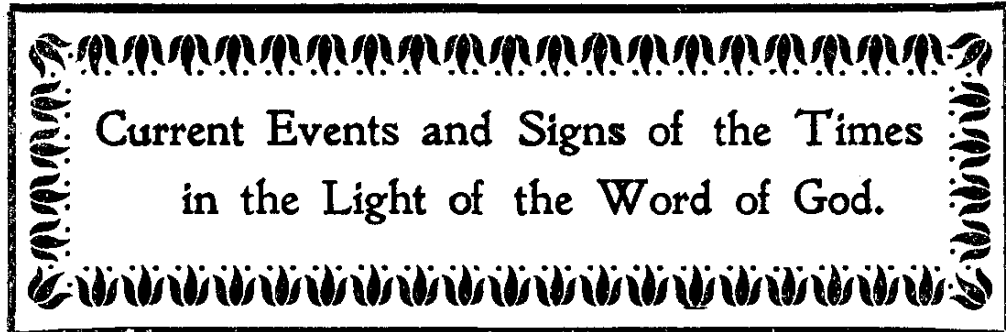
I have no idea that Dr. Abbott will ever see these lines. I have little doubt but that he would treat them with contempt if he did; alas, nothing can awaken him. No argument, no motive can be brought to renew him to repentance, he knows them all. Were he alone, it would be terrible; but the awfulness is intensified immeasurably by his being a leader of so many in his own path—a path that is indeed "the way of Cain," for it comes *without Blood*; receives its reward for its smooth, soothing prophesying, even here and now, as Balaam; and ends in perishing with the denial of the unrivalled, unshared divine supremacy of the Lord Jesus, as did Korah of old in *his* gainsaying.

We must leave them; not surely heartlessly, or without tears and profound awe, to the God Whose judgment they deny, and only cry to others as did Moses, when a far lighter judgment impended, "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins;" weigh it well, "*touch nothing of theirs.*"

These "died without mercy"; of how much *sorer* punishment, suppose ye (it is very solemn the way it is left to our own judgment), shall those who do exactly as do these teachers be counted worthy? It will surely be found, Dr. Abbott, or this spirit to the contrary, notwithstanding, "a fearful thing to fall into the hands of the living God."

But God is sovereign ever, and may He, in His great, great mercy awaken both deceiver and deceived before it is forever too late.

F. C. J.



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

The Fears of a Small Country. Belgium is one of the smallest countries in Europe. Situated as it is in case of a universal war it would be very much exposed to the invasion of different armies. Belgium is therefore preparing for the worst.

Belgium's continued activity in adopting certain well-defined measures of national defense and protection keeps alive in every one's mind the alarming idea that armed conflict in Europe is a thing to be expected. The government does not divulge what it believes or fears; it quietly goes ahead with its preparations, leaving the people to speculate as they will.

The Belgian army has been increased to a peace footing absolutely without precedent; never before has the country had so many men under arms in times of peace, and Antwerp, on the Scheldt, already one of the strongest fortresses of Europe, is rapidly being strengthened, evidently with the idea of making the city as near impregnable as possible. Belgium has a gold reserve of \$48,000,000; this is the national treasure. In order further to insure its safety a large part of this money has been moved from Brussels to Antwerp, the reason given being that the latter city is more secure in case of war. The national archives also have been transferred to the fortified metropolis for the same reason, a precaution which would not ordinarily be taken except at a time of national anxiety. These events, considered in connection with the recent mobilization and seemingly tending to show that the international outlook may not be as clear as is generally supposed, have caused much comment in Belgium.

It is a striking sign of the times, these fears of all the nations of the civilized world. Our Lord announced that at the close of this age there should be "upon the earth distress of nations with perplexity." Both "distress of nations" and "perplexity" are here. During 1914 this

distress will become more intense and widespread. No relief can come till He comes who will speak peace to the nations and who maketh wars to cease (Ps. xlvi:9).

The Spread of Mormonism. In 1890 there were 144,352 Mormons in the United States, now there are said to be 400,000 in the United States, and 20,000 in other lands. In 1910 over 16,000 new members were gained by birth, more than half of the total, and by proselyting. Two thousand Mormon missionaries are at work (about 800 in the United States), who visit about 2,000,000 homes annually and distribute their literature, and hold some 50,000 meetings. Mormonism is paganism veneered with Christian terminology. It teaches that there are many gods, who were formerly men and women, have flesh and bones, are sinners, and often live in polygamy; that there is no Trinity, but that Christ is a polygamist and the Holy Spirit is a fluid; that Adam is the god of this world and each world has its own god; that sin is a necessity for all; that there is a "priesthood," which constitutes "the only right government" and receives continuous revelation which supersedes all, if desired; that there are four Bibles; and so on.

No reader of these tenets of Mormonism can fail to see the necessity of preaching the Gospel to its adherents, even if he is not conscious of the evil and moral degradation which follow in the train of Mormonism.

The Increase of Insanity. Attention has been called in several medical conventions to the frightful increase of insanity. The statistics show such an increase. Fifty years ago there was one lunatic in 575 of the population, now there is one in 236. If this rate should continue in a certain time there would be more insane than sane people in the world. Insane asylums in many parts of the country are filled to their utmost capacities. What is responsible for these sad conditions? Sin. Fast living, worry, anxiety, religious extravagances and numerous other things lead often to an unbalanced mind. How much the influence of demons has to do with insanity no one knows. May we remember

that when the Lord Jesus came the first time He found large numbers possessed by demons. It will be so when He comes the second time.

The Tragedies of the Air. We have not counted the victims of the aerial navigation craze, but they must now number several hundred men and also some women.

The worst catastrophe in the annals of German aviation occurred on October 17, when the latest and largest Zeppelin airship, L II, belonging to the navy, was set afire by three explosions in midair a short distance from the Johannisthal Aerodrome, just outside of Berlin, and was completely destroyed. Twenty-eight officers and men, including Lieutenant Commander Behnisch, a close friend of Emperor William, and other members of an Admiralty trial board, which was making final tests of the big flier, met death as a result of the explosion or the subsequent fire.

Germany has been trying to solve the problem of aerial navigation for military purposes. At the funeral of these victims even the preacher uttered what amounted to a defiance of Providence. Another aviator took an ape along in his machine. The simian screamed and trembled in a fearful manner while the flying machine was in motion, and when back on the ground he was paralyzed by fear. The moral of this we need not to point out.

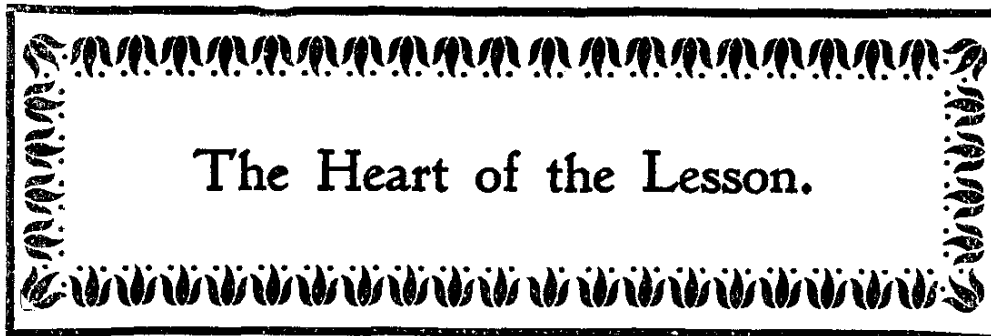
The Outrageous Mrs. Pankhurst. As it is well known to all readers of the newspapers this woman belongs to a criminal class and is the leader of a number of women who delight in using the torch and the bomb. The *New York Christian Advocate* has an excellent editorial on her behavior in this country, which we pass on to our readers:

The moral obliquity of Mrs. Pankhurst and her abhorred activities

public peace. Though by these preposterous antics they have retarded the movement for granting suffrage to women in their own country and in the United States, it was felt that something in their favor must be set down to the natural indignation aroused in their hearts by the refusal of the British government to make concessions to their appeals. But granting that publicity is an indispensable element in such a movement, there can be no justification for seeking notoriety through the issuing of publications that are or ought to be contraband in any civilized country.

This nastiness of the Pankhurst propaganda has created a revulsion of feeling which cannot miss even the dull moral consciences of its supporters. Criminal proceedings having been instituted in New York for the suppression of the malodorous stuff which the Pankhurst coterie has been striving to shovel upon the American public, the persons responsible for its distribution instantly withdrew from their contemptible task and shipped what remained of the putrid material to the West, where we trust it will receive the same sharp and ready rebuke which befell it here.

What sort of ethics must a woman have who, when she has been proffered the hospitality of a country by the interference of its chief magistrate with a law which would have barred her entrance, proceeds at once to abuse her privilege by peddling mental poison to the people of the first city she visits?



INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JANUARY.

JESUS AND THE CHILDREN.

(January 4. Mark ix:30-41, x:13-16.)

Golden Text, 1 Peter v:5.

Daily Readings.

Mon., Jan. 29 Mark ix:14-29. Tues., Jan. 30, Mark ix:30-41. Wed.,
31, Prov. iii:1-12. Thur., Feb. 1, 1 Sam. iii:11-21. Fri., Feb. 2,
Luke i:5-20. Sat., Feb. 3, Matt. xxi:1-16. Sun., Feb. 4, Eph. vi:1-9

I. LESSON OUTLINE.

1. In View of the Cross (verses 30-32). 2. Unseemly Pride Re-

buked (verses 33-37. 3. Jealous Anger Restrained (verses 38-41.)
4. The Children Welcomed (verses 13-16).

II. THE HEART OF THE LESSON.

The golden text is central to the portion given for our lesson, and Christ, who is preeminently the Emptied One, is the living heart of the whole portion. Would we serve the little ones and reach them for Christ we must needs through grace take the humble place and be content to walk there with our Lord and Saviour Jesus Christ. The opening verses of the portion set before us Christ in His greatest humiliation—that of the death of the cross (Gal. iii:13, 2 Cor. v:21). And as such He is before us uttering these words. As such an One He commands the attention and the faith and the love of His followers, challenging them to a walk of humility with Himself in order to their being true servants doing His will from the heart.

Though so clearly and definitely and solemnly uttered the disciples do not seem to comprehend the Lord's thought about the cross. And not understanding it they are unable to walk in true humility with Him and at once fall to quarreling about first place. With what tender insistence our Lord rebukes the unseemly pride, using one of the simple hearted, trustful little children to set the truth before these men who were so eager for self-advancement. For us to-day the only road to true exaltation is the path of humility. And he reaches the greatest height who stoops the lowest.

In this same spirit of ignorance as to the cross and its precious meaning two of the disciples would fain restrain one, who, though doing marvellous things, is not following with them in the Master's company. Blinded to the fact that no one can do a really good work in Christ's name who is not with Him in heart and faith. Again does the Lord in all gentleness, and yet with all authority rebuke and restrain this jealous anger. Our only safeguard from the same spirit that is abroad even among believers to-day is in full heart occupation with Christ crucified. There all pride is abased; there all fleshly jealousy finds its death and grave; there all the born-again ones of God are seen to be His, and the heart of love embraces them affectionately.

With what infinite grace and love does this same Jesus Christ our Lord break down all human made barriers which were raised against the coming of the little ones to Him. With what amazement must these men, who had not yet learned the heart of Christ fully, have seen Him take these babes up in His arms and bless them. Ere long these very arms were to be extended upon the cross in atoning sacrifice, and it was most fitting that the very arms which should be there in death should now press these dear ones to His heart in fulness of blessing and grace. Remember that it is "Jesus Christ the same yesterday and to-day and forever." And now as then the Lord wants the little ones brought to Him in the home, in the school, in the gathering of God's people. He wants them in their tender years for Him-

self; and woe to the one that would in any wise keep them from coming to Him. Brought at such an age their young hearts are filled with Himself ere the evil and sin of this present age and world have any opportunity of preempting the soil of the heart as against the Lord.

THE MISSION OF THE SEVENTY.

(January 11. Luke x:1-24.)

Golden Text, Matt. x:20.

Daily Readings.

Mon., Jan. 5, Luke x:1-16. Tues., Jan. 6, Luke x:17-24. Wed., Jan. 7, Isaiah vi:1-8. Thur., Jan. 8, 1 Cor. i:18-31. Fri., Jan. 9, Rom. x:1-15. Sat., Jan. 10, Ezek. iii:16-27. Sun., Jan. 11, Acts x:34-48.

I. LESSON OUTLINE.

1. The Commission of Christ (verses 1-12). 2. The Woe of the Unbeliever (verses 13-16). 3. The Joy of the Workers (verses 17-20). 4. The Joy of the Lord (verses 21-24.)

II. THE HEART OF THE LESSON.

The mission of the seventy is a representative and a typical one to a large extent. Let us not miss the thought of the Lord for ourselves in a simple historical study of the portion. The world into which these men were sent is, in spirit and work and condition not a whit better to-day; if anything is true of it, it has gone farther from God. Its depth of depravity in sin and its moral heights of Cain-like righteousness and religiousness are just as bad and Christ rejecting now as then. Yet it needs nothing so much as the Gospel which, to-day as then, is the power of God to salvation to every one that believeth. Nothing else is able to reach the poor outcast; and nothing else has any power to deliver the religious man who is basing his hope of heaven upon his own goodness and lack of pronounced sin in word and deed.

The same Lord and Master stands ready to commission anew to-day all whom He may choose, and to send them forth at His own charges to this great work. But He must be left free to fully exercise His absolute Lordship in this matter. It is for every true Christian worker to ponder most attentively this commission and to go forth in simple heart trust and living faith in the power of the message he takes; in the fulness of the Spirit given by the Lord; resting wholly upon the Lord for the full supply of every need, of which the material things are the least of all.

Such ministry, by the grace of God brings its meed of joy and rejoicing before the Lord. Yet would He not have our hearts rest satisfied with what has been done, lest that should in any wise gender pride; but the rather in what grace has accomplished for us in giving to us the place and the privilege of the redeemed whose names are in the Lamb's Book of Life; and there in virtue of the death of that very

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Lord upon Calvary for us. Here it is safe to rejoice; apart from Him joy would be but a poor thing, and become an avenue for the enemy to reach the soul and do us hurt and harm.

Deep heart joy fills the bosom of our Lord as He contemplates the marvellous grace of God to the despised and weak and foolish things of the earth. To them God is pleased to reveal Himself through faith. The very simplicity stumbles the lofty and proud, while the lowly and the weak and the foolish lay hold of the truth and enter in; what joy to Christ to see them entering in through faith. Yea, what joy to Him now when one sinner repents of sin and turns to God in a simple living faith. Yet the very power and fulness of the Gospel only brings out more distinctly the awfulness of rejection. And the dread woe pronounced by the lips of the Lord Himself needs to be pondered by men to-day. God will not lightly take the rejection of His Son by any one. The woe is not a myth; it is an awful reality, and from it the Lord Jesus Christ came as the emptied One to save us (1 Thess. i:10). Tell men that He died to save them, warn them of the wrath to come. So shall the commission be fulfilled to the honor and the glory of His peerless and precious Name.

THE GOOD SAMARITAN.

(January 18. Luke x:25-37.)

Golden Text, Mark xii:31.

Daily Readings.

Mon., Jan. 12, Luke x:25-37. Tues., Jan. 13, 1 John ii:1-11. Wed., Jan. 14, 1 Cor. xiii:1-13. Thur., Jan. 15, Acts ix:30-43. Fri., Jan. 16, Rom. xv:1-13. Sat., Jan. 17, Philemon 4-25. Sun., Jan. 18, Matt. v:38-48.

I. LESSON OUTLINE.

1. The Works of the Law (verses 25-28). 2. The Gospel of Grace (verses 29-37). 3. The Life of Service (verse 37).

II. THE HEART OF THE LESSON.

The matter of salvation and service are among the many lines of truth that are presented by this parable. The question of the lawyer reveals an unregenerate heart seeking salvation by the works of the Law; as so many are doing to-day. But a careful reading of Rom. iii:1-20 shows this to be utterly impossible. Yet our Lord's answer would seem to imply that there is salvation by law. Yes, provided that law is kept absolutely inviolable by us from the very moment of our entering into life until our exodus. But *no one has ever thus kept it*. Hence there is no salvation by the law.

As showing the utter futility of this, our Lord pictures for us the poor helpless sinner as the one who has gone down from Jerusalem to Jericho and has fallen among thieves. So in the poor robbed beaten man we have a word portrayal of the spiritual state of the unsaved.

The two representatives of the Law who pass by that way fail to help him for fear of contamination; and the law cannot touch the sinner in grace; it knows no grace. It could but demand the punishment of its breach in his death. It must needs pass by on the other side in so far as rendering any help is concerned.

But the good Samaritan, despised and outcast by the people of the law, accounted the very filth and offscouring of the earth, is upon the scene. He fears no contamination and with all that he possesses is at the service of the poor bruised bleeding wayfarer. He it is who tenderly binds up the gaping wounds, and putting him upon his own beast brings him to a place of security and rest and provides for his entertainment until health should return. It would not be wise to press this in every minute detail; but we are surely not amiss in seeing here the Lord's own picture of Himself. And of Himself as He comes into the scene where poor helpless undone sinners lie all bruised and bleeding and robbed spiritually of every thing. And every word speaking of the help to the poor man is vocal with the thought of how our ever gracious Lord deals with the helpless sinner. It is surely the Gospel of God's grace; it is surely salvation through Christ apart from any works of the law. The poor bruised man could do nothing; the good Samaritan did it all. So is it with Christ Jesus the Saviour: we do nothing, He does everything, all praise to His Name.

In the person of the lawyer the law drives the nation into a predicament. They cannot do as this good Samaritan did; they can at best but come and look upon the poor helpless man and then pass by on the other side. To do what Christ does to the sinner lies not within the reach of any fleshly religiousness; nor of any legal Christianity at all. It is only as through faith by grace we take our place with Him, as knowing Him that we can possibly render this service to the poor helpless sinner. And this is exactly what is needed. They require more than a mere look, though that be one of sympathy. They need the oil of the Spirit and the wine of the Gospel to give them strength and help. They need the shelter and security that is afforded by the divinely provided safe place in Christ. They need our personal and loving heart care of them as unto Himself. To this our Lord sends us saying, "Go and do thou likewise."

SERVING JESUS.

(January 25. Luke viii:1-3, ix:57-62, x:38-42.)

Golden Text, Matt. xxv:40.

Daily Readings.

Mon., Jan. 19, Luke vii:36-viii:3. Tues., Jan. 20, Luke ix:43-62. Wed., Jan. 21, Luke x:38-42. Thur., Jan. 22, Phil. iii:8-21. Fri., Jan. 23, Matt. xx:17-29. Sat., Jan. 24, Jer. i:4-10, 17-19. Sun., Jan. 25, Rev. iv:1-11.

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I. LESSON OUTLINE.

1. The Ministry of Love (verses 1-3). 2. The Following of Faith (verses 57-62.) 3. The Service of the Heart (verses 38-42.)

II. THE HEART OF THE LESSON.

The title of the lesson is perhaps the most concise statement of the heart of the lesson that we are to have for our study now. The instances serve to bring out some of the many lines of service. Yet we are to remember that in whatever calling we may be as Christians unto the Lord we shall find room for service unto Him. When the very commonplace things of this daily round of ours are done as unto Him for His glory, they rise to the exalted place of divine service unto Himself. To that end the Spirit exhorts us that whether we eat or drink or whatever we do, to do all to the glory of God.

The first portion shows the way in which the love of the heart that has been so wondrously blessed finds opportunity to express itself in a blessed way unto the Lord Jesus Himself. What an inestimable privilege it must have been to minister to Him in the very material things of this life. Yet remember that this service is possible to-day as we seek to relieve the temporal needs of our fellow saints and to minister to them of these things that are in our hands. Done to them it is done to Him. And what a privilege is thus put within our reach now.

The next service stands linked up with that of the genuine followers in true faith. This must be through an intelligent trust that has fully counted the cost and is prepared to yield up all to Him. It must be the following that gives Him the pre-eminent place in affection and time and all else; and a following that is undivided in its attention; a following that has no backward look of regret at what has been surrendered. This, too, is real service to Him.

The home life adds its quota of truth concerning service. And here our Lord would again call attention to the fact that He prefers above all else the quiet service of sitting first at His feet to learn of Him, rather than the rush and hurry of a nervous fleshly activity that has no higher object than that of ministering to the needs of the body. True these are to be met; but first let Christ have His pre-eminent place of blessing us and our very receptivity of heart is genuine service to Him.

The most casual study of our lesson makes perfectly plain that apart from a regenerated heart and life there is no possibility of any real service to our Lord and Saviour. Remember that they which are in the flesh cannot please God. Only the renewed heart can know what is His pleasure and yield to Him what He can accept.

Notes on Prophecy and the Jews.

Many of our readers have asked us repeatedly for some help how best to deal with the Jews in giving to them the Gospel and presenting to them the claims of our Lord Jesus Christ. It is encouraging to find that so many Gentile Christians are interested in reaching the Jews with the Gospel. We desire to say that a Gentile believer is far more acceptable to the Jews in bearing a witness than a good many converted Hebrews. The Jew will listen very respectfully to a testimony concerning the Messiah from a Gentile believer. This has been and is our constant experience. And there is Scripture for it. Read Rom. xi:30-31. "For as ye in times past have not believed God (the Gentiles) yet have now obtained mercy through their unbelief; even so have these also now not believed (the Jews), that through **your** mercy they also may obtain mercy."

Now it is of much importance in dealing with the Jews to know what are their real objections to our Lord so that these objections can be intelligently met with the Word of God.

Before us is a small volume (now out of print) in which a leading New York orthodox rabbi states the Jewish objections to the Messiahship of our Lord. The title of the book is *Defence not Defiance—A Hebrew's Reply to the Missionaries*.

We give now the leading objections as they appear in the book. All Christian workers, who desire to give the Gospel to the Jews, should read them carefully.

We refuse credence to Jesus of Nazareth as our Messiah: 1st, on account of his genealogy; 2nd, on account of his acts; 3rd, on account of the period in which He lived, and 4th, because the Messianic prophecies were not at all fulfilled in His day.

1. On account of His genealogy. Jesus cannot be considered a descendant of David because Joseph was not His real father, as Matthew expressly admits, chap. 1, verse 25. As to Mary's genealogy, that is a matter of absolute uncertainty. And, indeed, even the descent of Joseph from David is by no means so well established, for there is material contradiction concerning this in the accounts of

Matthew and Luke. If two witnesses contradict each other, they cannot lay claim to implicit belief. But on the other hand, all our prophets of blessed memory agree that the Messiah must of necessity be from the seed of David.

2. On account of His deeds. Jesus says of Himself: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against the mother, and the daughter-in-law against her mother-in-law (Matt. x:34-35)." But we find that our Prophets ascribe to the true Messiah quite different actions. Zachariah (ix:10) says: "He shall speak peace to the nations." Jesus says He came to send the sword on the earth, whereas Isaiah says of the true Messianic time: "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." Jesus says His mission was to separate father from son. At the time of the true Messiah, Malachi tells, on the contrary, that Elijah shall come "to turn the hearts of the fathers toward the sons, and the hearts of the sons toward the fathers." Jesus says (Matt. xx:28): "The son of man (*i.e.* Messiah) came not to be served but to serve." We read to the contrary in Psalm lxxii:11: "There shall bow down before Him all kings; all nations shall serve Him"; and in the above-mentioned verse of Zachariah: "His dominion shall be from sea to sea, and from the river to the ends of the earth." Finally, in Daniel (vii:27): "All governments are to worship and obey Him."

3. On account of the period in which He lived. The prophets all fix upon "latest days, the end of time," as the Messianic epoch; thus Isaiah (ii:2): "It shall come to pass in the last days, that the mountain of the Lord's house shall be firmly established," etc. Thus again, Hosea iii:5: "After that will the children of Israel return and seek for the Lord their God, and David their king; and fearing will they hasten to the Lord, and to His goodness in the latter days." The words of Daniel, too (ii:28): "God maketh known to the king, what shall happen in the latest days." (Refer to verse 44). "In the days of these kings will the God of heaven set up a kingdom which shall to eternity not be destroyed, and its rule shall not be transferred to any other people." From this it can sufficiently be seen that our prophets define the time of Messiah to be in the end of time, and not earlier.

4. The events finally which were prophesied for the time of the Messiah, and which were *not* fulfilled in the time of Jesus of Nazareth are the following:

a. There is to be but one king and one kingdom, as we may read in the verse of Daniel last quoted. Whereas, anyone can see with his own eyes that there are many kingdoms at the present day with different laws and customs, each ruled by a different monarch. Another proof that the Messiah cannot have come.

b. At the time of the Messiah there is to be but one religion in

existence, namely, the Jewish religion, for this we read in Isaiah lii:1: "Awake, awake! put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, thou holy city, for no more shall enter into thee, henceforth the uncircumcised and the unclean." "And it shall come to pass, from one new moon to the other new moon, and from one Sabbath to the other Sabbath, all flesh shall come to prostrate themselves before me, saith the Lord." And in Zachariah viii:23: "Thus saith the Lord of Hosts: In those days it shall happen that ten men out of all the languages of the nations shall take hold—yea, they shall take hold of the skirt of him that is a Jew—saying: Let us go with you, for we have heard that God is with you?" and there are other such verses.

c. In the time of Messiah, all idols, and even their remembrance, together with all false prophets and the spirit of impurity, are to be destroyed from the face of the earth as we may read in the 13th chapter of Zachariah, etc., etc.

d. In that time, too, there shall be no more sin, especially among Israel; Zephaniah, iii:13: "The remnant of Israel shall not do injustice nor speak lies; there shall not be found in their mouth a deceitful tongue." Similar passages are Jeremiah iii:17 and 1:20; Ezekiel xxxvi:25, 27 and xxxvii:24.

e. In the time of the king Messiah, a peace yet unheard of, and almost incredible, is to reign among the beasts of the field, as is promised in the well known passage in the eleventh chapter of Isaiah, as well as in the 65th chapter, 45th verse, and so in several other places.

f. Suffering, sorrow, and trouble are to cease in the whole land of Israel, and the inhabitants thereof are to live long and happily. Confirmatory passages are in Isaiah lxxv:16, 19-22.

g. The Divine presence will return again to Israel as of yore, and the gift of prophecy, wisdom, and perception be possessed by Israel in pre-eminent degree (see Ezekiel xxxvii:26-28).

Since then none of these circumstances, which have been laid down by the prophets as absolutely necessary to indicate the time of the Messiah, has come to pass, the deduction is plain that he has not yet arrived. And for the same reason Jesus of Nazareth was *not* the Messiah.

Now after reading these objections it will be seen how easily they can be answered. The Genealogy question is really an argument **for** our Lord. Every Christian worker should study the two genealogies in its minutest details. Our work on the Gospel of Matthew and Mr. Ottman's "Imperialism and Christ" will be found very helpful.

All the other objections spring from the old mistake that the Jews in the days when our Lord was here, the days of

the Apostles down to the present time, have never clearly seen that the Old Testament teaches a double advent of Christ, one in humiliation to suffer and to die, and one in exaltation to reign and to accomplish all the predictions of glory and blessing written in the law and the prophets. A Christian who does not believe in the second Coming of Christ is therefore wholly unfit to deal with the Jews. More than that, the church-missions among the Jews, which are run with the unscriptural post-millennial arguments, are a dead failure. The true way to present the Gospel to the Jews is to show them the truth of the two advents in the Old Testament, and also how the New Testament looks forward to the second Coming of Christ and the establishment of the Kingdom. Then, of course, the great thing is to show them the need of the Saviour and the greatness of the sacrifice of the Cross and how "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv:3-5). Read Paul's way in reaching the Jews and follow the same way. See Acts xvii:1-3.



One of the leading Zionists called attention to the fact that the year 1913 has been a kind of a Jubilee year for the Jewish people.

"The present year is such a jubilee year for our people as no other people has lived to see. On this day, the 9th of Ab of this year, it is twenty-five hundred years since the enemy destroyed the Temple, and drove our people into exile. It is now twenty-five hundred years since we wander from land to land, from tongue to tongue. We stood at the grave of the Chaldeans, the Persians, the Greeks, the Romans and many other peoples, before whom the world once trembled. We, a small handful, have remained alive and to-day, twenty-five hundred years since we went into exile, stand here as the representatives of our people and take counsel as to how to accomplish our national revival. Twenty-five hundred years it is since our national Holy of Holies, the Temple of God on the Mount Moriah, was de-

stroyed, and to-day we stand here animated with the idea to erect on Mount Zion a Temple of Culture and Science. This plan is the rehabilitation of our newly awakened people. And it will be realized."

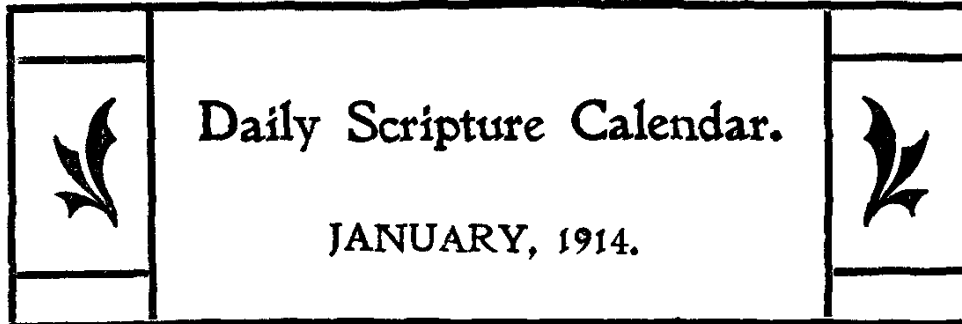
This was spoken during the great Zionistic Congress in Vienna. The concluding paragraph shows that the veil is still upon their hearts.



The Jewish University was projected during the Zionistic Congress and a commission is to be appointed to formulate plans that are to be laid before the Annual Conference, which has full power to proceed. This project has been in the air for many years; it is said to have been one of the dearest hopes in the mind of the late Professor Shapira, who first thought of the National Fund. There is bound to be general approval of a plan which will redound to the credit of all Jewry. The fact that half a million marks were donated at the Congress by leading Zionists is significant of the strides made by the movement in financial resourcefulness. If the Congress did nothing else but this, it deserves to go down in history as one of the most important gatherings of Jews ever held.

By far the most impressive of the demonstrations during the Zionistic meeting was the Pilgrimage to Herzl's grave. Ten thousand or more people marched slowly past Herzl's grave. There were no speeches; no bands played; but the scene will ever live in the memory of those who saw that procession of the leaders of Jewish thought sadly passing the grave of the man who gave such a tremendous impetus to the national strivings of the Jewish people.





January 1. "If any man be in Christ he is a **NEW CREATURE**" (2 Cor. v:17).

What are new years, new houses, new clothes, or new scenes, compared to this? "New" does not here mean *recent*, but something altogether changed from former conditions. Let years come and go; let time stamp us with decay; we bear within us the seeds of an eternal life; and though the outward perish, the inward is renewed day by day.

January 2. "Behold, I make **ALL THINGS NEW**" (Rev. xxi:5).

Wonderful, mighty promise! You have been keenly sensitive to the sin about you. Have prayed for the heathen, tried to help the poor, and mourned over wickedness. Yet all the while things have grown worse, rather than better. Do you grasp the assurance? All the good things you have *hoped* for, will yet surely come to pass.

January 3. "We also should walk in **NEWNESS OF LIFE**" (Rom. vi:4).

The figures of "death," "burial," "planting" are here used to show that a believer has been cut off and secluded entirely from his old life. How out of place then to raise such questions as, "May I dance?" "Can I go to the theatre?" "Shall I play cards?" Do dead men dance? Have they pleasure in the drama? You are dead with Christ. Figure it out.

January 4. "Thou shalt be called by a **NEW NAME**" (Isa. lxii:2).

Primarily this promise is intended for future restored Israel (Jer. xxxiii:16; Eze. xlvi:35, margin). But it indicates the change passed upon all believers. Sarah and Jacob had their names altered to note the great crisis in their lives. Once you were designated, "sinner," "alien," "enemy." Now you are a saint, a child, a friend.

January 5. "He hath put a **NEW SONG** in my mouth" (Psa. xc:3).

This new song is mentioned nine times. What is it? "Praise unto our God." There is no moral quality to music. There is no such thing as sacred or secular music. There is a sacred or secular *heart* in rendering music. Unconverted church choirs are thus a mockery. So the Lord says: "Take away from me the noise of thy songs; for I will not hear the melody of thy viols."

January 6. "The Lord's MERCIES . . . are NEW every morning" (Sam. iii:22, 23).

What kept you in safety last night, but the unslumbering Shepherd's care? What fed you this morning but His divine providence? You say your thrift does it? What does human forecast amount to when an earthquake, or cyclone, or drought, levels your home, or ruins your crops? Do give thanks to-day for His preserving care.

January 7. "A NEW COMMANDMENT I give unto you" (Jno. xiii:34).

This does not mean that new rules, or a higher order of religion was to supersede Moses (Matt. v:17-19). It does mean that Christ gave a *new* and *inward* interpretation to the commands of Moses (Matt. v:21, 22, 43, 44). Note further to *whom* the new commandment is given; it was to brethren in Christ, as the exclusive proof of discipleship (Jno. xiii:35).

January 8. "A NEW and living WAY" (Heb. x:20).

A way long prepared, but only *inaugurated* by Christ. The Christian way is straight as a stadium line, with Jesus for the goal (Phil. iii:14; Heb. xii:1, 2). Sin alone makes it crooked. When Moses slew a man, "he looked this way and that way." Because Israel were disobedient, they zig-zagged forty years. This way is *new*, since it opens what the law denied, access into the holiest places.

January 9. "As NEW BORN BABES desire the sincere milk of the word" (1 Peter ii:2).

"Sincere" is a peculiar word, referring to the mind, in contrast to the body. So "milk" does not mean *elementary*, in contrast to more *advanced* doctrine; but in contrast to "hypocrisies." The plain idea is, the believer can not grow by any literature, poetic, scientific, or fictitious; but only by the Word of God, which alone is the *soul's* nourishment.

January 10. "Jesus the Mediator of the NEW COVENANT" (Heb. xii:24).

This word "new" is here, truly, a new one. It is different from Matt xxvi:28; Mark. xiv:24. It means the *freshness of youth*; and seems selected to teach that while the Mosaic covenant passed away, the Gospel covenant would remain fresh to the end of the world. Note also

to what we are come: not only to a covenant; but to something far better; to Jesus Himself.

January 11. "I will put a NEW SPIRIT within you" (Eze. xi:19).

The effect is the same, whether it happen to Jew or Gentile. We have the same personality with an altered frame. The understanding is enlightened (Acts xxvi:18; Ep. v:8). The affections are changed (Rom. vii:22; Gal. v:24). This prophecy also teaches that the real dispensation of the Spirit is yet to come; and its fullness awaits the days of Messiah's glory.

January 12. "And that ye put on the NEW MAN" (Gal. iv:24).

"Putting on," and "putting off," expresses a fine point of doctrine. When I put off a garment, I *discard* it, but do not necessarily *destroy* it. We cannot make the old nature to *perish*; but we *disgrace* and *deny* it. So in "putting on" we assume the graces Christ has *created* for us, and by His beauty cover over the old and loathsome.

January 13. "There is no NEW THING under the sun" (Ecc. i:9).

But there are new things *above the sun*. Heat, cold, fire, electricity, are only *old* forces, reutilized by science. But the soul born from above, the regenerated man, is a *new creation* in Christ. Of such it is said, "Old things are passed away;" not worked over, and evolved, but done for and banished to perish as worthless (2 Cor. v:17).

January 14. "I will write upon him my NEW NAME" (Rev. iii:12).

This is altogether a future blessing. We are now known in God's calendar by the new names of "saint," "elect," "disciples." But there is another entry; not perhaps to be read till the seven sealed book is opened. Then Euodia and Syntyche, and all fellow saints will know the distinguishing honor of their *new surname* (Isa. xlii:5, R. V.).

January 15. "To make in Himself of twain one NEW MAN" (Ep. ii:15).

It is *one man*, not many. Every renewed soul is individually a new man (Ep. iv:24; 2 Cor. v:17). Here it is the great church idea of one *collective* man, breaking down the caste of Judaism, and so bringing all believers of every nationality into the sweet fellowship of oneness in Christ in one organized body.

January 16. "The holy city, NEW JERUSALEM, coming down from God" (Rev. xxi:2).

Three Jerusalems are spoken of: the *historic*, the *restored*, the *glorified*;

answering to three dispensations, the mosaic, the Millennial, the Eternal. The last is the "prepared place" for the saints. Christ Himself is the builder. Only glorified ones can occupy it. Of all other dwelling places for men, it alone is called a *perfected* and *continuing* city.

January 17. "We should serve in NEWNESS OF SPIRIT, and not in the oldness of the letter" (Rom. vii:6).

Read how Jews kept the "letter" of the law (Matt. v:21, 22, 27, 28). They were accepted for what *they did*. We are accepted for *what is done for us*. Why should we not walk in newness of spirit, since we have new views of God, new sense of sin, new hopes, and new principles to guide us? The *spirit* of all this is *invisible*: but the *fruits* of it must be *visible*.

January 18. "No man having drunk old wine, straight-way desireth the NEW" (Lu. v:39).

Our Lord explains the *freedom* of the Gospel in contrast to the *restraints* of Judaism; but He does not condemn His hearers for their reluctance to relinquish John's methods. There is a hint here of rebuke, to those hazy reformers of our day who are teaching the present methods are antiquated, and forcing us to adopt *new forms* for the Gospel.

January 19. "That ye may be a NEW LUMP, as ye are unleavened" (1 Cor. v:7).

It is a curious command. We are told to purge out leaven, because we have no leaven in us. The paradox is common to the New Testament. John bids us be pure, because we are pure (1 John iii:3). The idea is, we are to conform experimentally, to what we are judicially. It is only another way of saying, keep down the old man; drive out his evil motions.

January 20. "This cup is the NEW TESTAMENT in my blood" (Lu. xxii:20).

There is another word "covenant," used to express an agreement between equals. If one dies, as in Juda's case, the engagement is broken (Lu. xxii:5). Here it is another thought. A will, or testament, is of no force while the testator is alive. Christ's death ratifies, not breaks the covenant; while His resurrection executes it. No other testator has thus come to life to execute his own wishes, and save his gifts from misappropriation.

January 21. "An householder which bringeth forth out of his treasure THINGS NEW and old" (Matt. xiii:52).

Scripture is like a kaleidoscope. Every new turn brings out new beauties. Kingdom truth is *old*, but the present mystery of the Kingdom is *new*. "Bringeth forth," is a phrase of great energy (Mar. i:12).

It indicates, first, we are not to reject the Old Testament. Second, having such a large store of good things, we are to be "flinging out" truth as a voluntary gift.

January 22. "From one NEW MOON to another . . . all flesh shall come to worship before me, saith the Lord" (Isa. lxvi:23).

It will certainly come to pass that Divine Worship will be universal and obligatory. Now men claim they have the right to believe what they will. No legislation can compel them. Christ can, and will (Zec. xiv:16-19). There will be no disputes then about the Fatherhood of God or the Deity of Jesus Christ. Pray God to antedate that holy, millennial day.

January 23. "They shall speak with NEW TONGUES" (Mar. xvi:17).

This was fulfilled at Pentecost (Acts ii:8). Tongues were divided in wrath at Babel. They were united in grace at Pentecost. They shall all be unified for praise in the Millennium (Zep. iii:9). Tongues were among the extraordinary signs to introduce the new dispensation. They suited the childhood of Christianity. They needed interpretation to edify (Isa. xxviii:9-14; 1 Cor. xiv:19, 22).

January 24. "He wrapped it in a clean linen cloth, and laid it in his own NEW TOMB" (Matt. xxxviii:59, 60).

Did Joseph know by the Spirit that he was carrying out one of those exact forecasts of Messiah, typified long before? The *clean* garments of the High Priest, and the *clean* place to lay the burnt offering, are brought to a focus in Joseph's act of love. How sweet to be so in touch with the person of our Lord, that He can make us channels to fulfil His will.

January 25. "Your NEW MOONS, and your appointed feasts, my soul hateth" (Isa. i:16).

Join these words with the testimony of Amos v:21-24. Do we not behold their sad counterpart now? Of what use are the many conventions of our day, when *practical holiness* is wanting? Men prate in council about missions, and go out to smoke and gorge themselves. Women urge settlement work, and wear enough forbidden jewelry and feathers to finance the poor of a city.

January 26. "Behold, I create NEW HEAVENS and a NEW EARTH" (Isa. lxv:17).

This promise is four times uttered (Isa. lxvi:22; 2 Peter iii:13; Rev. xxi:1). No clearer explanation of it can be given than Peter's. It will occur during the "Day of the Lord," or after the church is removed. All we can now understand definitely is, that in contrast to its overflow

by *water*, this present globe will be entirely renovated by *fire* (Ecc. i:4; Mal. iv:1).

January 27. "As the NEW WINE is found in the cluster, and one saith Destroy it not" (Isa. lxxv:9).

Read verses 9-10. It means the restoration of a godly remnant in Israel. There is a present remnant saved by grace, and a future remnant to be saved by covenant (Rom. xi:5, 23-27). Concerning this "cluster," it is like the wheat and tares in the same field; like good and bad fish in the same net. The sinners in Zion, like rotten grapes, shall be purged from the ripe and good.

January 28. "I will make a NEW COVENANT with the house of Israel" (Jer. xxxi:31).

This covenant is different to all others. It is not made to *spiritual*, but *literal* Israel. It does not concern a *remnant*, but the *whole* nation. It is *future*, and not connected with Abraham or David; it is called the "covenant of peace" (Eze. xxxiv:25; xxxvii:26). This covenant will be preserved intact by the nation, through an extraordinary outpouring of the Spirit (Eze. xxx:25-27; xxxix:29).

January 29. "Spent their time in nothing else but either to tell or hear some NEW THING" (Acts xvii:21).

The spirit of those cultured Athenians is with us to-day. "New thought," "new theology," "new revelations," "a new sense of God," permeate the moral atmosphere. Soul, body, spirit are being tempted to give up old things. Our advice is obey Jeremiah: "Thus saith the Lord . . . ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls" (Jer. vi:16).

January 30. "I will drink no more of the fruit of the vine, until that day that I DRINK IT NEW in the Kingdom of God" (Mar. xiv:25).

The literalness of these words cannot be evaded. They pertain, however, to the Kingdom, not to the Church of glorified saints. Old Testament prophecies declare the same thing (Isa. xxv:6; Joel iii:18; Amos ix:13). But when in the Kingdom everything is *sanctified*, there will be no incongruity about the holy use of material wine.

January 31. "Behold, I make all THINGS NEW" (Rev. xx:5).

This is the largest promise of Scripture. Yet wide as it is, it has limitations. Note it is "things," not persons to be renewed. There is no hope that the eternal degradation of Satan, or fallen angels, or the punishment of the wicked is abolished. But the disorders of *earth*, the destruction of the *sea*, the agonies of *death*, the pain of *tears* are the things to be forever ended.

OUR HOPE

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Editorial Notes.

The beginning of the great history of our **The Forgotten** Lord is told in the fifth chapter of the **Beatitude.** Gospel of Matthew, does not contain all the beatitudes of the Word of God. There are many more "Blessed" in the Bible. One may be called the forgotten beatitude. We find it in the third verse of the first chapter of the last book of the New Testament, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." This cap-stone of the entire Word of God is "the revelation of Jesus Christ, which God gave unto Him." The word revelation, apocalypse, has the meaning of unveiling. Nowhere else in the Bible do we find such a wonderful description of the Glory of our Lord as we find in this last book, which is the book of His revelation. It is the most glorious revelation of the Lord of Glory, His past, His present, and His future Glory. The whole book is filled with Himself. Look at it!

He is the faithful witness, the Firstbegotten of the dead, and the prince of the Kings of the Earth. His life on earth, His resurrection from the dead and His Kingly future are thus tersely stated. He cometh in the clouds of heaven. He is the Alpha and the Omega, the beginning and the ending; the Lord who is, who was and who is to come, the Almighty. Then John beheld Him in His priestly, kingly majesty. Stephen beheld the glorified One. Saul gazed into that Glory-light, but John's vision is the peer of all the

visions in God's Word. We, too, look upon that great vision and before long we shall see Him as He is. He is the first and the last, He that liveth and was dead and is now alive forever more. He has the keys of hades and of death. Again we behold His Glory and His glorious person in the fifth chapter. He is the centre of Heaven. What a scene! Some day, dear reader, we shall be there and witness it all. The Lion of the tribe of Judah, the Root of David, the Lamb once slain! And when He takes the book, heaven, so to speak, is all commotion. What singing! What praise! What worship!

Throughout this great, final book we are face to face with our Lord, carrying out and executing the purposes of God. Then He is described in His coming out of heaven as the King of kings, the Lord of lords, with a Name written, which no man knew, but He Himself. He brings His people with Him. They follow Him out of Heaven's glory, glorified in His glory, clothed with His own glory. And thus glory sweeps on—His glory and the glory of the redeemed. Glimpses of millennial glories and glimpses of eternal glory are given. And when we come to the end of this great book of unveiling we still behold Him as the Coming One, who gives the reward to every one, as the Alpha and Omega, the root and offspring of David, the bright and morning star.

"Blessed is he that readeth the words of this prophecy." Why? Because this great prophetic book tells out His Glory, reveals the fullest Glory of our ever blessed Lord. No child of God can read systematically and prayerfully the book of Revelation, without getting a greater vision of the Lord Jesus Christ. A greater vision of our Lord must lead to a closer walk with Him, a closer walk means greater devotion and a better service. That is the beatitude of reading the book of Revelation. Satan has kept and is keeping thousands of God's people away from this book. The excuse is often given, that the book cannot be fully understood, that it is obscure. We may not know the full meaning of all its symbols, its great visions

of judgment, but we can find here that which cheers the heart of the disciple, Christ and His Glory.

Oh! get the Blessing. Read the book! Read the fullest revelation of the Lord of Glory and the Glories of the Lord. See yourself, oh! child of God, one with Him, sharer of the Glory this book reveals.

And furthermore in our times of indifference and laxity, we need to breathe the solemn atmosphere of this last book of the Bible. Soon the threatened judgments must break over this poor earth. The home-call for His waiting people may soon be sounded, to be followed by opening of seals, blowing of judgment trumpets and pouring out of the vials of wrath. God grant unto His people, unto us all, a realization of this and fill our souls with solicitude for the lost, so that we may hold forth the Word of Life.



The Blood of Christ.

What a theme it is, the Blood of Christ! Who can estimate its value or understand all it has accomplished! All we are as believers, all we shall be; all we have and all we shall have is the result of the blood, which was shed for us on Calvary's Cross. It has forever shut, for those who trust in it, the gates of an everlasting hell and opened the everlasting gates of the Father's house with its many mansions. It has made us whiter than snow and made us nigh. The garments of the myriads of angels in God's vast universe may shine like the lightning flash, but the blood-washed robes of God's redeemed are more dazzling, more glorious, than that of the arch-angel's. The following expression of the blood of Christ and what it accomplishes expresses our own thoughts.

"No pen can write, no tongue can tell, what the blood-shedding of Christ has accomplished. The wondrous fruits of that one sacrifice, both God-ward and man-ward, are infinite in their variety. The intrinsic value of that blood has fully and fairly met all the claims of God—every demand of the law—and the whole need of man. It has laid a foundation, or rather, in itself forms the foundation for the

full display, throughout eternity, of the glory of God, and the complete blessedness of His people. Its virtue is felt throughout the highest heights of heaven, and appreciated there in a way that we can have no conception of here. But in due time its power shall be manifested throughout the whole universe. The vernal bloom of every leaf, and flower, and blade of grass—the playful lambkin, and the harmless lion—the reign of peace and plenty throughout the whole creation—in the day of His millennial glory, shall alike proclaim the redemption-power of the blood of the cross. And on the other hand, the awful consequences of sinners despising that precious blood, shall be endured for ever in the deepest depths of unutterable woe. Its power must be felt everywhere."

How true it is! But the half is not told. It will take eternity itself to find out what the blood has accomplished. When in His glorious presence, transformed into His image, we shall face our never-ending glory, we shall begin to realize the value of the blood.

But how awful to think of the thousands of religious, professing church-members, who have no use for the blood! Thousands upon thousands follow the way of Cain, the first one in the Bible who brought a bloodless offering and who rejected God's way of salvation. Their number increases. Many of them sneer at the blood. Others show even hatred against it and are outspoken enemies of the Cross. The great mass, following the blind leaders, the hirelings of an apostate church, is indifferent. There is no salvation without the blood. These masses are heading for a Christless eternity. "He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews x:28-29). "It is a fearful thing to fall into the hands of the living God."

May God in His mercy arrest many of those who reject the blood and bring them to repentance. May we pray for

their salvation and do all we can to bring them to the knowledge of the Gospel.



Your Father Knoweth. It is a sweet and precious word of comfort which came from the lips of our Lord in the so-called "Sermon on the Mount," when He said, "Your heavenly Father knoweth." He, who knoweth the Father, who is the Beloved of the Father, one with Him, exhorts us to trust the Father. He assures us of the Father's care for His own. He, who feedeth the fowls of the air, who clotheth the grass of the field, knoweth our need, and careth for us. It is all so simple and so blessed to faith. The Son of God tells us of His Father's loving interest in us and care for us. We, His redeemed children, redeemed by the blood of His Son Jesus Christ, are but to trust the Father and He will take care of us. Who could ever doubt His love! He gave the best He had for us. He delivered Him up for us all. In Him He has snatched us from eternal perdition and made us nigh to Himself. Our eternal destiny is forever assured. We are Christ's and Christ is God's. We are the Beloved of God, Sons of God and Heirs of God.

And here is our little bit of life. How much of it? Oh! just a day! To-morrow is not ours. Cares, anxieties, burdens, perplexities, may beset our pathway. How often God's people burden themselves with thoughts concerning the future and thus increase their burdens. For it all there is one remedy. "Your heavenly Father knoweth." He knoweth our conditions to-day. He knoweth our future; yea He planned it for us and His love will never permit anything to come into our lives, which is not for our good. Blessed it is then to rest in His Love, to trust in His care. But the enjoyment of this necessitates to be in His presence and walk in His fellowship. To have reality in all this we must be ever near to Him.

The faith of many of His dear children is severely tested in these days. Trying times are in store for many. May all our trials, our sorrows, our disappointments serve to lead

us ^{to} closer to Him and make the Father's care and love a greater reality to us. "Your Father knoweth."

"My God, whose gracious pity I may claim,
Calling Thee "Father," sweet endearing name!
The sufferings of each weak and weary frame
Are known to Thee.

"From human eyes 'tis better so conceal
Much that we suffer, much we hourly feel;
But oh! the thought does tranquillize and heal—
That all is known to Thee.

"That all by Thee is ordered, chosen, planned,
Each drop that fills my daily cup Thy hand
Prescribes for ills, none else can understand.
All, all is known to Thee.

"Nor will its bitter draught distasteful prove,
While I recall the Son of Thy dear love;
The cup thou wouldst not for our sakes remove—
That cup He drank for me."



**It Doth Not
Yet Appear.** In reading recently 1 John iii:1-3 we halted at the words, "It doth not yet appear what we shall be." What a state—this is! We do not fully know while down here what we shall be. It is true we know that when He shall appear, we shall be like Him, for we shall see Him as He is. We know we shall be joint-heirs with Him. We know we shall be forever with the Lord. But what it all means, what it all includes no Saint has ever found out. It doth not yet appear, what we shall be. We have to wait till He appeareth. Then we shall find out the blessed secrets He has in store for us. What surprises He will have for His redeemed, His blood-bought people, when they are gathered in His presence! What secrets unrevealed the universe contains! They will all be made known to us, the Heirs of God! It is something to look forward to and should cheer us in our pilgrimage down here. Yea more than that, it must show us the insignificance, the nothingness,

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the emptiness of present things, the things seen. Satan uses these to obscure the reality of the glories that await us. May the Lord give all His people greater reality in that which is to come.



Hold Fast. “Behold I come quickly: hold that fast which thou hast, that no man take thy crown” (Rev. iii:11). It is a most important exhortation in which all true believers are concerned. The Lord announces His speedy coming. Prophetically the end of the third chapter in Revelation pictures the ecclesiastical conditions on earth preceding the coming of the Lord for His Saints. There is Philadelphia, the church which represents the faithful remnant of God’s people. And there is Laodicea, the sad state of the professing church in departure from the Truth, neither hot nor cold. His waiting, faithful people are exhorted to hold that fast which they have. What is that? It does not mean an individual salvation, our keeping for eternal life and glory. That rests in His own hands. The Lord commended Philadelphia and said, “Thou hast a little strength, and hast kept my Word, and hast not denied my Name.” These things we must hold fast in the days of apostasy and indifference. The little strength, which means acknowledged weakness; the Word and obedience to it; the honor of His Name and devotion to our Lord. Hold it fast. The crown is in sight.



Turning to the Light? The pastor of the Lafayette M. E. Church, Baltimore, Md., preached a few weeks ago on “Turning to the Light,” in which he took occasion to reject the Bible as God’s revelation:

“There are those who have professed to find certitude in the Bible. But this bulwark is crumbling under the light of modern criticism and in the clamor of souls for a basis of certitude more spiritual and less external. The world is learning that the Book is not the light of lights. Men will not willingly yield their flickering torches to any body of

sacred literature, no matter how precious or how helpful that literature may be. The authority of the Bible has been—in every age—the authority of an interpreted Bible. Who shall decide between Methodist and Baptist, between Jew and Gentile, between Catholic and Protestant when certain significant passages are under review?”

Here then is a Methodist preacher denying altogether the authority of God's Holy Word. The statement that the Bible “is crumbling under the light of modern criticism” is a falsehood. It may sound well but it is untrue. The Bible is not crumbling under the light of modern criticism, but the modern criticism is crumbling instead and nearing its shameful collapse. When it comes, as the result of divine judgment, it will bury in its ruins these modern critics forever. “But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in” (Matt. xxiii:13).

A still stronger denial of God's revelation to man as given in the Bible, this preacher made in another part of his essay:

“When the Psalmist says ‘Thy word is a lamp unto my feet and a light unto my path,’ he is not speaking of the Bible, or his own untutored conscience. He is speaking of God's revelation of Himself to his soul. God does not profess to give any of us a chart; He does agree to give us a guide. He does not tell us the end from the beginning, but He promises us enough light to live by. He gives us an instinct of moral peril; that is the light warning us of danger. He gives us an impulse to unselfishness and right living; that is the light directing us. He gives us a passion for prayer; that is the light leading us into closer contact with Himself.”

What a denial this is! Turning to the light? No. It is turning to darkness. How great—oh! how great that darkness will be!



A clever writer in a popular magazine said **Higher Criticism and its Methods.** some very pertinent things on the methods of so-called Higher Criticism:

“I should like broadly to analyze their method as it appears, very quaintly, I think, in one particular case of this modern and sceptical type of learning. And the things I shall say about it are as follows:

(1) That its whole position is weak in logic, and can plainly be shown to be weak in logic, in a way in which the old sceptics down to the eighteenth and nineteenth centuries were not weak, nor the old believers either; (2) that they are really and truly obscureantists. They do not give information to the public when they could give it; and are supposed to be giving it. They do not want to show the truth. They only want to show that they possess it; (3) that their motive is intellectually impure—being not even prejudice but merely vanity; (4) that they are mentally incapable of seeing the point of a story; (5) that they do not understand the logical or grammatical meaning of the word 'Tradition.' ”

The article “High-brows and Humbugs” appeared in “Hearsts Magazine.” We believe the above statement fully reveals the deceptive methods of this most dangerous school.



**Many false
Teachers.**

Among the people Israel false prophets arose, who prophesied lies and proclaimed peace, when there was no peace. False teachers are predicted for the present age. “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 who bought them, and bring upon themselves swift destruction” (2 Peter ii:1). False teachers speaking perverse things were in evidence in the apostolic period of the church, and since then the tares the devil sowed have sprung up. And now when this age is about to come to a close these false teachers multiply by the thousands.

Millennial Dawnism, alias Russellism, alias Bible and Tract Society, alias **International Bible Student Association**, is the most powerful organization of our times in which the prediction given through Peter is fulfilled. What evil things that system teaches, even denying the Lord, has so often been stated that we do not mention it again. But we call again the attention of our readers everywhere to the hundreds of agents this movement sends out. We travelled during the last four months of 1913 nearly 16,000 miles and everywhere we met with the men who held meetings under

the auspices of the International Bible Students Association. Most of them advertise themselves as pastors from New York or elsewhere. Large advertisements with their photographs appear in all the newspapers. A theatre or a prominent public hall is hired. Some theme is announced, which often is misleading. In many cases the connection of those self-styled "Pastors" is completely covered up. Another hall mark is the "no collection" business. Besides these Russell "pastors" hundreds more are selling books from house to house and using all kinds of deceptions to hide the fact that they are Russellites. They seem to reach every city, town and village. The following appeared in the "Toronto Globe" from a country preacher:

"Two book agents have been selling religious books in our town, as the agents of the 'Bible Society.' On the strength of this, people are buying these books, believing that they represent the British and Foreign Bible Society, whereas they represent a publishing house called the 'Bible and Tract Society,' of Brooklyn, N. Y. The books in question are written by Pastor Russell. I believe that the public ought to know these facts. I believe in toleration, but I also believe in telling the whole truth."

In another place, through the good work of an evangelist, the people who had bought these books brought them into a public square and burned them, doing the same as written in Acts xix:19.



Coming Together. The following news item sent to us by a friend from the Pacific Coast speaks for itself:

Dr. Aked is preaching a series of short discourses on Sunday mornings in Temple Emanu-El, his general theme being "The Christ of Modern Poets." This morning his subject will be "The Christ of James Russell Lowell." In the evening he delivers the last of his group of talks on "The Moral Value of Shakespeare's Greatest Plays." His character study to be "Henry V." Dr. Aked is giving over his Wednesday evenings to delineating the "Outstanding Characters of Old Testament Story."

Our readers will remember that Mr. Aked used to be a Baptist preacher in England and in New York. While

pastor of the Fifth Avenue Baptist Church he made himself obnoxious to all true Christians by writing articles in a certain magazine in which he denied the fundamentals of the faith. Then he became a Congregationalist. He and other apostates enter into fellowship with Reformed Judaism, which is as much an apostasy from orthodox Judaism, as the bloodless Cain-cult of Christendom. Yet thousands, ignorant of the true Gospel, herald this union as a good sign of the times.



A Spanish Witness. A few days ago the news was cabled from Cadiz, Spain, that a Protestant Spaniard was sentenced to six months' imprisonment because he refused to attend the mass.

Colonel Juan Labrador, a Protestant, was sentenced to six months imprisonment to-day by a court-martial which heard the charge of refusing to attend mass which was brought against him. Col. Labrador, who belongs to the naval artillery, was tried by the court of which by virtue of his rank he is himself president.

Before taking his seat Colonel Labrador protested that it was repellent to his conscience and his dignity as a man to attend the Catholic service.

God has His witnesses everywhere. We are thankful for this noble Spanish witness. He rather went to prison than participate in that Satanic invention, "the mass." Compare this with the actions of our "Protestant" politicians in Washington, who have no conscientious scruples at all, attending services in which the mass is "celebrated." We can pray for Colonel Juan Labrador in prison, that the Lord may bless him for his noble testimony.



A Good Answer. Our friend, Dr. James M. Gray, Dean of the Moody Bible Institute, has written a good and strong answer to Shailer Matthews' "Awakening of Protestantism," which appeared in the "Constructive Quarterly" several

months ago. Mr. Gray's article was published in the "Bibliotheca Sacra" (Oberlin, Ohio). The readers of "Our Hope" remember that we condemned the statement of the head of the church federation, as soon as it was published, pointing out its false statements and anti-Christian tendencies. Dr. Gray takes the same strong ground which we have taken and which every loyal servant of the Lord Jesus Christ ought to take in view of this awful drift of our times. We are grateful to God that the pen of our brother has given such a good and scriptural testimony in which he points out what the Bible teaches concerning this present age and its moral and religious conditions. It must do great good. We believe with Dr. Gray that Shailer Mathews' article on the "Awakening of Protestantism" is a demonstration of the climax of apostasy of which the New Testament speaks.



Have You Read It? We mean the article in our January issue on "A Spirit tested." Besides uncovering the teachings of one of the most subtle false teachers of our apostate times, the article bears a very helpful testimony of the Gospel and the Faith delivered unto the Saints. We had 10,000 printed in a pamphlet. These are now being circulated among preachers. But we expect to give this pamphlet a wider circulation and expect to print many more editions. We also call upon our exchanges to make use of the article and reprint it in any form. No further permission from our side is needed.



Fellowship. The word fellowship means to be a partner in something, to share with another. Paul gave thanks to God on account of the fellowship which the Philippians had with him in the Gospel. "I thank my God upon every remembrance of you—for your fellowship in the Gospel from the first day until now" (Phil. i:3-5). They assisted him by their contributions and thus had fellowship with him in the work he was doing.

He even desired their gifts, but not for a selfish reason. "Not because I desire a gift; but I desire fruit that may abound to your account" (Phil. iv:17). Every Christian can therefore be a partner in the Gospel, can share the good work of any servant of Christ by having fellowship with Him.

It has been the blessed privilege of the Editor of this magazine to undertake for years many things. Whenever an object is laid upon the heart we go ahead and do it, knowing that He, whom we desire to glorify, will sustain us. Needless to say, He has never failed us, nor will He ever fail any servant, who trusts Him. There is no need to be anxious or to resort to different schemes. He knoweth and He answereth prayer. We bear witness to the faithfulness of our Lord and we know His blessing will continue to rest upon our feeble ministry in the future.

But we feel many of His dear people do not fully realize the fact that they can have a part with us in the work of the ministry and share in the blessings which will come from it and in the reward when the Lord comes. Even the smallest fellowship is known to Him, who saw the widow putting her mite into the treasury.

Besides circulating a lot of literature on needed truths, such as the pamphlet on "A Spirit Tested," sending "Our Hope" free to missionaries and others, we have planned the publication of a number of our books and pamphlets in **Spanish**. "The Work of Christ" has already been translated, and we plan the publication of several thousand. Smaller pamphlets will be published in that language. We hope to supply our brethren in Central and South America with these publications.

We likewise published a new Jargon edition of "Joseph and His Brethren." All Hebrews read the Yiddish or Jargon dialect. We gladly give these to anyone who wishes to distribute them among the Jews. And there is the fellowship in prayer. More than ever before we feel the need of prayer. Brethren pray for us. Be fellow helpers in prayer.



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Every preacher ought to have this little **The Modified Message.** book. It is well written and bears a most important message. We are sure the little volume has done much good already. Mr. Norman Elliott Lambly, the author, is a Canadian Methodist preacher, whose labors as an Evangelist have been much blessed.



Helpful. We are sure our readers will find the current issue very helpful again. Brother Weston's articles on the Return of our Lord begins in this number. They will be of value to such Christians who begin to study the Hope of His Coming. Editorial Notes, Current Events and Notes on Prophecy contain good matter. Mr. Jennings article "Could our Lord sin?" answers that disputed question in an excellent way.

A longer article on the same question will appear in our next issue from the powerful pen of Sir Robert Anderson of London. We believe these two articles will settle this question for many who have been in doubt.



Requests for Prayers. We desire to thank so many of our readers for telling us a few of their burdens, and it has been a great privilege to the Editor to join his prayers with theirs for help and deliverance. We have spread these letters before the Lord and shall do so again. We are also grateful to know that on December 31 a number of homes in different parts of the country were opened for prayer meetings and the Lord gave blessing. We deeply appreciate the continued intercession of our beloved readers in our own behalf, and know the Lord will give much blessing in ministry during the coming weeks and months.



Bible Study Course. Number nine of the Study Pamphlets, "The Gospel of Matthew," was delayed about ten days on account of the holiday rush. It was mailed in January to all subscribers. We are sure all will find this pamphlet very helpful. Many Sunday School workers have ordered it and we hope that, under God, it will be much used.

The Gospel of Luke is now in preparation, and the Gospel of John we hope to have in the hands of all subscribers before April. This will give a complete analysis and annotation of the Gospels.

Please speak to other Christians about these pamphlets and their value.

**Meetings for
Bible Study.**

The Editor made several visits to Baltimore, addressing the seamen at the Port Mission and the soldiers at Fort Howard on the Chesapeake Bay. Other meetings were addressed by him in New York City and vicinity. On account of going to press early we cannot say anything about the meetings in Winnipeg and Boston. Dr. Gray joined us there in teaching. On February 9th, we expect to speak at the Fulton Street Prayer-Meeting room, New York, and on February 10th an address will be given by the Editor in the Spencer Memorial Church, Brooklyn, N. Y. Elmira, N. Y. (Hedding M. E. Church) will be visited, the Lord permitting, February 15th-18th.

We call special attention to the "Prophetic Conference" in Chicago (Moody Church) February 24th-27th. Please read the call at the close of Editorial Notes. The Editor will be one of the speakers. We invite all our readers in Chicago and throughout the middle West to attend, if in any way possible. We believe this Conference will be of the greatest importance and mightily used by God to bless and to awaken His people. We call upon all our readers to join with us in prayer for great blessing.

Call for a Prophetic Conference

At the Moody Bible Institute, Chicago, February 24-27, 1914.

To all Christian Believers in the United States and Canada,

Dear Brethren: It is twelve years since the International Prophetic Conference was held in the City of Boston, and many brethren feel that the times demand another testimony to the doctrine of the premillennial coming of our Lord and Saviour, Jesus Christ. We therefore cordially and urgently invite you to meet with us and others for this holy purpose, at The Moody Bible Institute, Chicago, Ill. from Tuesday to Friday, February 24 to 27, 1914.

It is believed that the signers of this invitation are a guarantee that the Conference will not offer an opportunity for modern prophets to ventilate their speculations, to fix dates, or to mark out a detailed program of the future; but that, to incorporate the language of an earlier Conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scriptures interpretation; to warn against present day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelism; to call attention to the doctrine of "last things" as

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a bulwark against the skepticism of modern theology; and bring into closer fellowship all those who "love His appearing."

To those sufficiently interested to address a postal card to The Moody Bible Institute, there will be mailed in ample time, free of cost, a leaflet containing further information as to program, names of speakers, and details as to boarding accommodations. As to the last named, the Institute will endeavor to entertain as large a company as possible at minimum rates, but to obtain this accommodation it will be necessary to write early.

Trusting that the Conference may witness an unusual gathering of the Lord's people and an unusual outpouring of the Holy Spirit upon them; and seeking your prayers for the Heavenly guidance of those who are responsible for its promotion and conduct we remain, in Christian affection,

Your brethren in the Lord,

JOHN TIMOTHY STONE,

Pastor Fourth Presbyterian Church, Chicago,
(Moderator of the Presbyterian Church U. S. A.).

ROBERT McWATTY RUSSEL,

President, Westminster College,
(Moderator of the United Presbyterian Church).

WILLIAM G. MOOREHEAD,

President, Xenia Theological Seminary.

E. Y. MULLINS,

President, Southern Baptist Theological Seminary.

T. R. O'MEARA,

Principal, Wycliffe College, Toronto.

W. H. GRIFFITH THOMAS,

Professor, Wycliffe College, Toronto.

C. I. SCOFIELD,

Editor, The Scofield Reference Bible.

H. B. HARTZLER,

Editor, The Evangelical.

A. C. GAEBELEIN,

Editor, Our Hope.

R. A. TORREY,

Dean, The Bible Institute, Los Angeles.

W. B. RILEY,

Pastor, First Baptist Church, Minneapolis.
President, Northwestern Bible School.

JAMES M. GRAY,

Dean, The Moody Bible Institute, Chicago.

The Masterpiece of God.

The Warfare and the Victory.

Exposition of Ephesians vi:10-24.

“Finally, my brethren, 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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual armies of wickedness in the heavenly places” (verses 10-12).

We have reached the final section of this great epistle. The conflict is now described and exhortations follow to put on the whole armor of God. Christian conflict is much misunderstood. We are not told to fight the flesh, as so many believers think. We are dead to that and God calls upon us to reckon ourselves thus and keep in the place of death our members which are on earth (Col. iii:5-9). Fleshly lusts war against the soul and Satan uses these; but we are never exhorted to war against the lusts of the old man. God tells us to abstain from fleshly lusts (1 Peter ii:11) and to flee them, to turn our backs upon them (2 Tim. ii:22). Many Christians ignorant of the great truth of Romans vi, that believers in Christ are dead to sin and are to reckon themselves dead, are constantly fighting the flesh and try to overcome it, only to find out that it ends in constant defeat.

True Christian conflict is with the devil and his wiles, with the principalities, the powers, the rulers of the darkness of this world, and with the spiritual armies of wickedness in the heavenly places. The book of Joshua illustrates this typically. God brought His people into the land through the passage of Jordan. After they had entered the land they had to fight. Enemies opposed them on all sides; they had to fight for their God-given possession and make it their own. We are brought through the death of Christ into a heavenly possession. We are blessed with every spiritual blessing in heavenly places in Christ, and if we live in this sphere, walk in the Spirit and increasingly lay hold of

the blessings which are ours in Christ, we shall find that the devil and his angels will oppose us. The enemies' Israel found in Canaan typify therefore our enemies, only ours are the wicked spirits, while Israel fought with flesh and blood.

The revelation given to us concerning the powers of darkness, the principalities, the rulers of the darkness of this world and the wicked spirits in the heavenly places, is important and demands a closer attention. The Scriptures clearly teach that there is a vast dominion of darkness over which Satan is the head and that, as the god of this present age, he has rulers over this world and a large army of wicked spirits in the heavenlies. He is the prince of the power in the air. The sphere above the earth, the aerial heavens and beyond are tenanted by these wicked spirits, which under the headship of Satan form with principalities and powers his kingdom. How mighty this being is, what powers are at his disposal, how vast his dominion, how numerous the fallen angels, the wicked spirits which possess the heavenly places, no saint has ever fully realized, nor can it be all known, till the day comes in which the God of peace shall bruise Satan completely under our feet. Satan has even access into heaven itself. The first two chapters of the book of Job acquaint us with this fact. See also 1 Kings xxii:19-23. But a day is coming when the old serpent, called the Devil and Satan, will be cast out into the earth and his angels with him. This will happen according to the Apocalypse (Rev. xii), when the saints of God are taken into glory and Michael begins his great war against Satan. Then the heavenlies will be cleared of their wicked and unlawful occupants. They will be forced to the earth, where Satan for a brief period will exhibit his great wrath and institute the great tribulation. The devil and his angels will finally be cast into the lake of fire prepared for them (Matt. xxv:41). All this we know from God's revelation, and it is a solemn revelation. In our days the masses of professing Christendom are wholly indifferent to these truths. Others openly oppose them, sneer at them and reject them as superstitions. Well has it been said, "No one but an unbeliever can overlook and despise them?" Behind all these denials and sneers,

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coming from the camps of Higher Criticism and the new theology stands the dark shadow of Satan. The rulers of darkness of this world, the wicked spirits, do all in their power to keep a lost world, with its supposed progress and scientific discoveries, in ignorance and darkness about themselves. And Occultism, known by the names of Spiritualism and Psychical research, tries to establish communion with departed spirits. In reality it is communion with the wicked spirits in the heavenlies, who use this unlawful intrusion to delude their victims and make them doubly secure for the impending doom.

And those wicked spirits are against the Masterpiece of God. Those who are in Christ and lay hold in the power of His Spirit of the great and ever blessed truths revealed in this epistle, who know the hope of His calling, who rejoice in God and the Glory to come, who walk worthy of the calling, come face to face with these powers of darkness. They hate us as they hate Christ.

The wiles of the devil, not his power, we are exhorted to stand against. His wiles are all aimed at getting us away from the enjoyment of the fellowship into which God has called us, the fellowship of His Son Jesus Christ our Lord. If he succeeds in that he has dislodged us from our stronghold and then is able to attack us. The world over which he rules is at his disposal and he uses it to accomplish his sinister purpose. Many pages could be written on his tactics and not the half would be told. It is not so much by the gross things of the flesh and the world he works, though he also uses them; error of all descriptions becoming more subtle and more cunning, are the chiefest wiles of this great being and the wicked spirits under his control. And how well he succeeds in our present time!

But let us notice our portion begins: "Finally, brethren, be strong in the Lord, and in the power of His might." When I am weak, then I am strong, our beloved Paul confessed. Confessed weakness casts us upon Christ as our strength, He who has stripped Satan of all his power and who is able to keep His trusting people from all his wiles. This conscious weakness will ever keep us in the closest

touch with our Lord. This dependence leads to prayer, and then the devil with all his wiles cannot come near.

The armor of God, yea, the whole armor of God must be put on by us to be able to stand against his wiles. If we are not clothed with that whole armor the darts of the wicked one will surely strike us. "None can resist him but the one who is thus clothed, for Satan is always ready to use his wiles; he is often as a lion, but more habitually as a serpent, and he tries to reach us and introduce the point of his weapon; he seeks to deal his blows wherever he finds us unprotected, not clothed with this armor of God. What this armor is we find in the verses which follow.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints: and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

We are told to stand and to withstand. The repetition of this injunction to stand is significant. God expects us to stand. Our attitude, therefore, is not the offensive, but the defensive. We are not asked to attack the enemy but to take a bold stand against his attacks. Whatever the conditions may be, whatever the attacks the devil makes upon us, we are to stand firm and resist the enemy. "Resist the devil and he shall flee from you." It is the opposite from what many a religious writer has said about fleeing from the devil, from his wiles and his attacks. No believer is authorized to flee from the devil and avoid his attacks, but victory is promised to us over the devil and the wicked spirits if we stand and withstand. We must always be on the alert and reckon with the fact that our enemy is ever watchful, never sleeping. When we have gained a victory and witnessed

his defeat we need to be doubly cautious. When our Lord defeated the devil, "he departed from Him for a season" (Luke iv:13). He will not leave off attacking those who are Christ's; he renews his efforts after each victory we gain. Yea, when we have done all we must stand. "Nothing but humility, the constant sense of our dependence upon Another, the watchfulness which comes from this consciousness of inherent weakness, will enable us to find constant success."* A word of caution, however, is needed in connection with this theme. Volumes have of late been written on Satan, war on the Saints, conflict with the wicked spirits, demon possessions and how to detect them, etc. It is true every Christian should have a correct and Scriptural knowledge of those themes, but we are not told to have our minds occupied and occupy ourselves with Satan and his wicked spirits. It is morbid to do that. The Holy Spirit takes of the things of Christ and shows them unto us; He teaches us to be occupied with the glories of our ever blessed Lord Jesus Christ. If we follow this leading of the Spirit of God and let Him reveal Christ to our hearts we stand and withstand the wiles of the devil. Victory is in sight.

The evil day mentioned means the present evil age, as well as special seasons of the fiercest attacks the devil makes in the experience of every true believer. The age itself becomes more and more marked by the cunning and subtle attacks of the one who is its god. The last days are perilous times, times of apostasy, times of delusions; doctrines of demons on all sides. These days are upon us. How needful then that we stand and withstand.

The whole armor of God must therefore be put on. That this is a vital truth is seen by its repetition. Not one piece alone is to be worn and the other neglected. That would mean defeat. The whole armor of God, prepared and provided by Himself, enables us to stand and withstand and witness a defeated enemy. What then is this armor, this panoply of God?

First, **the loins are to be girt about with truth.** Even so our Lord exhorted, "Let your loins be girded about"

*Numerical Bible.

(Luke xii:35). It is the girdle around the loins, which holds all things together. The girdle is the Truth. What truth? The truth of heavenly things, heavenly blessings, acceptance in Christ, Oneness with Him, the truth so fully revealed in the Masterpiece of God. This we need as a girdle to hold up our garments, our habits, so that in the warfare and conflict we may not be entangled with the affairs of this life (2 Tim. ii:4). The Truth is to govern our conduct, our affections.

The breastplate of righteousness. This covers the heart. It means having a good conscience. Not merely knowing that we are the righteousness of God in Christ, that we are righteous because we believe on Him, but it means a consistent walk with our position in Christ and the relationship into which the Grace of God has brought us. It is again the walk, worthy of our vocation, obedience to the exhortations of the preceding chapters. Covered by this the devil cannot touch us. Such practical righteousness "love out of a pure heart and of a good conscience and of faith unfeigned" keeps us in the realization and enjoyment of our relationship to God, in the fellowship with the Father and the Son. How often we fail in having on the breastplate of righteousness. Then we must seek restoration by confessing our sins (1 John i).

The feet shod with the preparation of the Gospel of peace. This does not mean the preaching of the Gospel to others, Christian service or soul winning. We have through the Gospel perfect peace with God. We know that God is for us, who then can be against us? This perfect peace we have, in which we stand is our preparation. And we have the peace of God as well, yea, the legacy our Lord left unto us, "My peace I give unto you." Therefore are we not terrified by our adversaries (Phil. i:28). Israel wandered over the desert rocks and desert sands for forty years with shoes, which did not wear out. We too wander through the wilderness, the feet shod with the preparation of the Gospel of Peace, a peace which will last as long as God Himself. Knowing this Peace, knowing we are in God's hands, knowing that we are Christ's and Christ is God's, knowing that all

things are ours, we can stand and withstand the wiles of the devil. He cannot touch one who rests in the peace of God and who trusts in the God of peace.

The Shield of Faith. This is to be "over all."† Faith in God, faith in His promises, faith in His Word, simple child-like faith is to cover the head and the body like a great shield. It is the exercise of an unwavering confidence in God. The fiery darts will thus be quenched. These "fiery darts" are indeed terrible weapons. The fire speaks of the wrath of God, of judgment, at least, from Him, and it is with this that the enemy would assail us. He is, we must remember, the accuser. His aim, as already said, is to bring distance is some sense between our souls and God. How great a necessity, therefore, to maintain this happy confidence in Him, which, while it does not excuse failure in the least, yet, in utter weakness, finds all its confidence in Him who has undertaken for us. "All the fiery darts of the wicked one" can thus be "quenched" by the "shield of faith."*

The Helmet of Salvation. The helmet rests upon the head. It covers the head, the seat of intelligence. Assurance of salvation past, present and future is this helmet. As we wear it and as it governs our mind and heart as well, the wiles of the devil cannot fall upon us. We are in possession of a salvation which is secure. No power in earth or heaven, the devil with all his demon powers cannot spoil us of it. This gives not alone confidence, but boldness in the conflict. Sad it is to see the thousands of believers without the helmet of salvation, destitute of the assurance of salvation and therefore the easy prey of the devil's wiles, driven about by every wind of doctrine. Well has it been said: "Girded by the Truth applies to the judgment of the inner man. Practical righteousness guards the conscience from the assaults of the enemy; the power of peace gives a character to our walk; confidence in the love of God quenches the poisoned arrows of doubt; the assurance of salvation gives us boldness to go onward."

† Not "above all" as in the authorized version.

* F. W. Grant.

The Sword of the Spirit. It is the Word of God, the only offensive weapon mentioned in the armor of God. It is to meet the devil and to make him flee from us. How our blessed Lord wielded this sword in the wilderness, how He met the devil by a "It is written" is well known to every Christian. Was there ever a time when God's people had greater need of laying hold with a firm grasp of the Sword of the Spirit! Satan has succeeded by his wiles to dull the edge of that sword. Higher criticism, that child of the pit, would rob us of that sword altogether. The enemy also perverts and counterfeits the Word. What need then that as never before we go "to the law and to the testimonies." We must search the Word and have the Word search us. We must have the Word in our heart and our heart in the Word, and thus alone can we meet the enemy.

Praying always. We do not detach this from the armor of God. It belongs to it. Prayer always with all prayer and supplication in the Spirit, is next to the sword of the Spirit the most powerful weapon against the devil and his wicked hosts. We must read the Word and pray. Prayer and the Word cannot be separated. The searching of the Word must be done with prayer and prayer will be effectual through knowing the Word. Prayer is dependence on God; we lean on Him. And as we pray in the Spirit (not for the Spirit) we are to watch also and remember all the Saints of God, the blessed members of the body of Christ, the Masterpiece of God.

And our great apostle manifests once more his great humility. He asks the prayers of the Saints for himself. Thereby he testifies also in a practical way to the great truth of the body of Christ, so fully revealed in this epistle. The conclusions of this great epistle are brief. These we do not need to follow in detail. What a wonderful epistle, the epistle of the Masterpiece of God is! What a solid rock to stand upon! What revelations concerning God and concerning ourselves redeemed by the blood of His Son! God grant that all who have followed for so many months our feeble expositions, may through God's grace enjoy the riches of this rich portion of God's holy Word. And blessed are

we if we know these things and do them. May He help us to know as ever before our heavenly calling and walk worthy of that calling.

The Olivet Discourse.

(Continued)

It is, however, to be stated that those who had the Gospel of Grace presented unto them and who rejected God's gracious offer, who went on in apostasy will not have another chance to accept "the Gospel of the Kingdom." Second Thess. ii:10-12 reveals the fate of all the Christ and Gospel rejectors professing "Christian" masses. But the nations in Africa, China, India, the isles of the sea will hear and accept the Gospel of the Kingdom and gladly receive these messengers whom later the Lord calls "*these my brethren*" (Matthew xxv:31, etc.). Thus during the very end, God's Grace will still be manifested ere that great and terrible day of the Lord comes.

The next verse brings us into the middle of the week, the great tribulation, and we shall have to turn to the prophet Daniel and the thirteenth chapter of Revelation to establish still clearer the fact that our Lord has in these predictions exclusive reference to the end of the Jewish age.

We have learned then that the events predicted by our Lord up to the fourteenth verse fall into the beginning of the ending of the Jewish age, the seven prophetic years; with the fifteenth verse we reach the middle of this period, three years and a half are passed and the second half with its mighty events culminating in the personal and visible manifestation of the Son of man out of heaven is now described. With the second half of these seven years, the last 1,260 days, the great tribulation, the time of Jacob's trouble is fully developed. We shall find as we advance that not alone the interpretation we have laid down for this chapter is the right one, but that no other one is possible; all expositions, which claim a fulfilment of these words of our Lord in the past, or which apply these events to the church period, must be rejected as incorrect. Let us read the words of our Lord beginning at the fifteenth verse.

“When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in what is a holy place (he that reads let him understand) then let those who are in Judea flee to the mountains; let not him that is on the house come down to take the things out of his house; and let not him that is in the field turn back to take his garment. But woe to those that are with child, and those that give suck in those days. But pray that your flight may not be in winter time nor on Sabbath; for then shall there be great tribulation such as has not been from the beginning of the world until now nor ever shall be; and if those days had not been cut short no flesh had been saved; but on account of the elect those days shall be cut short” (verses 15-22).

Our Lord gives us a most important hint on what He means by these words, by mentioning the Prophet Daniel. Then furthermore, the Holy Spirit adds through Matthew a word of exhortation, which calls special attention to the Lord’s reference to Daniel, the prophet. The Holy Spirit saith, “He that reads let him understand”; or, as it might be put, “Consider so as to understand.” It will, therefore, not do for us to hurry over this word of our Lord, to which the Holy Spirit calls our special attention, which He the great interpreter of the Word of God wants us to consider and to understand fully.

We must, therefore, turn first of all to the Prophet Daniel. Does he mention anything in his great prophecies about a future abomination and where do we find these passages? He does in three places.

‘And he shall confirm a covenant with the many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of the abominations there shall be a desolator, even until that the consumption and what is determined shall be poured out upon the desolate” (Daniel ix:27).

“And forces shall stand on his part, and they shall profane the sanctuary, the fortress, and shall take away the continual sacrifice, and they shall place the abomination that maketh desolate” (xi:31).

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“And from the time that the continual sacrifice is taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days” (xii:11).

There can be no doubt that the Lord refers to these three passages in Daniel, and it is of that abomination mentioned in these passages of which He speaks. These three verses in Daniel refer all to the same period of time; this period is three years and a half. The same space of time is mentioned in Daniel vii:25. “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hands, until a time and times and the dividing of time” (which makes three and a half). Then in Daniel xii:7 we have it mentioned again. . . . “It shall be for a time, times and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” When later in the course of this exposition we come to the book of Revelation we shall discover the same period of time there.

It is not our purpose to enter fully into Daniel's great prophecies. To do this would lead us too far and prolong our exposition. The most important passage of the three we have quoted, is the one from the ninth chapter; as the others treat of the same period, we shall not consider these (Dan. xi:31 and xii:11) at all. The ninth chapter in that prophetic book contains the prayer of Daniel and the wonderful answer he received. He was meditating on the Word of the Lord as it came to Jeremiah the prophet, when he turned to the Lord in prayer. This seems to us is the true and perfect way of turning to God in prayer. First communion with God through the written Word, His revelation, and then to seek His face. He was occupied in his prayer with the years of the captivity. The man Gabriel appears, he came flying swiftly to assure him that he was greatly beloved and to give him the answer to his prayer. The answer is a revelation relating to seventy-year weeks, that is seven times seventy; a period of time which was to come.

(To be continued).

The World: an Inductive Exegesis and an Exposition.

By William H. Bates, D.D.

(Continued)

The Course of the World—Is It Growing Better?

At the dedication of a beautiful and costly building presented to a theological seminary in the Middle West, a distinguished clergyman who gave the principal address took for his theme, "The World Growing Better." Among his many eloquent and glowing periods he said: "For we have it assured to us in the words of God, not only that this world is yet to be made beautiful and blessed, but that from the planting of Christianity onward there should be, on the whole, a steady progress in that direction."

A noted church secretary, of some military and musical repute, who was afterward elected bishop, at the close of his discourse at a watering place, invited the congregation to join in the refrain of a song of which he sang the solo:

"The world is growing better, no matter what they say,
The light is shining brighter in one refulgent ray,
And though deceivers murmur, and turn another way,
Yet still the world grows better and better every day."

And when in the refrain he declared in a couple of measures of *minims* 'tis "growing," the congregation, or rather some of the congregation, in accompanying crotchets and quavers, declared, in equal time, 'tis "growing, growing better, growing, growing better"; and after discussing the subject at some length by point and counterpoint, they came to the unanimous conclusion at the end, "Better and better every day."

"This present evil world" (Gal. i:4); "the course of this world according to the prince of the power of the air" (Eph. ii:2); the whole world lying in the wicked one (1 John v:19); the world which is to be crucified unto the Christian and unto which the Christian is to be crucified (Gal. vi:14); the world the friend of which is the enemy of God (Jas. iv:4); the world from which pure religion is to keep one's self unspotted (Jas. i:27), growing better? Since when, pray tell? Have these beloved brethren studied their Bibles? Do they know what they are talking about?

There is a mistake somewhere. If we have a correct exegesis of the Bible world-terms, we may know just what it is we are talking about when we are asking, Is the world growing better?—a very essential

point in order to arrive at a true answer. The material world we have found to be "good." The remaining contents of the Bible world-terms are the world-people and the world-system; and precisely these are the subject of inquiry.

The world-people: are they growing better? Look at their character. They are "born of the flesh" (John iii:6). In the "flesh dwelleth no good thing" (Rom. viii:18); "they that are in the flesh cannot please God" (Rom. vii:8). These texts are but samples of multitudes of similar import. Not only is this the character of the world-people in God's sight, but he declares this character to be unchangeable, "because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be."

There is the sensuous flesh, low, groveling, bestial. There is the esthetic flesh, the sensibilities of which are called into play by the beautiful in nature, music, art. There is the intellectual flesh, whose activity is in the life which concerns itself with thinking, inquiring, reasoning, philosophizing. There is the ethical flesh, moral but not Christian, and it is exemplified in the many who think they need no gospel, no salvation, no Jesus, in order to be generous, humane, honest, patriotic, chaste, magnanimous, honorable. Sensuous, esthetic, intellectual, ethical: it is plain that a person may have any or all of these characteristics and yet be utterly without the range of spiritual fellowship with God, in which alone can true goodness inhere. The changes in the flesh, "improvements" they are called, that have been wrought by culture, and that have such beautiful display in the sweet amenities of family, social, and civil life—surely these are too marked and too numerous to be refused recognition by any observer. But can any application of culture to the flesh produce *holiness*. Can any improvements, so called, wrought in "the old man, which is corrupt according to the deceitful lusts" (Eph. iv:22), and which, as we have seen, is unchangeable in its essential nature, be even good, to say nothing of growing better, in God's sight, however we may esteem them according to our common, conventional, worldly standards of goodness? Does varnishing a clock's case make the works within keep correct time? Does whitewashing sepulchers change their charnel contents? Does reformation of outward action alter the inward nature? Reform—that is the devil's whitewash! Something more is needed—regeneration, a "new creature."

The world-system: is that growing better? We are pointed to the triumphs of the brain and brawn of men in their grand achievements for human weal in things intellectual, social, civil, material. We are told of better education, better government, better physical conditions, increasing average of longevity, multiplied comforts and more numerous conveniences, such as the mariner's compass, printing, railways, steamships, telegraphy overland and under sea, with and without wires, telephones, photography, phonography, typewriting, electric lights, steam fire engines, gravity waterworks, anesthetics, nitro-

glycerine, electro-plating, electric and gasoline motors, steam heating, elevators, cold storage, etc. Surely these, and a thousand more unnamed kindred things, are splendid monuments to human genius. Their true value ought in no wise to be depreciated. Yet they but serve to confirm what has been said upon the completeness of the world-system. But how much of holy character or savor is in them? What was the motive that devised them? What was the end for which they were achieved? The glory of God or the glory of man? It is blessedly true that these things may be rescued and used for the glory of God and the true well-being of man; but no thanks therefor to him who is at the head of the world-system. He meaneth not so. He is running them for himself and his, and if they subserve a good and righteous end, that is due to a Power greater than his. How *can* "the course of this world" which is "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," get, from God's point of view, morally or spiritually better?

The prevalent confusion of thought and speech may be seen in the common phrase "Christian world." These two words present a contradiction in terms. As well might we speak of "Christian flesh," or a "Christian devil," as of "the Christian world." Many good brethren, because of unconscious mental or moral strabismus, view the world as becoming more and more Christian, while in fact what they see is only a Christianity that is becoming more and more worldly, or like the world. Even if by the phrase is intended that part of the earth known as Christendom, or, at best, the Christians that are in the world, still it is incorrect and therefore misleading. A correct exegesis of the Bible world-terms should clear up our vision, and shape our thought, speech, and deed, in accordance therewith.

The world—*i.e.*, the world-people and the world-system which the Scriptures show to be bad—growing better? "Better" is the comparative of "good," and is itself a thing of degrees. How can that grow "better" which is not even "good," but bad and only bad to begin with? To ask the question is to answer it. No, it cannot.

But something is growing better.

The World and the Church.

If Satan is the head of the world, "Christ is the Head of the Church" (Eph. v:23). But just what is the Church?

The Lord Jesus Christ came from heaven to this material world, into (not under) the world-system, unto the world-people, God's messenger to an apostate, rebellious race. Our first parents, under stress of temptation, yielded allegiance to Satan, were expelled from the paradise of God (Gen. iii:24) into the wilderness, under Satan's dominion. Jesus goes into the wilderness, meets the Tempter in conflict on his own ground, and vanquishes him. Then the Victor would rescue and save the lost subjects of Satan. He proclaims the gospel, the good news, of salvation. He calls men to Himself, invites them to transfer

their allegiance back to God. They who thus do are made the children of God, are endowed with a new spiritual life, are saved: they are begotten of God unto a divine sonship (John iii:3; Titus iii:5; Gal. iv:7; 2 Pet i:4). Whatever may be the relation of this act of the individual to God's antecedent purpose, it is at this point that the church in the world begins.

They who hear and heed Christ's call are, in Scripture language (Rom. viii:28), *kletoi*, "the called"; or again (Matt. xxiv:31), *eklektoi*, "the elect," the called (or chosen) out; and these constitute what the Scriptures call *ekklesia*, "the Church." We are thus brought to distinguish sharply between the church and the world. The actual church consists of those who, hearing the Saviour's call, come out from the world, transfer their allegiance and love to God, evidencing the fact by leading the life of the children of God. They who do not, in fact, do this, no matter what they profess, are not of the church, but of the world; and they who do do it, are not of the world but of the church. This is the church as it is apprehended in the mind and purpose of God, and it is to be presented to his Son, "a glorious church, not having spot, or wrinkle, or any such thing" (Eph. v:27). Here may be found what some are pleased to call "the invisible church."

By confessional word and deed, they who hear and heed Christ's call become known. They take on organic form. The spiritual becomes phenomenal, the invisible, visible. Others, too, become associated with them, as a mixed multitude became attached to the Israelites in their journey from Egypt to Canaan. They all belong to the same assembly. It is composed of "wheat" and "tares,"—largely of wheat, let us hope. Of the 115 times the word *ekklesia* is used in the New Testament, it oftenest denotes the church in this secondary, larger, looser sense. The term "ecclesiastic" has become very elastic. But of course the church, in this looser sense, ought to come to coincide with the church in its primary and stricter sense as the spiritually regenerate of God.

The true church on earth, they who hear and do heed Christ's call, have their location in this material world, the same as others. They are among the world-people, but they are not *of* the world-people. They move in the world-system, but they are not under it; they are not subject to it, nor to its head. They are subject to their own Head, the Lord Jesus Christ: they are under the church-system, the laws, precepts, and principles of which are revealed in the Divine Word.

Such is the Church as distinguished from the World.

The Relation of the Christian to the World.

This relation may be expressed under five heads:

1. *Victorious over it.* Christ became the world's victor in becoming victorious over the world's head, Satan. It is written that "As he is, so are we in this world" (1 John iv:17). He victorious, we there-

fore may be victors. It is written again, "This is the victory that overcometh the world, even our faith" (1 John iv:4). But how?

We read that "by faith the walls of Jericho fell down" (Heb. xi:30). Was it the Orphic sweetness of the winding melody blown through those rams' horns that drew the massive stones from their long resting places? Was it the mental attitude or act of those circumambient Hebrews? In all the previous wanderings and warrings, when they went into battle implicitly obedient to God, we do not read that they ever lost a man. Said Moses, "The Lord your God which goeth before you, he shall fight for you" (Deut. i:30). But this was only when their faith permitted. There is, however, faith and faith. There is incipient faith, imperfect faith, complete faith. We speak of a faith that is the assent of the understanding—of the head. We speak also of a faith that carries with it the affections, the heart. But the Greek verb, *peitho*, which is the root of the other New Testament faith-words, has in one of its voices the meaning "to obey." Accordingly, concerning Abraham's call and the attendant promises, it is written that he was "persuaded" of them—they carried his head; "embraced" them—they carried his heart; and he "obeyed" (Heb. xi:8, 13)—they carried his will. That is a complete faith. Only such a faith—a faith that carries the intellect, affections, and will, that is to say, the whole man—is sufficient and efficient. This is victorious faith, and the energy that accomplishes the result, whether it be leveling walls, winning battles, or overcoming the world, is *the power of God*. "Are you the woman of strong faith?" asked a strange minister of an old saint. "No," she replied, "I am a woman of weak faith in a strong Saviour." God is, so to speak, if the simile may be permitted, an infinite dynamo. Without this faith we are insulated; with it, we have that which forms the connection through which divine energy flows from God to victorious result. Thus the Christian is victorious over the world.

2. *Free from it.* The victor is under no obligation of subservience to the vanquished. As St. Paul says of Christians, they are not debtors to the flesh, the carnal nature, to live after the flesh (Rom. viii:12). We are not debtors to the world to live after the world. Undeniably, mastership is declared by service. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. vi:16). If we yield obedience to world-principles, world-maxims, world-customs, the world masters us. The child of God is non-conformed to the world, for the simple reason that he is transformed from it (Rom. xii:2). Free, we should *be* free.

3. *Separate from it.* Separation from the world is a phase of Christian life apparently ill understood by the professing Church. It may be questioned whether there be not very many who have not yet learned the first syllable of the word: indeed some seem never to have heard of it. Still, the divine injunction is, "Come out from among them, and be ye separate" (2 Cor. vi:17). "If any man love the world, the love of the Father is not in him" (1 John ii:15). True religion is a rec-

tification of the tastes, or an impartation of new tastes. Naturally there will be a separation from what one dislikes. A person is of that from which he is not separated.

This principle of separation should intelligibly and satisfactorily settle the thousand and one questions that lie along the so-called border line between the church and the world. Take the matter of amusements, for instance. Is the thing in question of the world, or of the church? Would my use of it mark me as a worldling, or as a Christian? Is Christ at the head of it, or is Satan? Not a difficult thing, it would seem, for one whose heart is right, to determine. Again, a business into which the believer cannot take Christ as a partner is no business for him. In fact, if he is a Christian, Christ *is* his partner. "Ye were called unto the fellowship (*partnership, having in common with*) of his Son, Jesus Christ" (1 Cor. i:9). So, too, this principle applies to social and political affairs, indeed to all matters connected with the world-people and the world-system with which the Christian has to do.

Still, it should be borne in mind that this separation is not physical or outward altogether—only so in part—but is also affectional. Worldliness is determined not so much by the sphere in which men move, as by the affections which reign within them; although the affections which reign within them will largely determine the sphere in which they move. Says Jesus of His disciples, "They are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John xvii:16, 15). In it, not of it; using, not abusing it. The Christian in the world, not the world in the Christian. Outwardly separate where he must be, affectionally separate always. Victorious faith separates from the world unto Christ.

4. *Conflict with it.* Though the world is overcome in that grand contest in which the individual becomes of and for the church, it does not follow that all conflict is over. The world constantly seeks to reclaim to itself those who have come out from it. Here is the sphere of constant conflict. Politics, business, society, spurious religion, present their solicitations. Desire for gain is besieged. The young are assaulted all along the amusement line. There is hardly a point in the whole being upon which an onset is not made. But the onsets are those of a malignant and beaten foe rather than of an antagonist hopeful of triumph.

To have no conflict with the world is to be at peace with the world. To be at peace with the world is to be of the world. The essential constituents of the world and the church are such as to involve their continued oppugnancy, and the faith that was victorious at the first has in it an element that makes it militant always when occasion calls for.

5. *Rescuing from it.* If separation from the world means abandonment of sin, it does not mean desertion of the sinner; nor does conflict

with the world mean no concern for those who are of the world. Christ came to the world as a Saviour, and every Christian, by virtue of relationship to Him, is constituted, in his individual measure, a co-saviour. Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world" (John xvii:18). While we owe the world nothing in the way of obedience to it, we do owe it a tremendous debt in the way of work of rescue from it. Indeed the church has absolutely no justification for its existence in the world, a church has no justification in a community, save as it is engaged in this work. And he who considers himself to have been rescued from under the world-system and from among the world-people and thereby brought into the ekklesia, and yet does not take personal interest and part in rescuing those who are in that hapless world-condition, does he not indeed prove that he has not himself been rescued?

That little word "go"—"Go ye into all the world and preach the gospel to every creature"—should thrill every nerve like an electric discharge. Here the most atribilarious pessimist and the most rosy-visioned optimist can be at one. Some of the rescuing work we can do at home, in person. Much of it—that in the regions beyond—we must do by proxy, *i.e.*, support the workers there. *Rescue* is the word. This is the work for all, every one. All at it, and always at it.

As the Christian sustains to the world the relation of victory over it, freedom from it, separation from it, conflict with it, and rescuing from it, shall he help to usher in the time foretold and promised, when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. vi:15).

(To be Continued).

The Return of the Lord.

ITS PROMINENCE IN SCRIPTURE.

FRANK S. WESTON, Toronto.

It is generally conceded that the importance of any fact or doctrine may be determined by the prominence given to it in the Word of God. Judged by this standard, the truth connected with the return of the Lord is second to none in Scripture. More is said about it in the New Testament than about any other doctrine. Dr. J. H. Brooks, who made the subject a special study, says, "it is mentioned 318 times in the 260 chapters that make up the New Testament; or if the whole book is divided into verses, it occupies on the average one of twenty-five versés from the first of Matthew

to the last of Revelations." Once in a page this doctrine is thrust before our eyes. Every leaf of the New Testament rings out, "Behold He cometh." "He is a guilty soul," wrote Wesley, "who seeks to hinder any saint from hearing the one voice." Concerning the Revelation, Herder writes: "There is but one voice in it through all its epistles, seals and trumpets, namely 'The Lord is Coming.' 'Behold He Cometh' starts the apocalyptic strain and 'I come quickly' ends it."

Yet the majority of Christians at the present time dismiss the teaching of the second advent as uninteresting and unimportant. More than this, to large numbers it is a repulsive subject. They are irritated when it is mentioned. It is anything but welcome. They have erased it from their creed.

But look in the Book. The second advent forms the groundwork of the Saviour's most solemn parables, and as He drew near to the end of His earthly ministry, it became the one great theme to which He turned the thoughts of His disciples.

Every writer in the New Testament refers to it in one way or another. It forms the main subject of Paul's two epistles to the Thessalonians, and comes out prominently in almost all the others. Jesus announced His coming many times (Jno. xiv:2, 3; Rev. xxii:20). The angels proclaimed his return (Acts i:11). The Holy Spirit through the apostles asserted his advent (Heb. ix:28; x:27; Jas. v:8; Phil. iii:20; 1 Thess. i:10).

The theme is ever before us.

Professor Gilmour, author of "He Leadeth Me," was considered a hobbyist on the Lord's Coming, and at one time a Bible Class that did not relish his advent teaching thought to get him off his favorite topic, so asked him to expound the Epistle to the Hebrews. Professor Gilmour in telling me this incident said "I consented, but in the exposition thirty times touched on the Lord's Return." The theme is in every book. Nearly all the prophets of the Old Testament predict events that are clearly connected with it, and the writers of the Psalms in glowing strains sing of its

glory. It is the one great event for which every Christian is commanded to watch, and wait and pray (Matt. xxv:13; 1 Thess. i:10; Rev. xxii:17).

Dr. John K^r, of Scotland, says: "It is in the New Testament the great event that towers above every other. His coming looks in upon the whole life of the church as a lofty mountain peak looks in upon every little valley and sequestered home round its base, and belongs to them all alike."

This is the event toward which the universal longing of creation is directed, and to which all Christian doctrine points, and to which each Christian ordinance is divinely adjusted. We are baptized into a position of waiting for His Son from heaven (1 Thess. i:10).

The Lord's Supper shows His death "till He comes" (1 Cor. xi:26). Yet, prominent and even pre-eminent as the return of our Lord is in Scripture, hundreds and thousands of ministers never make mention of it in their preaching, and refuse its consideration in their study. They ignore the subject as completely as if they had entered into a conspiracy of silence regarding it. Is this as it should be?

Jehoiakim is justly condemned for cutting up and consigning to the fire a message from God that did not please him (Ju. xxxvi:23); and will the preacher of to-day be held guiltless who purposely passes by or sets aside a large and important portion of God's message to man?

It is pleaded that speculations on the Second Coming of Christ have led to fanaticism, to the fixing of dates, and to grossly carnal views of the coming kingdom. This is true, but all the more because the truth has been misunderstood and misused, the candid teacher should come to the study of the Word with fairness and open-mindedness, so that he may find out for himself, and present to others, not the speculations of men, but the mind of the Spirit of God.

During the past few years there have been indications of a growing change of opinion and belief as to the close of the present dispensation. Not a few have given up the expectation of the world's conversion. Fewer and fewer men are proclaiming the gospel as the instrument to convert all nations. Not a few in all the evangelical churches have

been led to accept a part at least of the teaching of Scripture, in regard to the return of the Lord. Even those who do not yet see the pre-millennial advent and personal reign have had their views greatly changed. We hear a great deal correctly and scripturally said about the world's evangelization. Comparatively few expect the world to be speedily brought to righteousness. They have come to look for a great **struggle** between light and darkness. Post-millennial writers are forsaking the old positions though they are not believers in the soon coming advent. The sad feature of their present position is that like certain teachers of Jeremiah's time, they are speaking a vision of their own hearts, and not the word of the Lord. The time has come for a zealous proclamation—"Behold the Lord is Coming." This is the only corrective of the present drift toward "social service."

Neither the apostles nor ourselves know **when** He will come. But His coming is sure. The early teachers made much of the doctrine. The first epistle to the Thessalonians alone gives abundant evidence of its use. These Christians, though but recent converts, were well instructed in the events connected with the second advent.

Contrast this with the present generation of believers. There are thousands of preachers and teachers who **boast** of their profound ignorance of coming events and conditions connected with the Lord's Coming. Such may find at last that like a thief in the night the event will surprise them.

The **second Coming of Christ** is the crowning event of redemption, and the belief of it constitutes the crowning article of an evangelical faith.

Blessed are those who receive His vicarious death and resurrection and can joyfully add "We have a great High Priest who has passed into the heavens."

But happiest of all are they who can add to this confession this other, "From whence also we look for the Saviour, the Lord Jesus Christ" (Phil. iii:20).

Revelation.

Chapter XVI., The Vials.—(Continued.)

And the fifth angel poured out his vial upon the throne of the beast, and his kingdom became darkened; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores; and repented not of their works.

As already noted, the fifth vial has at least one feature in common with the fifth trumpet; both introduce *darkness*; and this is always a striking and graphic symbol of error and falsehood; as light is of truth.

Not that there will then be any *confession* of darkness or ignorance. As all through this book it is divine Revelation of the very truth of things that we have; not the false veneer on the surface. We may well believe that there will be at that very time an excess of boasting of progress and light. Never did men do such wonderful things! Never were there such benevolent gifts to institutions of learning! All the elements are harnessed to man's triumphal car! He lives under the water; he flies through the air; he annihilates space; what limit is there to his powers? It is not difficult to project forward the conditions and boastings so manifest in the present day, and which shall only increase till he who now poses as an angel of light, cast out of heaven, restores the fallen Beast or Roman Emperor to his lost throne, and then his kingdom is filled with—light, men cry: nay—“darkness,” says the “Revelation of Jesus Christ.”

Nor are there altogether lacking those who believe that of all the dense darkness that envelops this earth to-day the very thickest is not in “Darkest Africa,” nor in any spot of poor heathendom; but here in New York, London, Berlin, Paris, etc., in the very heart of Christendom, where the clearest, purest light of the gospel has been granted, and has been rejected. *That* is darkness indeed; yea, *double* darkness; for so spake the Lord: “If the light that is in thee be darkness how great is that darkness.” “If the light

that has shone for thee so freely has not enlightened thee, then art thou not only dark by *nature*, but by *choice*; and with all thy boasting of intelligence thou art dark indeed.

Nor do I suppose that the pain, so terrible as to make even gnawing the tongue a relief as a counter-irritant, will be externally confessed; but rather it is God looking beneath the veneer of the "society" of that day, and telling the misery that He sees under all.

Aye, beloved, that too is true to-day in its measure. Beneath the glitter and the smiles of our twentieth century Society is many and many a weary, sobbing, groaning heart; but there is this mighty difference, that now there is still the sweet and holy consolations of the gospel, ready to meet the first honest confession of the truth. May our God give every Christian deeply to value the privilege of ministering the gospel of Christ to human need; and to be ever ready to do so.

But then hard indeed will men's hearts be. It is true they will be "failing them for fear;" that there will be "distress of nations at the sound of the sea and the rolling surge;" but no repentance, no self-judgment, nothing but blasphemy against the God of heaven.

Oh terrible picture! Men—children of Adam—so loved by God that He gave His Son for them; that love rejected, they continue willing subjects of the Throne of the Beast or of the Devil, and to the very last hurl their impotent blasphemies against God! This continued willing subjection of the mass of mankind to evil and to its highest expression, the Devil, seems the most terrible of all facts.

"And the sixth angel poured out his vial on the great river Euphrates and its water was dried up that the way of the kings from the rising of the sun might be prepared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet three unclean spirits as frogs; for they are the spirits of demons doing signs which go forth to the kings of the whole habitable earth to gather them together unto the battle of that great day of God Almighty. (Behold I come as a thief. Blessed is he that watches and keeps his garments, lest he walk naked and they see his shame.)"

And he gathered them together to the place called in Hebrew, Armageddon."

As in the fifth and sixth *trumpet* we were cast more dependently on the historical interpretation than in any other part of the book, so here I can but think that this interpretation may be of peculiar interest to us; and I shall therefore give more attention to it.

This vial's outpouring seems to divide into two parts: first the drying up of the Euphrates, and secondly the mission of the frog-like spirits; with a parenthetical word of warning from the Lord Himself; and to all this we surely do well to "take heed as unto a light shining in a dark place."

The first question that comes up is: What must we understand by the river Euphrates? Is the literal river and only the literal river to be seen? Or is that literal river a very excellent *symbol* of something else? The answers to these questions will vary as one inclines to recognize the whole book as one of literalisms or symbols. I have taken all these things: Sun, moon, stars, mountains, dragons, beasts, and many more, as not being literal, but figurative. Nor do I see any reason whatever for departing from this principle here. "The river Euphrates" then speaks of something else—what?

Now we can only safely answer this by letting prophetic language throw its light upon it; and in this a "river" is a nation or people in flood of conquest. "Now therefore, behold, the Lord bringeth up upon them the *waters of the river*, strong and many (even) *the King of Assyria* and all his glory; and he shall come over all his channels, and go over all his banks" (Isaiah viii:7). Is not that as simple and clear as words can make it? The river is the King of Assyria and all his host.

But again read Isaiah xviii:2: "Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land *the rivers have spoiled!*"

This land is, by a consent that I may call unanimous, recognized as Palestine. Nor has that land been afflicted by its natural rivers—it has but one of any volume—but it has been the highway of hostile nations; North has

crossed it to attack South; West to strike East, or *vice versa*; and all have made it a "spoil." These rivers then are the various nations who have overflowed it in their march of conquests. That should be *sure*.

This being clear, we may surely in the same way take this "great river" of Revelation as a symbol of a nation—what nation?

Here we must maintain consistency with the Sixth Trumpet; and this is universally recognized by all interpreters of the historical school as referring to *the Turk* and his inroad into Europe. In the *trumpet* "four angels" are loosed; and at once they disappear and we see a vast invading horde. It is as if the very river, represented by these four angels, had burst its bounds, had overflowed its banks, and carried desolation wherever it came. This was undeniably the case from the eleventh century onward in the Turkish invasion of what we recognize as the prophetic earth.

But in this vial how different! The river is "dried up." What can so consistently or simply interpret this as the opposite of conquest and overflowing—defeat and recession? Can there be any question of that? But whether this be the correct interpretation or not, none will deny but that there has been for the past one hundred years (approximately) an almost steady recession of Turkish power; till, by the last Balkan war, the Turk has been almost driven from Europe altogether.

It is true, nor would we ignore it, that since the Peace of London the Turk has recovered some of his lost ground and may recover more; yet that is but as a *wave* that returns after withdrawal, it is not the *tide*—that is distinctly and steadily downward—the Turk is receding—the Euphrates is drying up; and the Turk's present apparent regains may eventuate in still greater losses.

But whilst it may be admitted that a river, when used figuratively in prophecy, stands, as in the Scriptures cited, for a people flowing as in a career of conquest, why should we identify this river Euphrates with the Turk? For two reasons: One we have already given is that in the Sixth *trumpet* it is the Turk that is recognized with so great a unanimity amongst the Lord's people as to give us much

assurance of its being the *intended* interpretation; while the remarkable correspondence between the trumpets and vials compel us to see the same people in the latter. If this were all, it would be quite enough; but what other river on the face of the whole earth would be equally appropriate?

An esteemed commentator writes, "Turkey would surely be better represented by the Nile, or by the Danube, than by the Euphrates." Surely not; for the Nile is indissolubly linked with *Egypt* whose boast is "My river is my own, and I have made it for myself;" while the Danube would be utterly dissociated from the Turk as the starting point of their invasion, as the Euphrates very clearly *was*; since the loosing of the angels who had been there bound give the idea of the initiation of the influx.

I have given this as the only alternative suggestion that I have come across of any *other* river fittingly figuring The Turk. It fails; and there *is* no other. It was from *this* river that the Turks went forth on their career of conquest; here were the angels loosed, and the invading hordes were the waters of that river. But if my readers will pardon my lingering here a little longer on a theme that has been of deep interest to me of late—is there not a deeper *spiritual* appropriateness for the Euphrates representing the Turk?

As we have seen, the Euphrates was the boundary both of the Roman Empire and of the Land promised to Abraham. On the other side of it lay the dark heathen world. It flowed between the two. Is there not a *parallel to this in the representative Mohammedan power*? Does not Islam flow, morally, as it were, *between* Christendom and Heathendom? What is there on the other side of Mohammedanism but absolute Heathendom? Surely this is as undeniable as that the Turk is the present public representative of Islam. *The Turk then holds spiritually exactly the same place as the Euphrates physically.*

I do not speak dogmatically; but putting all these various proofs together we may surely assume, at least tentatively, that the "great river Euphrates" here figures the Turk. Will the "Kings from the rising of the Sun" fit in with this?

F. C. J.

Experience.

I should not grieve o'er yesterday,
 Because 'tis in God's past:
 I may not bring it back again
 With all its clouds o'er-cast.

Nor should I o'er to-morrow fret,
 Because it is not here:
 And if to-morrow come at all
 I may be far from fear.

Why should I worry o'er to-day?
 'Tis mine, the while I roam,
 To serve my Lord and grow like Him
 Until He calls me home.

H. McD.

Could Our Lord Sin?

There appeared a few months ago in the "Evangelical Christian" the following paragraph, which was also highly commended and endorsed by the Editor of that magazine.

COULD CHRIST, THE GOD-MAN, SIN?

Theologically—No!

Omnipotence is the power to do all possible things. There are physical and moral impossibilities with God. He can not make a thing to be and not to be at the same time. He can not make a shorter distance between two given points than a straight line. He can not create two mountains without a valley between them. He can not lie and He can not die.

Psychologically—Yes!

Christ had a perfect human body and a perfect soul. He had an intellect, sensibility and will. He thought, He felt, He chose. The will has the power of choice. Virtue must be voluntary. Holiness implies the possibility of its opposite. The first man might have maintained his original righteousness had he chosen to obey God. Was the temptation of the second man in the wilderness a sham fight? Did he incur no danger? If his will did not have the power of contrary choice, he was not a man but an automaton. Holiness is confirmed innocence, and can only come through the moral freedom of responsible beings.

We are thankful to believe that both the writer and the editor desire, equally with ourselves, to maintain His divine glory; but is there not an initial mistake in the above in the attempt to analyze His inscrutable Person? The very Word of God, "sharper than any two-edged sword" though it be, and capable of "dividing asunder" even the "soul and spirit" of man, does not thus divide asunder His God-head and His manhood.

But we may recognize that in our Lord, as in God His Father, there was, is, and ever will be freedom of choice, yet a freedom, paradoxical as it may sound (and there will ever be paradoxes in these infinitely holy mysteries that we can never compass with our finite mathematics), that it was impossible that He should exercise in an evil way; for that was forbidden by the law of His very Being.

But does that render "the temptation of the second **Man** in the wilderness a sham fight"? What was needed to make it a real fight? The *possibility*, or "danger" of His defeat? But would not such a possibility necessarily predicate a weakness quite inconsistent with perfection? Was the issue in doubt for a moment? If He could will, or chose, sinfully (God forgive even the writing it) then surely it *was* in doubt—would the writer be content to admit that it *was*?

But is it not possible for a city to be besieged although it may be impregnable? Must it be only a *sham* siege in that case? We can imagine an invincible army; but may it not be attacked? Or would that only be a "sham fight"? Was Satan's attack a *sham* attack? If it were not, the temptation in the wilderness could never be a "sham fight."

In the mints gold coins are tested, or tempted, by ringing upon a metal disc, and by weighing. Every single coin is thus "tempted." Is it a *sham* test of those that have no alloy, and therefore no possibility of failing to ring true under the test? Is it a *sham* test of those of perfect weight, and so no possibility of showing any deficiency—or, to use the writer's words, who "incur no danger" at all in these testings or temptations? Or is the temptation itself equally real, quite irrespective of the possibility, or impossibility, or the danger of failure under it?

Again, is holiness only "confirmed innocence"? How much confirmation does innocence require to become holiness? If Adam had resisted successfully the attack of the serpent, would that have made him what our Lord Jesus was by birth "that holy thing"? Surely these questions answer themselves and show that holiness is not "confirmed innocence" at all; but different in *essence*, not simply in degree; as Jesus was not a *repetition* of the first man, as were all his race; nor a better man, but the *Second Man*, for there had been no other like Him, in that He was "holy" in the absolute sense of the word.

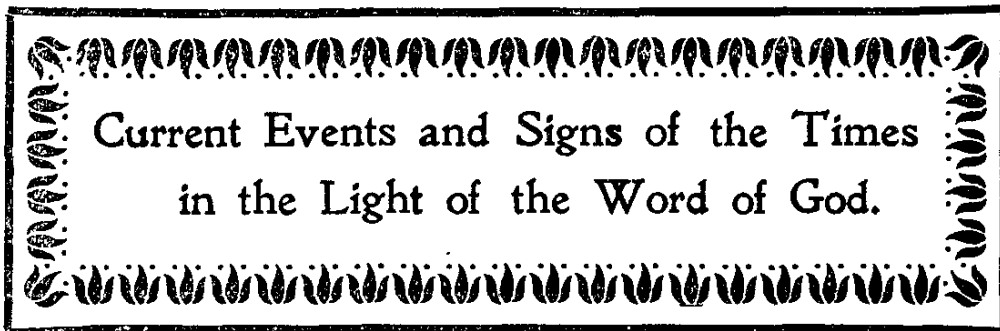
Holiness, far from implying "the possibility of its opposite," does imply indeed "the knowledge of good and evil," which innocence does not; but only to repel, reject, loathe, aye, and as in Gethsemane, fear its opposite evil. Adam, innocent, knew not good and evil. He fell, and gained that knowledge, but only as having lost the good, and having come under the power of the evil. But Jesus, from the first moment of His being begotten by the Holy Spirit, and *as so* begotten, repelled every taint of His human mother of whom He was conceived; and, when born, was, as Adam never was, nor any other human infant, still "that holy thing"—the Son of God; and again, as so begotten, He was not able to sin, as is indeed predicated of all who are, and as, and only as, thus begotten (1 John iii:9).

The precious truth that our Lord came so close to us in His grace, as to partake of every *sinless* infirmity of humanity, as weariness, hunger, thirst, sorrow etc., is not in question at all; but afforded, and ever will afford, a ground for the heart-felt and profound adoration of all His people.

We are not concerned with mere metaphysical distinctions or academic hair-splitting, nor would we make anyone "an offender for a word"; but we are all greatly concerned—none more so than the writer of the above answer—to maintain in clearness and simplicity the absolute holiness and therefore sinless perfection of our Lord Jesus Christ in these days of attacks, both open and covert, upon His Person. Nor can we but be aware that these may and, when intended for certain hearers, will come in the first

place, in a guise that may deceive even those who may unconsciously advance them, and who would abhor utterly such a thought. It is the thin edge of the wedge; and *that* wedge will surely have a very thin—almost imperceptible—edge, when made by the Lord's enemy to attack Him.

“The higher mysteries of Thy fame
 The creature's grasp transcend
 The Father only Thy blest Name
 Of Son can comprehend.
 Worthy O Lamb of God art Thou
 That every knee to Thee should bow.” F. C. J.



Rome's Advance. We have kept our readers informed of the utterances of Romish authorities on the union of Christendom. Cardinal Gibbons' words as quoted by us in our December issue were bold and gave no uncertain sound. Another one, Archbishop Glennon, of St. Louis, now makes the suggestion that the Vatican should become the "World Peace Court." The "St. Louis Republic" quotes his scheme:

"We may utter the hope that Christendom would, as it did in the Middle Ages, recreate as a court of last resort the supreme spiritual head of Christendom. Such a court would obtain a more historical setting than the one now established at The Hague, to which the nations sometimes appeal and sometimes don't. It would be more in the order of Christian development that the last word of justice and right should be spoken by the head of the church that has the Just One as its founder. Such a court would be free from prejudice and would not be affected by a desire for an extension of power."

These utterances are very significant to the students of God's Word, especially prophecy. The Romish "church" will have, according to Scripture, a startling revival during

the end of this age. We see that revival predicted in the Book of Revelation. The woman of Revelation xvii arrayed in purple and scarlet color, the mother of all harlots, Babylon the Great, is Rome and not the literal Babylon. Not Babylon in Mesopotamia rebuilt and becoming the most powerful center of the world is meant, but Rome once more come to power and domineering the whole world is what John beheld. We see the stepping stones towards this end.

It is well known that Presidents Roosevelt, Taft and Wilson have fallen in line with Rome to a certain extent by attending mass, that blasphemous service, on the annual Pan-American Thanksgiving day. That "Washington celebration" under Romish auspices was invented by a cunning mind. From an innocent looking religious service there has been developed a service of a national function sanctioned by the Romish church. That President Wilson, a Presbyterian, a great historian and educator, could fall in line with this Jesuitical scheme, is indeed very surprising, to say the very least.

The Situation in Ulster. Home rule for Ireland seems now an accomplished fact. No doubt it will go into effect this coming spring. Then Ireland will manage its own affairs. Ulster in the northwest of Ireland is Protestant. The Protestant population of Ireland is about 25 per cent., the other 75 per cent. are Romanists of the most ignorant kind. Ulster, with its staunch Protestant element, sees that Home "rule" will mean "Rome rule." There can be no question that when this long sought for home rule comes it will put all Protestants under Catholic authority. The situation seems desperate. It may be learned from the fact that a German ship loaded with rifles and ammunition, bound for Ulster, was held up by the English government, and its cargo confiscated. The problems in the world, commercial, political, social and even physical are not decreasing, but on the increase.

The Guess Work of Science. Scientists are continuing to wrestle with the mystery of creation, trying to discover the

origin of the universe, how this earth came into existence and the origin of man. All is guess-work and often utterly ridiculous. A certain "learned" savant recently advanced the theory "that life was transplanted to this earth through meteors from some of the stars. But he did not inform the people how life originated in those stars. Here is an equally laughable statement by Professor C. Read of the Cambridge University:

"The existence of human beings on this earth may be due to an accidental liking for animal food upon the part of an ape in the distant ages. This ape, he argues, probably got tired of living in the trees and subsisting upon nuts, leaves and fruit, and it climbed down and began to seek flesh and blood. Thereupon, according to Professor Read, nine progressive, evolutionary changes occurred to the flesh-eating ape in the following order:

- "1. Life on the ground beyond the limits of the forest.
- "2. The erect gait as the normal mode of progression with all the change of bone, joint and muscle that make this possible.
- "3. The lengthening of the legs and specialization of the feet.
- "4. The shortening of the arms and development of the hands.
- "5. The use of wrought weapons and snares.
- "6. Association and co-operation for the purpose of hunting, especially the hunting of big game.
- "7. The beginnings of articulate speech as a means to such co-operation.
- "8. Great increase of knowledge and intelligence as required by the change of life.
- "9. Discovery of the way to produce fire during the making of weapons of flint or wood."

"Thinking themselves wise, they became fools"; this is the divine verdict upon this science falsely so called. Only the Creator can make known the origin of the universe and the origin of man. He has done so in the Bible. Man is not evolved from an ape, but the offspring of God. And this "scientific" nonsense is taught in colleges and universities, which claim to be "Christian." Some day the Biblical account of the Creation will be completely vindicated and a holy God will deal in judgment with the deniers and perverters of His holy Word.

Ignorance and Helplessness Acknowledged. A great French scientist, Henri Fabre, acknowledged a short time

ago the well-nigh impossibility of discovering the mysteries of nature:

“Because I have stirred a few grains of sand on the shore, am I in a position to know the depths of the ocean?”

“Life has unfathomable secrets. Human knowledge will be erased from the archives of the world before we possess the last word that the gnat has to say to us. . . .

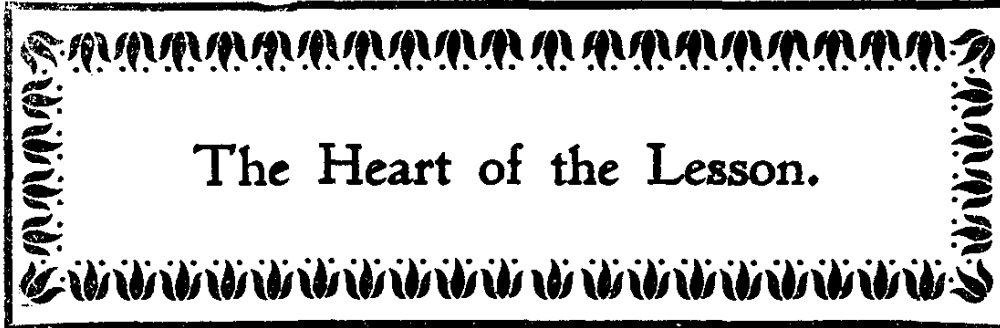
“Success is for the loud talkers, the self-convinced dogmatists. Everything is admitted on condition that it be noisily proclaimed. Let us throw off this sham and recognize that, in reality, we know nothing about anything if things were probed to the bottom. Scientifically, Nature is a riddle without a definite solution to satisfy man’s curiosity. Hypothesis follows on hypothesis; the theoretical rubbish heap accumulates, and truth ever eludes us.”

This may well be called the despairing wail of science. What Fabre states is true. How sad it is that all these men turn their backs upon the light of God’s revelation, where Truth is written and made known. And some day God’s people shall know all the hidden and unrevealed secrets of God’s marvellous creation, things seen and unseen.

An Ugly Reminder. Alsace, taken by Germany from France, was recently the scene of a significant event, which shows that the sympathy of the conquered territory is still with France. Over forty years have gone since the termination of the Franco-Prussian war and the hatred between the two nations is to-day more outspoken than ever before. Everybody in Germany believes that another war with France is unavoidable. France is preparing for such a conflict. In connection with the Zabern affair, the New York “Sun” in an editorial made the following comment:

“But for a world that likes to believe it is daily approaching the golden age of disarmament and universal brotherhood it is an ugly reminder of a quarrel not yet composed. For the friends of France it must be a proof positive of the French side of the argument, for the friends of Germany one more incident to be regretted; for Europe a fresh reminder of the ever imminent Armageddon.”

“The ever imminent Armageddon!” The world feels that such a crisis will be reached ere long.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
FEBRUARY.

THE UNFRIENDLY NEIGHBOR.

(February 1. Luke xi:1-13.)

Golden Text, Luke xi:9.

Daily Readings.

Mon., Jan. 26, Luke xi:1-13. Tues., Jan. 27, Dan. vi:10-18. Wed.,
Jan. 28, Psa. lv:1-13. Thurs., Jan. 29, 2 Kings xix:14-19. Fri.,
Jan. 30, 1 Kings viii:22-34. Sat., Jan. 31, Neh. i:4-11. Sun., Feb.
1, Acts iv:23-31.

I. LESSON OUTLINE.

1. A Heart Request (verse 1). 2. A Model Prayer (verses 2-4).
3. An Importunate Soul (verses 5-8). 4. An Assurance of Answer
(verses 9-13).

II. THE HEART OF THE LESSON.

Christ in humiliation has continual need of communion in prayer with His Father in heaven; how much more do His followers and disciples have need of the same. Upon an occasion out of the many when these men had seen their Lord at prayer, there came into their hearts a great desire to be taught to pray. This is ever the cry of the truly regenerate heart; and the Lord is ever ready to give a most loving and blessed response to this heart cry of His own. Nor is there any one like unto Himself who can teach us to pray. Remembering what possibilities of blessing there is in prayer, we should be ever more and more eager to be taught how to pray.

Their request is answered in a threefold way by our Lord. First they are given the form and words of what is truly the disciple's prayer, though known by the name of the Lord's Prayer. While not speaking for or against the use of the form, let us note carefully how the whole prayer breathes the very spirit and life of true worship and prayer unto God. His name, His kingdom, His will, have the pre-eminent place as they rightly should have in all our approach to the throne of grace. Our needs, our relations to our fellow men and fellow saints in Christ follow on in their rightful secondary place. Every sentence is filled

with precious teaching about prayer. Space forbids our entering upon any detailed study of it now.

Upon this our Lord teaches them by a parable the great need for true and reverent boldness in our approach unto God. In our abject spiritual need, and in our inability to supply the even greater need of one who has come to us at the most unseasonable hour, we are encouraged to go to One who never sleeps, and whose heart's treasures lie open to the earnest request of simple, believing prayer. O, what a privilege! And how greatly we limit God by not going there frequently and asking more and more largely from Him the very things that we have such need of.

Our Lord closes His word unto us upon the subject of prayer by assuring us that every asking in faith has its divine sequel in the reception of the thing that is asked. Every seeking in faith is most surely followed by an adequate divine finding. And every true knocking of heart belief at last has its opened door of grace fully and freely revealed to it by the hand of God. And upon the ground of sonship, that is ours through grace in Christ Jesus, the fulness of God's mercy and grace lie open to us. Nor will God our Father God ever give unto us anything but what is best for us in every way. Led and taught thus by our Lord Jesus Christ we shall surely pray a right.

DARKNESS AND LIGHT.

(February 8. Luke xi:14-26, 33-36.)

Golden Text, Luke xi:35.

Daily Readings.

Mon., Feb. 2, Luke xi:14-26, 33-36. Tues., Feb. 3, Matt. vi:24-34. Wed., Feb. 4, John xx:19-31. Thurs., Feb. 5, John xii:22-36. Fri., Feb. 6, Col. i:1-17. Sat., Feb. 7, John i:1-14. Sun., Feb. 8, Eph. iv:17-32.

I. LESSON OUTLINE.

1. A Marvellous Miracle (verse 14). 2. The Blindness of Unbelief (verses 15, 16). 3. The Divine Rebuke (verses 17-26). 4. The Divine Warning (verses 33-36).

II. THE HEART OF THE LESSON.

A wondrous miracle gave rise to the wonder of the people, and served to stir up the evil heart of unbelief in them. Physical dumbness had come to the demon-possessed man; even as now the spiritual dumbness of men is due to the presence of the enemy in the heart and soul. With this possessing spirit ejected the loosened tongue speaks forth the praises of the heart to the astonishment and to the wonder of many. And now is God honored and glorified by a similar spiritual work which our Lord is doing in and with precious immortal souls from time to time.

But every putting forth of such divine power in grace arouses awful unbelief of the human heart; and it finds ready expression in a blasphemous charge against Jesus Christ. His work is reckoned to be

OUR HOPE

that of the enemy, and Himself to be thus in league with the evil one. Even now is He evil spoken of on the part of the unsaved men and women of the world; while all that is false and Satanic is exalted and praised and honored. Alas the absolute blindness of unbelief, wherever it is manifested and however it makes itself known. How it all uncovers the rebellion of the natural heart and mind.

Our Lord meets this blasphemous assault upon Himself and His work with a well merited rebuke. The charge is seen to be utterly unfounded; for if what they said were true it would be Satan fighting himself; and his kingdom would then soon come to an end. But it being true that He, by the finger of God, was doing this work, then assuredly the kingdom of God had come very nigh to them. O, how solemn! The kingdom of God nigh them in the person of the King, whom they, in their unbelief were failing to see, and accusing of being in league with the enemy. Yet remember that whenever Christ enters the heart and life now the enemy of precious souls must needs have his exit. And that Christ reigns there. But the kingdom shall come in its fulness; Satan will be dethroned and imprisoned for a whole Millenium; and our Lord Jesus Christ shall truly reign here on the earth.

Our Lord's further word is one of warning to these unbelieving people. A lighted candle has its place as a light giver; and no one would be so foolish as to put such a light under a bushel. So we have been lighted by grace to shine as lights in the world. But it is by light imparted to us by Christ through the single eye of faith. When we have Him in mind and heart, and are occupied with Him we can give forth light to His honor and glory. But when that singleness of eye is gone no light from Him enters in, and we are not only robbed of this heavenly radiance, but the very light of our own heart and soul becomes darkness. And we can do nothing to illumine the awful darkness that surrounds us. With what solemn insistence His word comes home to our hearts, "Take heed, therefore, that the light which is in thee be not darkness." What a responsibility to be truly light in the Lord! What an inestimable privilege to be shining for Him as a light amid the world's gloom and darkness.

CHRIST'S HATRED OF SHAMS.

(February 16. Luke xi:37-54.)

Golden Text, Gal. vi:7.

Daily Readings.

Mon. Feb. 9, Luke xi:37-54. Tues., Feb. 10, Isa. i:10-20. Wed., Feb. 11, Jer. vi:6-17. Thurs., Feb. 12, Hos. vi:1-10. Fri., Feb. 13, Mark vii:1-13. Sat., Feb. 14, Matt. iv:1-11. Sun., Feb. 15, Luke xiii:22-35.

I. LESSON OUTLINE.

1. The True Cleansing (verses 37-41). 2. The Rebuke to Ceremonialism (verses 42-44). 3. The Rebuke to Legalism (verses 45-52). 4. The Hatred of the Hypocrites (verses 53, 54).

II. THE HEART OF THE LESSON.

There are many shams to-day in the world in every department of life. And too frequently these are of the religious type, for men seem to know that they have need of some form of religion. In this matter men are often deceived by others, and sometimes they are self-deceived. But none of these things ever deceive the Lord Himself. Our golden text holds good as the very heart of this lesson to-day. And it is surely a most blessed portion revealing His attitude towards all hypocrisy and shams of whatever kind they may be.

The invitation of the Pharisee seems to have been prompted rather by curiosity or the desire to entangle Christ, rather than by true heart hospitality toward Him as recognizing His claims. It gives our Lord the opportunity for telling the truth in great power and insistence unto men that seldom heard it; and in such an incisive way as to uncover their most wretched religious shams. Ceremonialism had come in among God's people then as now, and it was destroying the very heart of true faith and worship. The very Temple service was degenerating into a mere dead form and ceremony. And our Lord took occasion at this feast to rebuke them. This would have been discourtesy upon the part of any mere human guest. But the Lord of glory was present, though in humiliation, and the hypocrisy touched vitally the things of God, and He not only did right in reproof and rebuking the evil; but thereby proved to the people what He really was—the Son of God. The ceremonialism had come to be content with the exact tithing of even the herbs; and had made this the cover for all kinds of fundamental evil and wrong. A spirit of pride had been gendered within them then as now, which ever seeks first place for self. And, as capping the climax, their ceremonialism had made them like graves that were most beautifully decorated to the eye, yet covered a spiritual corruption and decay of that which was dead. As Christ viewed these religious shams and pretensions then, so He does now; and the judgment pronounced upon them is ever the same. No cover of human pretence can possibly hide from Him, for "all things are naked and opened to the eyes of Him with whom we have to do."

Legalism next receives its merited rebuke from the Lord Jesus Christ. Blind to the true spirituality of the law, its teachers and interpreters had gone into the most deadly legalism in the matter. They had made out of the law most onerous burdens, which the Lord who gave the law never intended at all, and had put them upon the shoulders of men while they themselves refused to bear them in any degree. These self made expounders of the law were striking a death blow at the law. Then as salving their consciences they proceeded to adorn the sepulchres of the prophets who had been killed by their spiritual ancestors, and thus, in God's sight, were accrediting the work of their forefathers. And before God they were guilty along with their predecessors in this abominable work. Upon them the Lord brings home with terrible force the divine judgment as being on them

equally with their fathers who had slain these men of God. There is no salvation from these same wretched evils to-day save by a simple faith in Christ, that brings a truly regenerate heart and a new life unto Him.

Such a rebuke has either one of two effects. Either there is repentance and turning to God, or else there is a departure into greater sin and evil; and this is the sad sequel here. Later on this same hardened unbelief demands the death of the Son of God, and obtains it from Pilate in spite of his attempts to set Christ free. What was true of Judaism in its representative Pharisees and Lawyers is increasingly true of Christendom to-day. The very reproof of God seems to be only hardening men in their career of unbelief and sin against Him.

FAITH DESTROYING FEAR.

(February 22. Luke xii:1-12).

Golden Text, Luke xii:8.

Daily Readings.

Mon., Feb. 16, Luke xii:1-12. Tues., Feb. 17, Gal. iii:1-14. Wed., Feb. 18, Rom. viii:31-39. Thurs., Feb. 19, Heb. xi:32-40. Fri., Feb. 20, Jas. ii:14-26. Sat., Feb. 21, 1 John v:1-13. Sun., Feb. 22, Heb. xiii:5-17.

I. LESSON OUTLINE.

1. A Warning Against Hypocrisy (verses 1-3). 2. An Exhortation to True Fear (verses 4-7). 3. A True Confession (verses 8-10). 4. An Abiding Teacher and Guide (verses 11, 12).

II. THE HEART OF THE LESSON.

Our portion is surely one concerning faith. And Christ presents Himself here as the alone object of faith to the heart. It opens with a word from Him concerning the prevailing hypocrisy of the day that was vaunting itself religiously before men. No matter what men might seek to cover up, nor what the covering which they would try to put upon the evil, all was seen by God. All would sooner or later be fully revealed by the hand of the Lord Himself. This is most solemn indeed; and calls for our earnest heart consideration and prayer to be kept from all that would in any wise savor of hypocrisy; of acting under a mask before men and God.

Passing from the denunciation of all that is hypocritical our Lord speaks to the heart of every true believer in Himself; showing the true object of fear, and the true kind of fear. The hypocrite has the kind of fear that makes him try to put the mask of good over his evil. But here is real fear. Not of men, for what is he to be accounted of in any way, but of God Himself. But mark how God is presented unto us by the Lord, as the One who has power to punish evil and all sin; (verses 4, 5). As the One who cares for every insignificant little sparrow of earth priced at the rate of five for two farthings. Such a God and Father cares most tenderly and lovingly for every one of His beloved children; who are of infinite value to Him. This care extends

to the minutest things, even of the hairs of our heads; and that in the most suggestive way. They are all numbered, not counted and known in the aggregate, but *numbered* 1, 2, 3, etc. Let this open wide the door to our faith to see some of the love of the God whom we have as our God and Father. O, how this makes us stand amazed at all the grace that has saved us and is sustaining us day by day and hour by hour! How it gives us to see clearly His love unto us in a large measure.

Our portion closes with the Lord's word upon the subject of our confession of Himself. Remember that confession is the saying with Himself concerning things, saying what He says. Only the renewed heart can truly say with Him about Himself, and say that truly before men. To this the Spirit of God truly leads us in grace. And with glad hearts we confess Him as Thomas did, saying "My Lord and my God." But the divine sequel to this is indeed most wonderful. It is His confession of us before the Father and the angels. The day of His public avowal of us is surely coming, and what a day it will be for us, and above all for Him, when He presents us to the Father before the assembled hosts of heaven. Meanwhile our confession may bring us into trouble from men who hate our Lord; and we may be haled before magistrates and put in jeopardy of our lives for His sake. Yet is it never to trouble us in the least; we are not even to plan our defence before time. We have an abiding Guide and Teacher in the person of the Holy Ghost, who will give unto us the very message of the Lord for such an occasion as this. O, how wondrously are we cared for! True heart confession puts us under the shadow of God's wing; and God in Christ Jesus is for us and on our behalf.

Notes on Prophecy and the Jews.

The Lord told the believing remnant of Israel to wait for Him, till He acts in their behalf and delivers them from all their enemies. In Zeph. iii:8 we read: "Therefore wait ye for Me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy." The people addressed are the pious, God-fearing Israelites of the last days of this age, not the church. His New Testament Saints are also exhorted to wait for Him and to wait for the day and for a promised deliverance. But we do not wait for the day

when He rises up and deals in great judgments with the earth, when He pours out His indignation; but we wait for better things. We wait for the sweet home call. We wait to hear His voice, which will bid us to rise and leave behind a world which is not our rest and abiding place. We wait to be taken into His own, glorious presence, to share with Him eternal glories in the Father's house. How could it be possible to confound an earthly hope and earthly deliverance with the heavenly hope! Yet this is constantly done, and teachers confuse themselves and others.

The remnant of Israel is to wait "until the day" when the Lord accomplishes all the mouth His holy prophets spoke concerning the decreed judgments of this earth. These were announced several thousand years ago. They are unfulfilled. God has in His own sovereignty delayed them, for He is executing His own eternal purposes during the present age. But could He delay forever the fulfillment of His own predictions? If these judgments would never come the world might well reject the Word of God as the truth and infidelity would be victorious. In our day Higher Criticism sneers at the Words, which we believe to be the revelation of God. They do not accept these solemn announcements as the messages of Jehovah, but look upon them as the ramblings of Jewish enthusiasts, or at best the poetic and patriotic expressions of the human mind. But God will take care of the vindication of His Word. He has His appointed time, when He rises up, when the world, which rejected His Truth and His Son will experience His anger and His indignation. Believers who live close to God and keep in constant touch with His revelation by prayerful reading and searching, who also look about and see present day conditions, the increase of unrighteousness and apostasy, feel that God cannot delay His punitive action much longer.

But when it comes, when at last the wrath of God falls and His vials are poured out, after our promised deliverance, will it mean the end of all things? When it is written, "The earth shall be devoured with the fire of my jealousy," does it mean the end of the world, the passing away of the earth? The answer is found in Zeph. iii:8-20. The mercies of the

Lord are promised to His people Israel, those among them, who trust in His Name and here, as elsewhere, linked with His indignation, with His world-wide judgments are the sweet and blessed promises of an age of glory and peace, for which this poor earth has waited so long. Look at them as given in these verses of Zephaniah:

“Then will I turn to the people a pure language” (verse 9).

“They shall feed and lie down and none shall make them afraid” (verse 10).

“The Lord hath taken away thy judgments, He hath cast out thine enemy.”

“The King of Israel, **Jehovah** is in the midst of thee, thou shalt not see evil any more” (verse 15).

“The Lord thy God in the midst of thee is mighty. He will save, etc.” (verse 17).

“At that time I will bring you again, even in the time that I gather you” (verse 20).

Blessed are we if we believe these words, if we trust in them and teach men these things. God will honor us if we honor His Word. Let them say what they please. The Lord will execute His Word. Wrath surely comes. Mercy will follow and Glory will be established on this earth.



A protest signed by many of the most eminent politicians, scientists, artists and men of letters of European repute against the ill treatment of political prisoners in Russia was published throughout Europe. The protest declares that since the Czar's manifesto of October, 1905, promising liberty to his people, over 40,000 persons have been sentenced for political offences. Of those over 2,000 have been executed and more than 10,000 thrown into hard labor prisons. The sufferings of prisoners have been terrible, the prisons are overcrowded to such an extent that it is impossible for them to rest, even upon the bare floor, while starvation and the most barbarous treatment are their daily portion. Epidemics are common, the prisons thus becoming centers of infection for outlying districts, while many prisoners see in suicide their only way of escape from a slow and cruel death.



Russia has not given an answer to this protest. The evils continue as well as the persecution of the Jews. On account of the acquittal of Beilis, the Hebrew accused of ritual murder, the government is oppressing the Jews more than ever before. Over 10,000 Jewish young men and women, studying in the schools of Kieff were recently informed that they were undesirable and requested to move.



Among the travellers visiting Palestine, there came this year an Arabic Jew from the neighborhood of Bagdad, who related that a few days' march from the city mentioned, there exist some eight thousand Jews, living in seclusion and known by the name of "The Tribe of Gad." These Jews say that further east there live a few more Jewish tribes; the way to them is, however, too complicated, and known only by few people. Upon the question whether the Jews of the "Tribe of Gad" come sometimes to visit Palestine, the reply was that they do come, but in disguise. They must not settle there, however, before the Coming of the Messiah, as they are standing under oath not to do so. Their language is Hebrew.

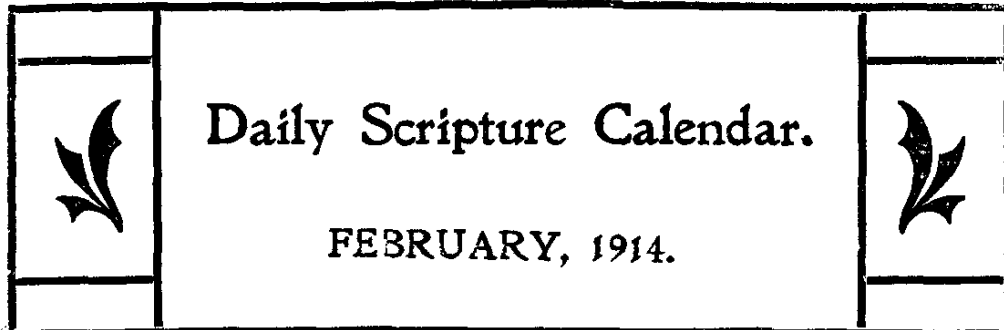


An Arabic-speaking Jew, Jussuf ben Jacob Achwan by name, lately came to Jerusalem, who professes to belong to a Jewish nomadic tribe which lives in the desert five days' journey from Kuwait, and fifty-five days' journey from Basra. From what he says, there are in that locality about 25,000 Jewish families, who live in tents and raise cattle. According to their tradition, they were located there during the time of the First Temple, and until recently had no knowledge of the Talmud. They claim to be descendants of Jonadaib ben Rechab, who is mentioned by the Prophet Jeremiah. According to Achwan, many of them intend to immigrate to Palestine. Achwan speaks, besides Arabic, a good Hebrew.—*Die Welt*.



These items are of much interest. Such remnants of Jews have been discovered in different parts of Asia and Africa. They must belong to the ten tribes. Some of them have already found their way back to the land of their fathers, coming, as numbers did, in anticipation of great events soon to take place in Palestine. It is one of the signs of the times. The regathering of Israel in unbelief heralds the near approach of the tribulation in store for them before the once rejected Messiah appears in Glory for the salvation of His people Israel.





February 1. "The Lord shall PRESERVE thy going out, and thy coming in" (Psa. cxxi:8).

We desire this month to meditate on some of those special providences the Lord is pleased to intervene in the regular course of nature, on behalf of His saints. The seasons, the tides, the warnings of pain follow inexorable laws. But superior to these is the law of God's good pleasure. And this law is chiefly operative in answer to *prayer*; and frequently through the medium of good *angels*.

February 2. "Is anything TOO HARD for the Lord" (Gen. xviii:14).

These words were wonderfully demonstrated to Sarah. All natural law was against Isaac's birth. Yet without any noise, or disturbance to nature's laws, it occurred. God rarely repeats His miracles. None of us have reason to expect a similar thing will be done for us. Yet we may expect that in emergency, He will in response to faith, silently appear for our help.

February 3. "And DELIVERED righteous Lot, sore distressed" (2 Pet. ii:7, R. V.).

To simply be a believer in God, in Lot's day, was of much more account than in Christendom to-day. Read the story of the men smitten with blindness (Gen. xix:11). No battle was fought, no sword drawn, no gun fired. If the Lord by one silent stroke of power did this for so weak a believer as Lot, will you not trust Him in emergency to do much more for you, who belong to Christ.

February 4. "God OPENED her eyes" (Gen. xx:19).

This was an illuminating providence, rather than a miracle. Delightful incidents cluster around opened eyes. Adam's eyes were opened to see his shame; Balam's to see Messiah; Elisha's servant to see angels; the disciples to see the resurrected Lord. Let us pray for ourselves the Psalmists' prayer. "Lord open thou mine eyes, that I may behold wondrous things out of thy law."

February 5. "Thou didst blow with thy WIND" (Exo. xv:10).

What was that wind? There was an *effect*, but no thing to be seen or handled. So is the power on everyone born of the Spirit (Jno. iii:8). Read how a wind rebuked Ahab; and converted Jonah; and killed Job's children. Under the sign of wind the Gospel age was ushered in. By this same sign of wind, we are cautioned not to be unstable, carried away by false doctrine (Ep. iv:14; Jas. i:6).

February 6. "Moses wist not that the skin of his face SHONE" (Exodus xxxiv:29).

Cultivated holiness is the most disgusting thing imaginable. *Reflected* holiness is another thing. Communion with God must alter the countenance. We have heard of the "bicycle face"; and we know how hard and set becomes the expression of earthly determination. So like Stephen's, the raptured countenance is the glowing result of constant fellowship with Christ.

February 7. "The angel did WONDROUSLY, and Manoah and his wife looked on" (Judges xiii:19).

May some wondrous token, either by providence, angel, or Spirit come to you to-day. This scene has at least one message for us. They to whom God would vouchsafe revelations, must like Manoah's wife, be willing to practice *bodily self denial*. Upon her refraining impinged the whole destiny of Israel's appointed Nazarite deliverer (Num. vi:3; 1 Sam. i:11).

February 8. "They said one to another, 'WHAT IS IT?' for they wist not what it was" (Exodus xvi:15).

Literal manna has ceased. God's care for His needy ones has not. Meat that perisheth may be scarce; but the "hidden manna" never faileth; and the "life is more than meat." What Israel ate could do nothing for the soul; but the Son of man giveth life eternal. How much better to live in this age and perhaps go truly hungry, since by and by we shall "hunger no more."

February 9. "The people shouted with a great shout, that the WALL fell down flat" (Joseph vi:20).

This miracle has been much doubted. Recent excavations have found portions of the wall of Jericho had by some means fallen *inward* flat, so the Scripture abides. Learn for yourselves the teaching: Let us be *silent* till God bids us call. Then so surely *believe* that you can *shout* even in advance of victory. Even the great Elijah *waited* seven times (1 Kings xviii:45).

February 10. "And she coming in THAT INSTANT, gave thanks likewise" (Luke ii:38).

It was no miracle, but a providential leading of the Spirit that brought Simeon and Anna to the Temple that particular moment. Such leadings of the Spirit are for God's children to-day (Rom. viii:14). Covet to have them. Do not go anywhere, do not engage even in the most secular undertaking, without seeking to be shown if it be the Lord's time and place for you (2 Chron. xvi:5).

February 11. "A cloud and DARKNESS to them, but it gave LIGHT by night to these" (Exodus xiv:20).

Apart from the supernatural, no words of Scripture better describe conditions to-day. "The light shineth in darkness, but the darkness comprehendeth it not." With the church it is even worse than with the world. A false light is blinding and leading us to defeat. Only they who study prophecy and follow its lamp are informed of the outcome, and the true way they should take.

February 12. "The Moabites saw the water on the other side as RED AS BLOOD" (2 Kings iii:22).

Read the whole interesting story. Not a law of nature was diverted to bring about this great providence. And read why it was done. Because there was one believing king, in the wicked crowd (verse 14). Are you in emergency? Are you a believing man or woman? What God did for Jehoshaphat, He can do for you. But take care that you do not, like Jehoshaphat, voluntarily get into a wrong place (verse 7).

February 13. "The man whose eyes are OPEN, hath said" (Num. xxiv:3).

The margin reads: "The man who had his eyes that but now opened." There is no greater wonder than when the eyes of the natural man are opened to see spiritual realities (1 Cor. ii:14). Balaam never before saw God's reason for blessing Israel. It is the highest honor for you to see into future things (Matt. xiii:16, 17). Pray to-day for the many, who no doubt are saved, but blind as bats concerning Messiah's Kingdom.

February 14. "They that dwell upon the earth shall rejoice . . . make merry, and shall send GIFTS to one another" (Rev. xi:10).

Many to-day are keeping holiday, and exchanging tokens. How little they realize that this other awful holiday impends. Beloved, keep yourselves unspotted from worldly ways now, that when the least making and rejoicing of the enemies of the Lord come, you may be accounted worthy to be kept out of it all, and be at the holy marriage banquet of the Lamb.

February 15. "And the iron did swim" (2 Kings vi:6).

How, we do not know. Wood had no relation to iron. The explanation is difficult, since the word translated "swim," elsewhere reads

"overflow" (Dan. xiv; Lam. iii:34). But the surroundings of the miracle are simple. A poor man had an axe given him, and his loss was irreparable. Elaha was always the helper of individuals, rather than nations. Alike he helped rich Naaman, or a poor student.

February 16. "And the answered, IT IS WELL" (2 Kings iv:26).

From the human view point all was set well. From the godly outlook all was peace. Have you been stripped of your best beloved? Like Aaron, have you held your peace (Lev. 1:3)? It is only a question of time, if you can realize it so. The Shunem mother got her child back speedily. All our dead in Christ in *due time* shall be revived, and restored to us.

February 17. "Abraham lifted up his eyes, and looked, and, behold, behind him a RAM caught in a thicket" (Genesis xlii:13).

How natural and strained, yet how singularly providential. Upon this divinely guided *lost* impinged the purpose of substitution. May God so guide you with His eye, that even your smallest actions may fit into the divine plan for your life. "Mount of the Lord," means *trials* of the trial. At the acute stage our deliverance will come.

February 18. "As thy days, so shall thy STRENGTH be" (Deu. xxxiii:25).

All along, providential dispensations have wrought fulfilment of these words. God simply made Hebrew women healthy, and Pharaoh's cruel edict was defeated (Exo. i:19). When the infant Jesus must be removed to Egypt, the wise men's gifts provided funds. When Paul's life is in the balance, his nephew providentially overhears the plot.

February 19. "On that night could not the king SLEEP" (Esther vi:1).

Perhaps he had *overfasted*. We prefer to think it was the fasting of Esther's praying hand, that drove sleep from him. The whole book of Esther is a series of secret providences, with God in the background, yet working on their behalf. The sentence, "Lo ammi," not my people, having been pronounced (Hos. i:9), God no longer publicly defends, but *secretly* watches over them.

February 20. "Master, it is good for us to be here; and let us make THREE TABERNACLES" (Luke ix:33).

And thus saying dissolved the vision. It is so easy by carnal suggestion to dispel the presence of the Lord. There is an experience which rises above all earthly comfort, and makes the enraptured soul unconscious of night or day, cold or heat. Ezekiel and John had

it. Peter had not. May we have it, at least to the extent that will make us superior to trying circumstances.

February 21. "Everyone that is bitten, when he looketh upon it shall live" (Num. xxi:8).

We know to what this pointed (John iii:14, 15). The exclusiveness of the method is what now concerns us. Your life must be one eternal look to Jesus. There is no man, no angel, no way, no proxy that can heal you from the unceasing wounds of Satan, but Jesus. The type answers not only for future salvation; it is the panacea for daily living.

February 22. "Daniel . . . prayed, and gave thanks before his God as he did AFORETIME" (Daniel vi:10).

"Aforetime" is the beauty spot in this picture. You know how it all turned out finally. Daniel did not know. Death faced him. Yet he would not alter his course. Do you not think you would have compromised a little? and that your casement, and said, There is no harm keeping my private affairs to myself! The simple fact is, Daniel valued God's honor more than his own life.

February 23. "They did eat, and LEFT thereof" (2 Kings iv:42-44).

In all God's feeding providences, whether it be the manna, or the widow's meal, or the five thousand fed, there was always enough, and some left over. Just learn that God delights to take a little and make it much, that He may show "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power."

February 24. "Thy raiment waxed not OLD upon thee, neither did thy foot SWELL these forty years" (Deut. viii:4).

Here is no striking miracle, like changing water to wine, but a silent, continuous providence. If we cared less for fashion, which in these days is the chief thing that disqualifies clothes, we might know a little of a similar providence. And more sensible footwear would save many from swelled feet. The idea is, God kept them in health, and provided with all necessaries.

February 25. "Consider the lilies of the field, how they grow" (Matt. vi:28).

Men send their children to schools for instruction. God sends believers to only two books for knowledge. The book of Revelation, and the book of Nature. Revelation teaches salvation. Nature teaches experience. Do not ask how, but believe that the same influence which converts black dirt into beautiful flowers, will "perfect what concerneth you" (Psalm cxviii:8).

February 26. "And the archers shot at King Joseph" (2 Chron. xxxv:23).

It was a clear case of disregarding God's providence. He nowhere promises to save us from our mistakes. Joshua went out of his way to tempt providence. He "hearkened not to the words of Nehem, from the mouth of God." He was a very good man; but *lesh* is never to be trusted, and many good men when far advanced in holiness, make serious failures.

February 27. "Speak unto the children of Israel that they turn and encamp before Pi-hahiroth." (Exodus xvi:2).

By strange leading the cloud ordered them into *difficulty*. Having no higher outlook than their own safety, no wonder they murmured bitterly. God had other thoughts. The Egyptians must be punished. The nations must know His authority. If the Spirit leads you into strange ways, "be still" until you learn what He means to do through you.

February 28. "Come over into MACEDONIA and help us" (Acts xvi:9).

Here is another dark providence. The "man" in the vision proved to be an inconspicuous woman. Paul got slim welcome; but beating, prison, and one convert (2 Cor. vii:5). This is a good story for the discouraged missionary. Later Macedonian saints become conspicuous (2 Cor. viii:1-5). And the woman's prayer meeting made Lydia a pattern for all of us to follow.



"My presence shall go with thee, and I will give thee rest" (Ex. 33:14).

Thou hast not gone this way before. But there is love about thee still. Go where thou mayest, there is the air; go where thou mayest, there is thy Father's love. Thou art going home, perhaps to bed, not to rise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art to be sick, if thou art to die, thy Father's love will be still with thee. Therefore go on; fear not; He cannot, will not turn away from thee. An omnipresent God means omnipresent love, and omnipotence will go with omnipresence.

C. H. SPURGEON.

OUR HOPE

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Editorial Notes.

Opened Heavens.

An opened heaven is one of the believer's most precious theme. The Lord Jesus Christ opened heaven for us. Since He entered as the glorified Man taking His place at the right hand of God, heaven is opened for all His people, who by faith and through grace have become one with Him.

Heaven was opened when He came out of the waters of Jordan. So heaven was opened for Him after His passion and for all who are identified with Him, dead and risen with Christ.

The Epistle in which the Holy Spirit opens heaven for us, the heaven of heavens, where Christ sitteth, is the Epistle to the Hebrews. We behold Him in the inspired testimony of this beautiful portion of His Word exalted on the Father's throne. We see Him made so much better than the angels, the heir of all things. "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with Glory and Honor." We see Him as our high priest, who has passed for us through the heavens and into heaven, to appear in the presence of God for us. Throughout this Epistle we find an opened heaven. It is the vision of all visions to see Him, who died for us, in that Glory and occupied as priest and advocate with the needs of His beloved people down here. The Holy Spirit's work is to get our eyes and hearts fixed upon the glorified One and to rejoice in the fact that we are one with Him, seated in the heaven-

lies in Christ Jesus. That mighty man of God, Stephen, was full of the Holy Spirit. His eyes were not upon the multitude gnashing their teeth against him. He had not the downward look, but the upward look. He looked up steadfastly into heaven. There he saw the Son of Man standing at the right hand of God. May the Spirit of God give us all that great vision of an opened heaven, of a glorified Christ.

And because He is there, we have a right to be there. We are no longer excluded from the Holiest of all. The blood has opened the way. The heaven of heavens is our home and our dwelling place, because He dwells there. "Having, therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, a new and living way, which He has consecrated for us, through the vail, that is to say, his flesh. And having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x:19-22). It should be for us, who are redeemed and belong to Him, the most blessed occupation, that which we prize above everything else, to draw near, to enter in, to be at home where He is. Alas! that it is not always so. Hence we are weak and troubled about many things.

Heaven will be opened. It will be opened for His people to enter in. The Father's house belongs to the children. The Son, the Firstbegotten from the dead is there, but the many sons are not yet with Him in Glory. He will not disappoint the hopes of His people. He will some blessed day fulfill His promise and come again. His dear departed Saints will be raised from the dead and we shall be changed in the twinkling of an eye. He will bring His people home, to be with Him, where He is.

Heaven will be opened. The mighty victor will come forth as King of kings, as Lord of lords and with Him all His Saints to share His Kingdom and His Glory.

Beloved reader! You need it. The writer needs it; every child of God needs it day by day. Reality in the things

above where Christ sitteth! To gaze more into the opened heaven and a real waiting for the blessed hope.

Oh what a home! But such His love
 That He must bring us there,
 To fill that home, to be with Him,
 And all His glory share.
 The Father's house, the Father's heart,
 All that the Son is given
 Made ours—the objects of His love
 And He, our joy in heaven.



Such is the Thirty-second Psalm. It will **A Psalm of Joy** always do us good to read it and meditate **and Assurance.** upon its precious statements. It begins with "Blessed is he whose transgression is forgiven, whose sin is covered." This blessedness belongs to every sinner, who has come to the Lord Jesus Christ and who has accepted Him as Saviour. We know that transgression is forgiven, sin covered by His precious blood, everything we owe to God paid for, no iniquity imputed. We possess a perfect assurance. We have redemption by His blood, the forgiveness of sins. He who knew no sin was made sin for us, so that we might become in Him the righteousness of God. Therefore being justified by faith, we have peace with God through "our Lord Jesus Christ."

And in the Spirit of prophecy David declares that for this blessedness every godly one shall pray "in a time when thou mayest be found." Floods of great waters are coming. These mean judgments. Then comes the promise that these judgment waters shall not come nigh unto him who is sheltered by the blood. He is exempt from tribulation, from wrath and judgment. Clouds of judgment were gathering in olden times over wicked Sodom. They are gathering to-day over a still more guilty world. But Lot was no longer in Sodom when fire fell out of heaven. God did not act in judgment as long as righteous Lot was there. Yea, God acknowledged it; Lot had first to leave before He could act. "Haste thee, escape thither, for I cannot do anything till thou be come thither" (Gen. xix:22). Judg-

ment and wrath are not stored up for God's people, but for those who rejected His Grace. "They shall not come nigh unto thee." Thus can we say with rejoicing hearts in a time when a fulfillment of threatened judgments seems impending. He will not leave His own, blood bought people to suffer wrath and tribulation with the guilty world. What assurance!

But here is more. Three statements are given in the seventh verse of this Psalm. "Thou art my hiding place." He is our hiding place. In Him is our refuge and our peace. Oh! that we all might learn to seek and find the shelter in His loving arms. To flee to Him, to nestle on His loving bosom is our blessed privilege. How it must grieve Him when we stay away. "Thou shalt preserve me from trouble." He preserves us now. Tribulation is the lot of His people down here. He overcame the world for us and through Him we also overcome. But there is the great trouble coming from which He preserves His own, by taking them into His own presence. "Thou shalt compass me about with songs of deliverance." This is true now in the lives of all His people, who walk in faith and in fellowship with Him. He gives victory and songs in the night. But a time of singing is coming, when the heavens shall resound from the praise and worship of the Saints; then literally will He compass us about with songs of deliverance. Precious joy and assurance we have in Him! Saved by Him; hid in Him; kept by Him; victorious through Him! Blessed Hope increasingly dear to the hearts of all His Saints. We shall be with Him for ever and ever. Cling close to Him and may the Joy of the Lord be our strength.

"Soon shall we praise Thee, Lord, above,
 Soon Thine own face in glory see,
 And there, enjoying all Thy love,
 We'll spend eternity with Thee.

"Our hearts still cry: 'Come, Jesus Lord'
 That we Thy Father's house may share;
 We wait to hear the gladsome word
 Which calls us up to meet Thee there."



Never before has Satan, the god of this **Satan's Activity.** age, been so active as he is now. He must know that a little time is left to him and he is preparing rapidly for the final struggle when he is cast down into the earth. All the wicked denials of the doctrine of Christ as found everywhere, especially in such movements and systems as Christian Science, the new Theology, Higher Criticism, Russellism, Bahatism, Spiritism and others, are the results of his masterly work. As an angel of light he stalks through the land. His servants are "ministers of righteousness."

And God's people, who stand and withstand the flood of unbelief, whose aim is to glorify the Lord Jesus Christ, become more and more the objects of his attacks. We know something of that. Never before have we found his attacks so severe and continued. It will be so with all who stand true in the last days. He hates first Christ and then all who are Christ's and who desire to walk in His fellowship. A puritan preacher said several hundred years ago, what is very true indeed.

"Those that have been best and most beloved, have generally been most tempted. Though Satan can never rob a Christian of his crown, yet such is his malice, that he will therefore tempt, that he may spoil them of their comforts: such is his enmity to the father, that the nearer and dearer any child is to him, the more will Satan trouble him, and vex him with temptations."

He will continue his awful work. But let us praise the Lord, he cannot touch us, if we walk close to Christ.

However, we want to caution our readers. We are never asked in the Word of God to occupy our thoughts with Satan and his work. We need to know the truth about his being and what the Bible teaches about Satan. But to be constantly occupied with that sinister being and his ways is a morbid condition. The Holy Spirit leads us into occupation with Christ. It is then, when we let the Holy Spirit fill us with the knowledge of Christ, that Satan becomes defeated.



The Roman Catholic Church is making a **Tribulation and Purgatory.** revision of the Bible. The Editors are two able Jesuits. The first part they have translated of the New Testament and published are the Epistles to the Thessalonians. They used the text of Westcott and Hort. What interests us the most is the remark of these Jesuit scholars on 1 Thess. iv:17. Here is their comment: "St. Paul plainly means that the just who are alive at the last days shall pass into glory without dying. Doubtless the tribulation of those days will have freed them from any need of purgatory." They also maintain strongly that Paul fully expected to see the end himself.

This is a great improvement upon the comment of certain "Protestant" expositors who delight in saying that Paul was mistaken, and who attempt to explain away the entire revelation concerning the coming of our Lord. The statement that the just who enter into glory without dying have their purgatory in the great tribulation amounts to the same what certain Bible teachers hold. They also believe that the church will be on the earth during the great tribulation. They teach that the church needs a sifting, purifying process, and the fiery trials of the last days will be a kind of a purgatory, fitting the church to meet the Lord in the air. This teaching, that the true believers, who compose the body of Christ, are to pass through the judgments with which the Lord will smite the earth before He appears in Glory, is unscriptural. No tribulation, no judgment is needed to fit the believer for Glory. Grace alone could do it and has done it. We are delivered from the power of darkness and translated into the Kingdom of the Son of His Love. We are delivered from wrath, and ere that time of great tribulation and wrath comes the Lord will take His people home to Himself. We are to be delivered from the wrath to come (1 Thess. i:10). This whole theory of a tribulation for true believers must lead eventually to a denial of part at least of that grace, which has saved us.



Once Again. Dr. Eliot, ex-President of Harvard University, the promulgator of "the new religion," has once more stated his belief, or rather unbelief. This time he is more radical than before. In his book on the "Future of Religion" he makes the following sweeping statements:

No thinking person now accepts as anything but primitive myth or fanciful poetry the story of the Garden of Eden, or the portrait of God in the second chapter of Genesis, as a being who formed man out of the dust of the ground, as a child fashions an image out of snow or clay. The Creator is for modern men a sleepless, active energy and will, which yesterday, to-day and forever actuates all things, as the human spirit actuates its own body, so small and yet so inconceivably complex.

By savage man the gods were recognized chiefly in the irresistible catastrophes of nature—in the lightning, the earthquake, the flood and the drought, the volcano and the mighty wind. Twentieth century people recognize God chiefly in the wonderful energies of sound, light, and electricity, in the vital processes of plants and animals, in human loves and aspirations and education of human society.

The Christianity of Dr. Eliot spurns authority. He says:

As a rule, men of science have scant respect for tradition or for any authority which is founded on age or acceptance by former generations. They are intensely individualistic, and have little sympathy with the privileged classes or with the traditional or consecrated systems of crystallized or deposited truth. As a rule, men of science have no faith in magic or miracles. They have a passion for truth and fact, but no liking for mere speculation or for theories based solely on men's intuitions.

That all this is simply paganism and not Christianity every thinking person must recognize. The road of apostasy is clearly revealed in such men as Dr. Eliot and others. First they deny the Inspiration of the Bible, and that has its successive steps. They begin by denying the Creation account and a few of the miracles. Then they reject all the supernatural elements of the Bible, and put the Book of books upon the same level with the productions of poets and historians, branding the revelation God has given as legend. The next step is the denial of the Deity of our Lord Jesus Christ. After that comes the denial of a personal God; Bible rejection, Christ rejection followed by Atheism. This is the order. "Who is a liar, but he that

denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son" (1 John ii:22). This is the verdict of the Spirit of God upon these men. Fearful will be their judgment!



The Cardinal Answers. A short time after Eliot's anti-Christian statements were published Cardinal O'Connell of Boston preached a sermon before some 4,000 people. He attacked the present-day moral conditions and condemned very severely the indecent dress of women, the immoral dances, and other evils. He showed that millions grow up without even a mere knowledge of God and the Lord Jesus Christ. He called attention to the fact that Christianity is face to face with a "new paganism." Then he showed what causes these conditions.

"And what, in the last analysis, is the cause of all this moral degeneracy evident on all sides? Why it is simply the natural result of the decay of even the external semblance of Christianity.

"Without sincerity in the pulpit and in the pews there never has been, there never can be any moral influence in any church. And so no wonder to-day they are empty. No wonder the few sincere men, doubtless in good faith, struggling still to keep alive the little spark of Christianity left in their congregations, are disheartened.

"But if the Bible is nothing but a bit of oriental poetry, if faith is only superstition, if, as again and again we have been told by some of the intellectuals, miracles and magic are all the same, and God is an electric current, then what wonder that the churches are empty and what wonder that men refuse to think any more of God, or of religion or of moral law.

"The leaders of this false and crude intellectualism have lost all that is best in life. They have killed the heart in men—because they themselves have no heart. What do they know of real life—they who have never for a single day lived among the poor, the laborer, the struggling artisan—they whose whole existence has been spent among chemical formulas or in the prim sedateness of a university board meeting where an error in grammar is a mortal sin and where a soft voice passes for conviction and principle?

"Why, this is all sham. How can men who know nothing of hearts, nothing of feeling, nothing of the trials of poverty, of affliction, whose whole creed is a conceited notion of their own importance, and whose life is a sort of flawless cycle, know anything of real life, of real need, moral and spiritual, in fact, what can they know of real men?

"If they would confine themselves to chemistry we should have some respect for their opinions. But when they invent a new religion each year—a thing which is as old as error and has nothing of religion in it, they simply make themselves ridiculous.

"Let them all drop the fads and frills of a false social and moral standard of life and get down to the hearts of men and of things.

"We are tired to death of theories which never solve anything and only breed confusion. The world is being talked to death, with a new sociology and a new religion and a new system of pedagogy at the end of every public dinner."

All this is true, very true indeed. We have stated it before that men who deny the faith are the greatest force which makes towards immorality. But while the statements of the Cardinal are to the point, he quite forgets that Rome, with her idolatrous superstitions, her blasphemous doctrines, such as the mass, has more than a share in these very conditions which surround us on all sides. Romanism is in itself a great apostasy. However, it is overtopped by the present-day apostasy in nominal Protestantism, which sweeps aside everything.

We should also remember that in Roman Catholicism there are not a few who are true believers in our Lord Jesus Christ. If such they are members of the one body, though they are ignorant and destitute of nearly all truth. We have often had the desire to reach them with the Truth. The Lord can open the door but we should unite in prayer that this may be accomplished.



It seems one of the Union Theological Seminary Professors has also formulated a new creed. One of the New York daily papers contained a communication to that effect.

God Defied.
Man Deified.

The creed of the Rev. Prof. C. P. Fagnani, D.D., of the Union Theological Seminary, this city, is so inspiring that I feel impelled to send you a transcript of it, hoping that you will give it wider publicity and that the spirit which breathes through it may be caught by many of your readers.

Here it is: "I believe in the humanity of God. I believe in the

divinity of Man. I believe in the miracle of life, the courage of faith, the blessedness of hope, and in the friendliness of the passing years."

God is dethroned and man enthroned by these men. God and His Word is defied, the Deity of His blessed Son is denied, lost and sinful man is proclaimed divine. It is the devil's lie from start to finish, but dished up in a pleasing way to deceive the ever increasing multitudes, who never had the love of the Truth and who are only too willing to receive Satan's delusion.



Very Sad. Our attention has been called repeatedly to a story which is being published in a certain magazine. We have been asked to speak of it in our columns. We hoped some of our exchanges, who are loyal to the faith would raise a protest, but we failed to see anything. The title of the story is "Jesus is here." The author is Mr. Sheldon, the same who wrote that sensational booklet, "In His Steps." This new fiction by him is even more sensational. It claims to be an account of the Return of our Lord. But He is not called "the Lord Jesus Christ," but simply "Jesus." This man writes as if our Lord comes back in a mysterious way and mingles with the people as a common man. To give a little conception of what liberty is taken with the name and person of our adorable Lord, we quote a paragraph:

"The ministers and churches all over the city are rejoicing and full of hope. Jesus, according to his regular custom, is preaching in some pulpit every Sunday and holding conferences with influential leaders of all denominations. His appeal for church unity is irresistible. When once this union is effected, the saloon and vice will meet their ultimate disaster. New forces are being realized by the church every day, and never in all its history did New York face such possibilities for a new and powerful redemptive change.

"An attempt was made last night to locate Jesus after he left the opera house. It is said this morning that he is spending much time in the Ghetto. Several persons report they have seen him east of Lenox Avenue in Harlem, and several others tell of seeing him in the Bronx and at Brownsville in Brooklyn.

“Over this city at present there seems to brood a spirit of mystery and power. What will come of it all? What man can tell? Society is deeply stirred. Men’s hearts are full of questions not yet answered. The Man moves about apparently like others, for the most part an average, common man. At a little meeting found yesterday where he was counseling with a feeble church, people said he joined in the simple lunch prepared by the young people of the Endeavor Society as if he were one of themselves.

“And yet last night he revealed certain traits that no one can deny make him a most extraordinary character—indeed, divine.”

This is not by any means the worst paragraph in the story. Every true believer will be saddened by reading such statements. How that worthy Name, the Name above every other Name is dragged down by this preacher-novelist! Think of it, dear reader! He who occupies the highest place of Glory, the One, who came to this earth to suffer in our stead and who is now crowned with Glory and Honor, is pictured coming back to this earth in the garb of humiliation! He is described as visiting Wall Street, Congress in Washington, preaching in churches, getting the leaders of the different denominations together, etc.! How one is saddened to see such dishonoring things concerning our blessed Lord in print and read by thousands of people.

The saddest of all is that the man who writes this novel is a preacher, who professes to believe in the Bible. If he really believed the Bible he would never have given such an unscriptural conception of the second Coming of our Lord. He ought to know when the Lord Jesus comes again He comes in power and great glory to execute judgment upon all who rejected the Gospel. He comes not to bring about a federation of churches, but He will disown apostate Christendom and carry out His threat, “I will spew thee out of my mouth.” He comes not to visit Wall Street and opera houses, but the bundled up tares will be burned with fire by Him.

Every part of the doctrine of Christ is being perverted and denied in our day. Sheldon’s novel presenting the Return of our Lord is one of the worst yet. How long, oh Lord! how long!



Will He Permit It? Will God permit forever the dishonor done to His blessed Son, our Lord? The Father tells us that all His delight is in Him. He has crowned Him with Glory and Honor. He has given to Him the highest place. He made Him heir of all things. No mind can fully grasp the place of honor and power He hath received from His Father. And man rejects Him, refuses Him obedience. The Name above every other name is dishonored. Will God permit this forever? Will He permit this kind of thing to go on indefinitely? Will He keep silence to all this and never vindicate the honor of His Son and rise up in defence of His Person? If our Father would permit forever the rejection and dishonor of our Lord He would not be God. But the Word of God assures us that a day of vindication is coming. Our God shall come and not keep silence. The long silent heaven will speak ere long. God will reveal His Son once more from heaven. The mighty angels will be His glorious attendants. In flaming fire vengeance will come on all, who did not obey the Gospel of our Lord Jesus Christ. All the Christ rejectors, the perverters of the Gospel will be punished from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His Saints. This is how God will vindicate His Son, our Lord. Till He sends Him forth again in power and glory, He keeps silence and lets man go the full length of unbelief. How solemn it is! May we think more on it and live and serve to honor the Son of God.



Mr. Scott's Criticism. The communication in our January issue from Mr. W. Scott on some statements in Brother Mauro's book, "God's Apostle," has led to some misunderstanding, for which we are very sorry. It has been charged that the criticism accuses Mr. Mauro of denying the finished work of the Lord Jesus Christ. If we had known that such an **unjust charge** would have been suggested by our aged brother's friendly letter, we would not have published the

same. We know that our brother Mauro believes and teaches a completed atonement as much as we do. If an injury has been done him in this matter we deplore it very much. But Mr. Scott declares that he had no such intention. His criticism was made only to point out faulty language. He states that the **only** question that could be raised was the precise definition of the word "propitiation." We hope that none of our readers believe for a moment that Mr. Mauro is in anyway unsound in the faith delivered unto the Saints. We also desire to add that we had, several months ago, some correspondence with our brother on the eternal security of believers. We are fully convinced that Mr. Mauro does not reject this blessed truth but is one with us in its acceptance, though some remarks to the contrary had been made.



A Word of Thanks. We want to thank our readers and friends for the help they have given towards an increased circulation of "Our Hope."

Many have spoken to their friends about it and induced them to become regular subscribers. Others sent in the names of preachers and missionaries. The 1,000 new subscribers for which we prayed have been put on our mail list. We know great blessing will be the result of a thousand or more people reading the magazine. Every issue brings us many letters telling us of help received.

But we are sorry that we had to drop from our mail list so many of our old readers. We fear in most cases it is an oversight, but we must obey the postal laws. Many who neglected to renew their subscriptions will find that we cannot supply the January number as that is out of print.



Ezekiel. The Book of Ezekiel is a magnificent prophetic book. It contains great things and the wonders of Prophecy are prominent throughout. We have often been asked to recommend a good exposition written from a pre-millennial standpoint.

As far as we know such an exposition is not in existence. The last eight chapters especially are of great interest as well as the preceding chapters, which lead up to the climax of the book.

For over ten years we have gone through the book and received much help in searching its great messages. We have now decided to begin soon an exposition of Ezekiel in "Our Hope." We hope to treat the book in an analytical way, the same as we have done with Daniel, Joel and Zechariah.



Brooklyn Bible Conference. We are glad to announce that another **Brooklyn Bible Conference** has been planned. The conference will be held, God willing, in the **Central Presbyterian Church**, Dr. John F. Carson, Pastor, April 5-11. The speakers will be Dr. Ford C. Ottman, now acting Secretary of the Church Election Board and A. C. Gaebelien. Special programs will be mailed later to all readers of "Our Hope" living in Brooklyn, New York and vicinity. We expect a large attendance and request prayer for great blessing.



Much Encouragement. It is a joy to acquaint our fellowhelpers in prayer with the encouragement our Lord has given with the beginning of this year. We left New Year's day for **Winnipeg, Man.**, where we addressed large meetings for about ten days in Elim Chapel, corner of Sherbrooke and Ellice Avenues. The Lord added great blessing to the ministry of His Word. The Fifteenth Annual Bible Conference in **Boston** was one of the best we ever held. The attendance was large and God helped many of His people through the Word. Dr. James M. Gray and the Editor addressed the Conference. We also had blessed meetings in **Worcester, Mass., Flushing, N. Y., New York City, Elmira, N. Y.**, and other places. Among future engagements we mention **Portsmouth, Ohio**, First Baptist Church, March 1-6; **Moody Church, Chicago, Ill.**, March 8; **Wren, Ohio**, March 9-12.

The Lord willing we hope to visit the far Northwest and British Columbia during May. Please continue in prayer for these services "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. vi:19).



**The Printed
Message.**

The 10,000 copies of the excellent pamphlet "A Spirit Tested" are now nearly all in the hands of thousands of preachers. We expect to send forth another ten thousand. The first edition went to all the Presbyterian preachers and the second ten thousand we hope to circulate among our Baptist brethren.

We are thankful for the blessing and help the different books and pamphlets have brought to so many people. From all sides we hear good reports. The little volume "**The Work of Christ**" has especially been used and we hope will be still more used in the future. "**The Prophet Daniel**" will soon be published in a fourth edition. Some eight thousand copies are now in circulation. We rejoice that the book has been used to open the prophecies of Daniel to so many Christians, who heretofore had but little knowledge of them. Especially are we thankful for so many young people, who have studied the book and derived great help from it. The **Modified Message** has been sent to quite a number of preachers. We hope our interested readers will continue to help us to put all these good things and others in circulation.

The **Boston** monthly meetings are being continued as heretofore. Mr. George L. Alrich will speak in the Park Street Church on the first Thursday in March.

In our next issues we hope to give reports of the **Prophetic Conference** held in Chicago during the last few days of February.

**THE BIBLE AND MODERN CRITICISM.**

This is one of the best books written by Sir Robert Anderson. The abominable methods of the critics are laid bare by the able presentation of our brother.

A new edition has just been published in England. We have imported a limited number. The price has been reduced to only **One Dollar** (former price \$2). Order at once if you wish a copy.

The Olivet Discourse.

Matthew xxiv

(Continued)

We take it for granted that our readers are delivered from the old, superficial and erroneous interpretation, which looks upon Daniel ix:24-27 as having been completely fulfilled with the death of the Messiah and the destruction of Jerusalem under Titus. It is strange that the clear division of these seventy weeks has been so much ignored. The 24th verse in Daniel ix is the prophecy stated in a general way. "Seventy weeks are apportioned out upon thy people and upon thy holy city, to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of ages, and to seal the vision and the prophet, and to anoint the Holy of Holies." Seventy sevens, as it is in the Hebrew, make 490. This space of time is, so Gabriel declared, apportioned out for the people of Israel and Jerusalem, and at the close of it the full blessing of Israel will come to pass; the righteousness of the ages, undoubtedly refers to the kingdom age, the millennium. So in a general way the whole prophecy of seventy-year weeks is given and what shall be accomplished in them and at the close of them for the people Israel and for Jerusalem. But now as we read on we find a division of these seventy weeks. First: *Seven weeks*; secondly: *Sixty-two weeks*; thirdly: *One week*. What does this division mean? We are not left to speculation for the Word makes it plain. "Know, therefore, and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah the Prince, are seven weeks and sixty-two weeks. The street and the moat shall be built again, even in troublesome times. And after sixty-two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end war, the desolation determined" (verses 25-26). The first seven weeks, that is 49 years, is the period of time which elapsed from the giving of

the command to rebuild Jerusalem and its walls till this was accomplished. The commission to restore and build Jerusalem was given to Nehemiah by Artaxerxes in his twentieth year. The sixty-two weeks is the period of time from the complete restoration of the city and the walls till Messiah is cut off, that is the death of Christ, and there is nothing for Him. His own people reject Him and then in consequence of that rejection the city and the sanctuary is to be destroyed by the people of the prince, that shall come. Wars and desolations, persecutions and troubles, bloodshed and sufferings, was to be the lot of the Jewish people after the rejection of the Messiah, a prophecy stated not only here but throughout the prophetic Word and so solemnly come true for well nigh two thousand years. The people who destroyed the city and the sanctuary were the Romans. But now we have one week left. Of this last week we read in the last verse of Daniel ix, the verse in which the abomination is mentioned, to which our Lord and the Holy Spirit calls attention. This week, or seven years, is the end. It is a week, a period of time still future. With the 69th week Messiah was cut off, He had nothing; His people had rejected Him and the offered kingdom; an indefinite period follows, during which the Jews are outcasts, scattered into the corners of the earth, Jerusalem trodden down by the Gentiles. It is the present age in which we live, in which God's gracious offer of free and full salvation for the gathering out of a people for His Name (the church) is preached. How soon this may end no one knows. It will end at some time and then Jewish history from a prophetic standpoint will be resumed, the Jewish age will close to be followed by the kingdom or millennial age, when the righteousness of the ages will come in.

The Last Week.

And what then is to take place in that last week, in the coming seven years, that very time which was indicated in the question of the disciples when they asked about "the end of the age" and which the Lord describes in this part of His discourse? We say again it seems strange that so many

learned men should be so superficial in expounding the Word of God. How true it is, many of these things are hid from the wise and the prudent; and they are revealed unto the babes. Thus many have not alone made no distinction of the division of the weeks as given in the text, but they have not distinguished between the two princes mentioned in these verses. The one Prince is Messiah, the other prince is a counterfeit, the false prince. It is claimed by this incorrect interpretation that the prince who confirms the covenant with the many for one week is Christ. But the one of whom the 27th verse speaks is not Messiah the Prince, but "the prince who shall come." It is that wicked head of the Roman empire in its last and revived form of whom we read in different parts in prophecy. The Roman power had come upon the land and destroyed Jerusalem and burned the temple. This was prophetically stated in verse 26; but it does not say that "the prince shall come to destroy the city," but the people of the prince "*that shall come,*" in other words, the Roman power destroyed the city and from that power a prince is to emanate in the future. Up to now this prince has not yet appeared; when he comes he will be the leader of the confederacy of the nations, who inhabit the territory of the Roman empire, a mighty man who is under the control and inspiration of Satan. Perhaps Napoleon I is the nearest photograph the world has seen of that prince who shall come. It would be most interesting to follow all this in detail, but we are not writing on Daniel or the false king and the anti-Christ, but on Matthew xxiv, and so we can only give the most simple facts so as to make the chapter as clear as possible. Now when this prince, the head of the revived Roman empire, appears, he will make a covenant with the Jews. His covenant will be for one week, that is for seven years. It is interesting to notice that the covenant will be made with "the many," not with all for the believing Jewish remnant will know the true personality of the wicked prince and refuse to enter into that covenant. What this covenant will be we do not follow now. Suffice it to say that it will be undoubtedly of a political nature and connected with the resettlement of the Jews in

Palestine, the rebuilding of the temple and the institution of their worship by sacrifices. Zionism, the great restoration movement of the Jews in unbelief, sheds a flood of light on these coming events. If Zionists were ready to herald the Sultan as their deliverer, should he allow them the practical carrying out of their programme, how much more will they be willing to accept an agreement with that mighty prince, who is to come. This covenant will be effected in the beginning of the week (seven years) and all will run smoothly for a while. But in the middle of the week he will unmask himself and in conjunction with that other wicked one, the man of sin, the son of perdition, the personal anti-Christ, he will break the covenant and cause the sacrifice and the oblation to cease. In its place he will set up the abomination (Dan. xi:31). What then is this abomination? It will be idolatrous worship. The thirteenth chapter in the book of Revelation gives us more light on this abomination of the last three years and a half of the Jewish age ending. We shall turn to this chapter at once. However, before we do so we wish to say that to our mind the argument is complete. The seventy weeks have to do exclusively with the Jewish people. The first seven weeks, the sixty-two weeks and the last, the seventieth. *It is impossible to find a place for the church in this prophecy.* Her place is in the unreckoned period *between* the sixty-ninth and seventieth week. She does not belong, nor a part of the church, into the last week.

What Saith Revelation?

And now we shall briefly examine the book of Revelation on this subject. We have laid this down in the beginning of our exposition, if the words of our Lord refer to the future events of the definitely marked end of the age then these three, Old Testament prophecy on this theme, the Words of the Lord, and the book of Revelation must be a complete harmony. We have seen how perfectly this has been the case up to the fifteenth verse and now we have still more striking proof.

The thirteenth chapter of Revelation corresponds in part to the middle of the week; the last half of the seven years and the events transpiring on Jewish ground, in Jerusalem, are described here. Here we find the 1,260 days, the 3½

years. In the twelfth chapter Satan is seen cast out of heaven, cast down upon the earth and the heavens pronounce a woe upon the inhabitants of the earth for he is come down and has great wrath, for he has but little time. When the church is received into glory the casting out of Satan will take place. He comes down and finds the church gone from this earthly scene and then in his great wrath he begins his awful work.

The thirteenth chapter of Revelation is the perfect counterpart of Daniel's prophecies; even a beginner in the study of prophecy can see that. Two beasts are seen in this chapter. The first rises out of the sea typifying the nations. The second comes out of the earth and has two horns like a lamb, but speaks as a dragon. The first is "the prince that shall come," the wicked leader of the revived Roman empire; the second one is the false Messiah, the anti-Christ, who mimics the true Christ. What will then take place is clearly stated in Rev. xiii:12-18. There we read of an image. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." This, no doubt, will be the abomination, an image worshipped, as well as the second beast, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God (not in Rome, but in Jerusalem), showing himself that he is God" (2 Thess. ii:4). This then is the abomination which falls in the last half of the seventieth week. The result of this abomination, the revelation of Satan's power upon the earth, will be the great tribulation. This is fully borne out by the thirteenth chapter in Revelation. Of this our Lord speaks when he said, "for then shall there be great tribulation such as has not been from the beginning of the world, until now, nor ever shall be." And in Daniel we likewise read of this tribulation. "And there shall be a time of trouble, such as never was since there was a nation" (xii:1). The context shows that it will be at this very time of which the Lord speaks, immediately before His personal, visible and glorious Coming.

(To be Continued).

The World: an Inductive Exegesis and an Exposition.

By William H. Bates, D.D.
(Continued)

The Destiny of the World.

History gives man knowledge of the past; observation gives him knowledge of the present; but he has no means by which he alone can acquire certain knowledge of the future. What has been, and is, he knows: what is certainly to be he cannot know except as He who "changeth the times and the seasons" reveals it. It were presumptuously trespassing the limits of human knowledge even to attempt to determine the destiny of the world, apart from the revealings of God's Word. What He has revealed concerning it we may seek to determine.

What, then, is the destiny of the world-system?

The world-system was inaugurated by Satan in his triumph in the garden of Eden; and humanity went into the wilderness. Into the wilderness Christ went, triumphed over Satan, and practically served upon him notice of the future overthrow of his kingdom, together with personal dethronement and destruction. "Now (*i.e.*, in this dispensation) shall the prince of this world be cast out" (John xii:31).

There is a quite prevalent notion, as irrational as it is unscriptural and as unscriptural as it is irrational, that the millennial state is to be brought about by a progressive betterment resulting from the preaching of the gospel. In substantiation of this notion, often is quoted Ps. ii:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"; but a reading of the whole psalm will show there is not one particle of progressive betterment in it; instead, there is overwhelming catastrophe (ver. 9, 12). In the parables in Matt. xiii., Satan catches away one-fourth of the seed entirely, two-fourths are fruitless, and only one-fourth is fruitful; the tares grow rank, choking, to the end of the present dispensation; the little mustard seed generates a tree in which the birds of the air, unclean fowls (Dan. iv:12), lodge; the leaven, undeniably everywhere else in Scripture a symbol of corruption, permeates the whole mass; and so on. As a prescription to cure the unscriptural, strabismic, falsely-focused optimism of this theory, see 2 Tim. iii:1-5; iv:3, 4; 1 Tim. iv:1; 2 Thess. ii:3-10; 2 Pet. iii:3, 4; and Jude 17, 18. And quite as irrational is the concept that the millennial state foretold can be brought about while the power of "the god of this world" is operative.

The fulfilment of the wilderness-notice is seen in Rev. xx:1, 2. Satan is bound and evicted, his domain overthrown and deleted.

The world-system, then, by the dethronement of its head, is destined to be overthrown and destroyed.

And what is the destiny of the world-people?

All through the centuries they who have renounced their allegiance to Satan, and have submitted themselves to God and His Christ, have ceased to be world-people and have become of the church. As they have gone out of life they have gone to God (Eccl. xii:7; 2 Cor. v:8; Phil. i:23), in whose presence is fullness of joy, and at whose right hand are pleasures forevermore (Ps. xvi:11). This is the destiny of all once world-people who cease to be such and become church-people, *i.e.*, truly regenerate. Those who do not become church-people but continue to be world-people, they, being let go, go to their own company (Acts iv:23; Matt. xxv:41), "whose end is destruction" (Phil. iii:19), "who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might" (2 Thess. i:9).

The destiny, then, of the world-people is everlasting destruction—which is not *annihilation*, for, according to the scientific doctrine of the Correlation and Conservation of Forces, *that notion* is unthinkable, and only a perverse exegesis can deduce it from the Bible.

And, finally, what is the destiny of the material world, *i.e.*, our earth?

The material world was divinely pronounced to be "good" (Gen. i:10), and our exegesis and exposition have been conducted in accordance with this idea. This declaration concerning it, however, was made before the Fall. Sin came and because of the sinner a curse came; "Cursed is the ground for thy sake" (Gen. iii:17); "The creation was subjected to vanity," frailty, liability to change and decay, "not of its own will, but by reason of him who subjected it" (Rom. viii:20). How far wrong Milton was, if at all, we may not say, when hymning that evilly-fateful, Eden hour, he sang:

"Earth felt the wound; and Nature from her seat,
Sighing, through all her works gave signs of woe,
That all was lost."

But this subjection was "in hope" of deliverance. Whatever of sin-consequence, beyond the volitional sphere of the world-system and the world-people, disturbed the harmony of creation, that discord is to be composed. A day of "regeneration" (Matt. xix:28), of "restitution" (Acts iii:21), "waiteth" (Rom. viii:19). Says St. Peter, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii:10, 13). This is the prophesied and promised regenesis of which Isaiah speaks, "Behold, I create new heavens and a new earth" (lxv:17),

and which St. John saw as having taken place: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away" (Rev. xxi:1).

We must not lose sight of the fact that the original grant of dominion to the sinless Adam and his posterity was "over all the earth" (Gen. i:26). Of this original grant, Ps. cxv:16 is the record: "The heaven, even the heaven of heavens, are the Lord's; but the earth hath he given to the children of men." And elsewhere it is written: "Those that wait upon the Lord, they shall inherit the earth" (Ps. xxxvii:9); "the meek shall inherit the earth" (ver. 11); "for such as be blessed of Him shall inherit the earth" (ver. 22); "the righteous shall inherit the land, and dwell therein forever" (ver. 29); "wait on the Lord and keep his way, and he shall exalt thee to inherit the land" (ver. 34); "what man is he that feareth the Lord? . . . his seed shall inherit the earth" (Ps. xxv:12, 13). And Christ in His inaugural address as King said: "Blessed are the meek, for they shall inherit the earth" (Matt. v:5). Did He mean it?

The British "Financial Almanac" informs us that more than one half of the land of the United Kingdom is held by one-twelve-thousandth of the population; that is to say, 2,238 individuals, out of a population of 28,000,000, monopolize 40,000,000 out of the 72,000,000 acres that comprise the territory of the two islands. The Duke of Sutherland owns 1,208,000 acres, and Lord Middleton, 1,005,000. Mr. Gladstone is reported to have said in a speech that seventeen persons own the soil of Ireland. And in our own land, viewing the grasping greed of corporations and individuals in their rings, monopolies, trusts, combines, pools, syndicates, etc., it must be allowed that the present outlook, or the outlook under the present order of things, for the meek to inherit the earth is not altogether encouraging!

Yet, so sure as the Word of God is true, these inheritance-declarations cannot fail. And it will not do to evacuate them of their plain import by saying, as does Mr. Barnes in his Commentary, with the emphasis of italics, that the promise of the earth was "a proverbial expression to denote any great blessing," or say, as do others, that the inheritance is only a "spiritual inheritance." I do not see how any heavy malpractice in interpretation can divert or pervert the obvious meaning of these scriptures, since they mean what they say because they say what they mean.

It is to Christ in His official capacity as Messiah that, in covenant gift, the promise is made: "I will give thee . . . the uttermost parts of the earth for thy possession" (Ps. ii:8). In the wilderness conflict He by conquest recovered the lost inheritance. It is to him that is "put in subjection the world to come (the future inhabited earth) whereof we speak" (Heb. ii:5). The saints, as "heirs of God and joint-heirs with Christ" (Rom. viii:17), shall possess the recovered inheritance, and in their royal and sacerdotal character they "shall reign upon the earth" (Rev. v:10). "The saints of the Most High shall

receive the kingdom, and possess the kingdom forever, even for ever and ever. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Here is the end of the matter" (Dan. vii:18, 27, 28).

In the regensis of which Isaiah and Peter speak, in the "new earth" and not in the "first earth" which is to pass away (Rev. xxi:1), shall the meek inherit the earth.

There is one text which apparently is in conflict with the foregoing exposition: "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. i:4). But the conflict is only apparent. Of the seventy-five times the word translated "reserved" is used, it is so rendered but eight times, and this word is but one of seven different words by which it is translated. In Matt. xxiii:3; xxvii:20; Acts xxi:25, it is translated "observe," and in Matt. xxvii:36, 54, "watch." The inheritance is "observed," "watched," and so "reserved" in the sense of "guarded." Accordingly, Vincent says that the Greek word "indicates the inheritance as one reserved through God's care. . . . The verb signifies *keeping* as the result of *guarding*. The earthly inheritance is guarded in heaven for us by our Lord "until the redemption of the purchased possession" (Eph. i:14) "at his appearing and kingdom" (2 Tim. iv:1).

The material world, then, is destined to be renovated by a fiery ordeal that it may become the eternal abode, or the capital of the abode, of God's saints.

For "the redemption" creation waits with earnest expectation, groaning and travailing for deliverance from the bondage of corruption into the liberty of the glory of the children of God (Rom. viii:19-21). The glory! Now are we—though once world-people—the children of God: it is not yet made manifest what we shall be; but when He shall appear we shall be *like Him*, because we shall see Him as He is (1 John iii:2). Transformed by beholding! And He shall fashion anew the body of our humiliation that it may be conformed unto His glorious body (Phil. iii:21). The curse shall be lifted: creation, no more groaning and travailing in pain, shall experience its longed-for deliverance, and the renewing energy of the Divine Deliverer, working in all its processes, shall waken it to beauty and glory all immortal. Even so, Lord Jesus, come quickly!

A Song Amidst the Shadows.

"Until the day break and the shadows flee away, turn my beloved, and be thou like a roe, or a young hart upon the mountains of division" (Marg., Song of Solomon ii:17.)

"He saw them toiling in rowing; for the wind was contrary^{unto} them; and about the fourth watch of the night He cometh unto them . . . and saith unto them, Be of good cheer; it is I; be not^{afraid}."

OUR HOPE

541

"These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John xvi:33).

"Is it well? . . . and she answered, It is well" (2 Kings iv:26).

Sorrow and trial, Lord, Thou'st said
Must be our portion here:
And to Thy Word our hearts would bow,
E'en though it cost us dear;
The darkest cloud will beam with light,
If Thou, Lord, drawest near!

"'Tis well"! E'en though our path should lie
Through trials sore and deep;
And from our seeds of earthly joy,
A harvest sad, we reap!
Not always theirs the happiest lives,
Who never need to weep!

Earth's fairest things must pass away,
The sweetest and the best
We must be taught how vain to seek
On earth continued rest:
To draw some flowers' fragrance forth,
They must be sorely press'd!

'Tis well we should be free from earth,
'Tis better, happier far:
E'en though through life's long stormy night,
We see no cheering star;
"Well"; if we mount to heaven upon
Affliction's fiery car!

If needs, our souls should pant, and yearn—
And earthly streams grow dry,
And in our greatest depth of need,
No more our wants supply—
To find the unfailing fountain head,
Soul thirst to satisfy!

And blessed is the "want" which makes
Our hearts from this world flee;
And when the earthly pitcher breaks,
The heavenly light to see;
Blessed the storm, however dark,
Which drives us nearer Thee.

O Abba, Father; Saviour-God!
 Such sorrows must be blest;
 FAITH owns amidst the darkest scenes
 Thou'rt working for **the best**.
 And in Thy wisdom as Thy love,
 Our hearts find perfect rest!

A. S. O.

Heavenly Food.

A. W. PINK.

In Heb. iii:1 we are bidden to consider the Apostle and High Priest of our profession, Christ Jesus, and in Heb. xii:2 we find the words "looking unto Jesus the author and finisher of faith." There is another Scripture which informs us **how** to heed these exhortations, and that is in John v:39—"Search the Scriptures . . . they are they which testify of Me." It is in the written Word we find the Living Word: it is in the Scriptures of truth we see the incarnate Truth. Beneath many a figure and behind innumerable symbols and shadows the anointed eye may discern the glories of our blessed Lord. It is our present purpose to "consider" **Him** and His perfections as they are shown forth typically by the **Manna**. Our Lord's own words in John vi:31-33 are our warrant for taking the Manna to foreshadow Him who is the Bread of Life. Note now the following correspondencies:

1. The Manna came down from heaven.

In Ex. xvi:4 we read, "Then said the Lord unto Moses, Behold, I will rain bread **from heaven** for you." The Manna was not a natural product of this earth. It did not spring out of the soil but descended from God. So also our Lord Jesus Christ was no native growth of this earth. As we read in Eph. iv:10, "He that **descended** is the same also that ascended up far above all heavens."

2. The Manna was a free gift from God.

"As it is written, He **gave** them bread from heaven to eat" (John vi:31). No charge was made for this Manna.

It was neither a wage to be earned, nor a prize to be won, but was a token of God's grace and love. No payment was demanded for it; it was without money and without price. So also we read, "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."

3. The Manna was sent to the perishing Israelites.

The food which Israel had brought with them from Egypt was now exhausted. Humanly speaking they were in imminent danger of dying from starvation. If God had not met their need they would have fallen in the Wilderness. And here we have typified the moral and spiritual condition of the sinner and the Remedy which God has provided for him. Like the prodigal son in the far country, the natural man is in "want" and unless his need is met he will perish eternally. But praise be to His name, God has graciously made provision: the Son of Man come to seek and to save that which was lost, and to-day He says, "I am the Bread of Life: he that cometh to Me shall never hunger."

4. The Manna came right down to where the Israelites were.

The Israelites were in immediate danger of starving to death, but as we have seen God graciously made provision to supply their need, and now we would notice that no long journey had to be taken in order to secure that which would satisfy their hunger—the Manna fell all around the Camp! Here we have foreshadowed the blessed fact that, to the sinner conscious of his need and anxious to meet with the Saviour, God says, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? **The Word is nigh thee.**" And out of this very nearness springs the sinner's responsibility. All around each tent lay the Manna. Something had to be done with it: it must either be gathered or trodden under foot! Sinner, what are you doing with the Christ of God? Remember His searching words, "He that is not with Me is against Me."

5. The Manna must be gathered by each individual.

“This is the thing which the Lord hath commanded. Gather of it **every man** according to his eating” (Ex. xvi:16). The new birth is essentially an individual experience. No **one** can believe for another. There is no salvation by proxy. The Gospel of Christ is the power of God unto salvation **to every one that believeth.**” Saving faith is a personal matter and says “Who loved **me** and gave Himself for **me.**”

6. The Manna could only be gathered by stooping.

The manna lay upon the dew on the ground, and the Israelites had to bend down in order to gather it. This is not without its significance. The heart of man is filled with pride and must be humbled before he is ready to cry “God be merciful to me a sinner.” Like Zacchaeus in the tree, the sinner must descend from his high position of self-sufficiency and take the place of a beggar, dependent upon God’s charity. Christ stooped to bring salvation, and men must stoop to receive it. Down upon your knees—that is the only way to get the manna. The proud heart must bend.

7. The Manna was given in the night.

It was during the hours of darkness the manna was given to the Israelites. It was while they were asleep—type of man’s helplessness, for we are never so helpless as when asleep—the bread was given from heaven. So, too, it was when we were in darkness and unbelief, impotent, “without strength,” that Christ came to us. Moreover, it will be at the close of this world’s night when “the darkness shall cover the earth, and gross darkness the people” that the Bread of Life shall return and give life to the world.

8. The Manna was despised by those who were not the Lord’s people.

“And the mixed multitude that was among them fell a lusting and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely: the cucumbers, and the

melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing left at all, beside this manna, before our eyes" (Num. xi:4-6). How these words remind us of the language of Isaiah liii—"And when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men."

9. The Manna was ground and baked.

"And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it" (Num. xi:8). How this speaks to us of the sufferings of our precious Lord! Such expressions as "He groaned for their hardness of heart," He "sighed" because of their unbelief, He "wept" over Jerusalem, and many others tell of the grinding of the Manna. In the Garden and before His accusers we see Him "beaten," and on the Cross subjected to the fierce fire of God's wrath. And so we see that the manna which was ground and beaten speaks to us of Him who "was bruised for our iniquities."

10. The Manna met a daily need..

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day" (Ex. xvi:4). The manna which they gathered to-day would not suffice them for to-morrow. They needed to obtain a fresh supply each day. It is just here that so many of the Lord's people fail. We, too, need to feed upon Christ "every day." Just as in the physical realm, the food which I ate yesterday will not nourish me to-day, so my past experiences and attainments will not meet the exigencies of the present. Christ must be kept constantly before the heart. "Give us day by day our daily bread" should be the prayer of every child of God.

11. The Manna continued until Canaan was reached.

All through their wilderness wanderings God's gracious provision continued. The manna did not cease until the journey was ended and the promised land was reached. "And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until

they came unto the borders of Canaan" (Ex. xvi:35). So also the One typified by the manna has said, "Lo I am with you always, even unto the end."

12. The Manna fell upon the dew, not upon the dust of the earth.

"And when the dew fell upon the camp in the night, the manna fell upon it" (Num. xi:9). Everything in the Scriptures has a spiritual meaning and application. What then is the significance of the above? Gen. iii:19 throws light on this passage—"dust thou art, and unto dust thou shalt return." These words were spoken to fallen man and declare that sin has worked in him corruption. Dust then speaks of **fallen humanity**. Now the manna fell not upon the dust but upon the dew. Does not this typify the uniqueness and incorruptibility of our Lord's humanity? The Word was made flesh, but in His humanity the Lord Jesus shared not our corrupt nature. He took upon Him the form of a servant, but the body which was prepared for Him belonged not to the "dust" of this earth.

13. The Manna was white in color.

We read in Ex. xvi:31, "And the house of Israel called the name thereof manna: and it was like coriander seed, **white**, and the taste of it was like wafers made with honey." This speaks of the spotless purity of our Lord as manifested outwardly in His daily walk. He was "holy, harmless, undefiled, separate from sinners." In 1 Peter i:19, we are told that He was a lamb "without spot and without blemish," the former expression referring to absence of inward defect, the latter to absence of outward pollution. In His walk through this scene of corruption He contracted no defilement, He was "without spot," pure, white.

14. The Manna is called angel's food.

We read in Ps. lxxviii:25, "Man did eat angel's food: He gave them meat to the full." Christ not only feeds the souls of those of His people who are upon earth, but He also satisfies the hearts of the denizens of heaven. The unfallen angels find their chief delight in feeding upon Christ. He is the "Corn of Heaven."

15. The Manna was incomprehensible to the Israelites.

“And when the children of Israel saw it, they said one to another, it is manna (margin ‘What is this?’) **for they wist not what it was**” (Ex. xvi:15).

There was something mysterious about the manna, something which they could not understand. How this reminds us of 1 Tim. iii:16, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” There is an inscrutable mystery surrounding the Person of our Lord. He Himself declared, “No man knoweth the Son but the Father” (Matt. xi:27).

16. The Manna was preserved on the Sabbath day.

“And He said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake, and seeth that ye will seeth, and that which remaineth over lay up for you **to be kept until the morning**. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein” (Ex. xvi: 23, 24). On the Sabbath day the manna was preserved, and in this, too, it speaks to us of our blessed Lord. He is the only one who was preserved through death. He lay in the tomb on the Sabbath day, and He was “kept,” for God had said, “Neither wilt thou suffer thine Holy One to see corruption.”

17. The Manna was laid up before the Lord.

“And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord” (Ex. xvi:33). So also we read, “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Heb. ix:24).

18. The Manna is now hidden.

In Rev. ii:17, we read, “To him that overcometh will I give to eat of the hidden manna.” So, too, Christ, of whom the manna continually speaks, is now “hidden.” Unseen by

the eye of sense He remains in heaven till that day when He shall be manifested before all the world.

Our comments have been but brief and fragmentary. Their design was not to be exhaustive but suggestive. If they lead our fellow-believers to a more careful study of the Holy Scriptures and a more fervent desire to see the Living Word in the Written Word our aim will be accomplished.

The Return of Christ, Literal and Personal.

FRANK S. WESTON, TORONTO.

“Earth has not seen the last of Christ. ‘Behold He cometh with clouds, and every eye shall see Him! There is nothing that meets us more distinctly and largely in the New Testament than this. We cannot spiritualize it. We may as well spiritualize His resurrection and ascension.’—Jo. Culross, D.D.

It is not a difficult task to establish from Scripture the fact of our Lord's return to earth. The whole church of Christ in all its creeds has preferred to believe in His second coming, however little that belief may have influenced the thought and life. The statements contained in the New Testament are so clear and numerous that it has been impossible to set them aside. Not only have prophets and apostles told of His return, but the Saviour Himself in His farewell discourses gave to His disciples this definite promise, “I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also” (Jo. 14:2, 3). Surely if words have meaning, these convey the assurance that He who left the world and went to the Father, is coming again to receive His people to Himself. He was going away in person. He was going to prepare a place for them, and He cheered their sorrowing hearts with the promise that He would come again and Himself take them to the prepared place. The words plainly intimate that the coming will be bodily and visible, as the departing was.

Another passage, Acts 1:11, is clothed in such carefully chosen language as to leave not only the fact, but the manner of the return beyond a doubt. When the eleven on Olivet

were looking up into the clouds which had received their Lord, the two men who stood by them in white apparel, gave them these words of promise: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This Jesus is to come as He departed. He went in person: he will come in person. He went in the clouds, He will come in the clouds (Matt. 26:64). He went away with hands outstretched in blessing (Luke 24:50). He will return to bestow blessing. He went from the mount of Olivet, in the day when the world sees Him again "His feet shall stand on the mount of Olives" (Zech. 14:4).

The whole language of these passages conveys the meaning of a personal, visible, bodily return. This is what the disciples would expect from the words of the two men on Olivet.

The comment of Prof. H. B. Hackett on Acts 1:11 presents the view of all the best scholars, he says, "The expression 'in like manner' is never employed to affirm merely the certainty of one event as compared with another. It signifies in what manner, that is, visibly and in the air."

Many other passages of Scripture might be quoted in proof of the personal return of our Lord. Three of these will be sufficient, and the words printed in italics need no comment: they tell their own story.

"The Son of Man shall *come in His glory*, and all the holy angels with Him" (Matt. 25:31).

"Christ was once offered to bear the sins of many: and unto them that look for Him shall He *appear the second time*, without sin unto salvation" (Heb. 9:28).

"The Lord Himself *shall descend from heaven* with a shout, with the voice of the archangel and with the trump of God" (1 Thess. 4:16).

These and similar statements cannot possibly refer to the coming of the Holy Spirit on the day of Pentecost, to the destruction of Jerusalem, to death, or to any special blessing bestowed on the believer in the way of comfort or guidance. It is true that the Holy Spirit came with mighty power on the day of Pentecost; but that could not be the

return of the Lord, for before that day the Lord had entered into heaven to appear in the presence of God for us, and His being there was the condition of the coming of the Holy Spirit (Heb. 9:24, Jo. 16:7).

It is true that Jerusalem was destroyed by the Roman legions, just as our Lord had foretold in the Olivet discourse, but in the same prophecy he further states that his own advent is not to take place till after that event.

Death cannot be the same as the coming of the Lord for death to the believer is a departure to be with Christ, and surely what Jesus said about the beloved disciple in John 21:22 cannot mean, "If I will that he tarry till he dies."

Nor is the Lord's coming identical with the work of the Holy Spirit in the hearts of believers, for the Spirit is "Another Comforter" sent by Christ after his ascension, while he Himself remains our "advocate with the Father."

In like manner it can be shown that any other theory about the return of the Lord, which represents it as something else than a literal, personal advent is opposed to the clear and concurrent testimony of Scripture.

But even granting that the word "come" may possibly in one passage (Jo. 14:18) refer to his spiritual power and presence, there are words used in the Greek New Testament which can mean nothing else than a return in person.

The most prominent of these is **parousia**, which Thayer in his well known "Greek-English Lexicon" defines as "presence, arrival, advent." It is used twenty-four times in New Testament. In twenty-two of these it is rendered "Coming." The Revised Version puts "presence" in the margin. Here are the passages Matt. 24:3, 27, 37, 39; 1 Cor. 15:23; 1 Cor. 16:17; 2 Cor. 7:6, 7; 2 Cor. 10:10; Phil. 1:26; Phil. 2:3; 1 Thess. 2:19; 1 Thess. 3:13; 1 Thess. 4:15; 1 Thess. 2:23; 2 Thess. 2:1, 8, 9; Jas. 5:7, 8; 2 Pet. 1:16; 2 Pet. 3:4, 12; 1 Jo. 2:28.

The real thought of the word is the arrival of some one who has been absent. The coming of Paul, Titus, and Achaicus can only be personal presence, and in the seventeen passages in which it is used with regard to the coming of Christ, the word must necessarily have the same signifi-

cance. Dr. Duffield has justly remarked that "in every instance where it occurs in the New Testament, it is used literally, and not metaphorically," that is with a figurative, spiritual or mystical meaning.

Another word connected with the Lord's return is **epiphaneia**. Thayer says it means "an appearing, appearance." It occurs six times in New Testament (2 Tim. 1:10, 1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13; 2 Thess. 2:8). In all these the personal appearing of Jesus Christ is plainly taught.

The third word employed in advent passages is **apokalupsis**. According to its derivation it means "an uncovering." In 2 Thess. 1:7 we read "the revelation of the Lord Jesus from heaven." So in 1 Cor. 1:7, 1 Pet. 1:7, 13 "the revelation of Jesus Christ." In 1 Pet. 4:13 there is associated with it the thought of the glory clothed with which he will return.

Thus we see that all the words and phrases used to set forth the advent of Christ are precise and clear. They indicate a literal and personal return to this earth. It is impossible to understand the terms in any other sense. If they do not mean a personal advent at the close of this present age then words have lost all significance and the Bible may be made to teach anything.

"Could Christ, the God-Man Sin?"

By Sir Robert Anderson, K.C.B., LL.D.

I do not know who is the author of this question, nor have I any clew to his identity; and therefore I can discuss the matter with perfect freedom, and without any personal reference. His answer is twofold: "Theologically, No; Psychologically, Yes," both replies being elaborated and explained.

The first thought that strikes me is the profanity, I had almost said the indecency, of the whole question. If some one raised the question whether my mother or my wife could commit adultery, I should not treat it as a fit subject for discussion. I should denounce the person who proposed it, and refuse to have any social intercourse with him. And

surely the honor of the Lord ought to be more to the Christian than that of even his nearest and dearest upon earth!

In a letter to his son, William Carey, that prince of missionaries, who began life as a working cobbler, wrote: "A gentleman is the next best character to a Christian, and the Christian includes the gentleman." And no man who has that sort of instinctive consideration for the feelings of others, which is one of the main characteristics of "the gentleman," would raise such questions about the Lord of Glory before Christian people. I would say this, moreover, even if the question were so framed as to exclude every suggestion of possible immorality. Suppose, for example, it were asked, "Could the God-man play billiards, or whist?" Every Christian would feel the outrage like a wound, his thoughts turning instinctively to words such as those with which the Fourth Gospel opens, or to the vision of glory in the first chapter of Revelation.

"In the beginning was the Word, and the Word was with God, and the Word was God." In the light of such scriptures the question whether the Lord Jesus could sin is not merely profane but absurd. One of the few definitions given in the scriptures is that "sin is lawlessness"—*anomia*; not transgression, which is but a result, but insubjection to the Divine will. And Christ is God. Are we then to raise the question whether **God** could sin?

But this writer asks "Was the temptation a sham-fight? Did He incur no risk?" Such a question betrays the spirit, and partakes of the error that prompted it. Underlying it is the **Kenosis** theory of the critics. And the unscriptural phrase "the God-man" lends itself to the heresy, suggesting, as it does, that, like the gods of heathen mythology, the Lord was half divine and half human, and that on the human side of His being He might sin. But a personality cannot be thus divided. The Lord Jesus was absolutely divine and yet absolutely human. King Alfred in the swine herd's cottage was the King Alfred of the throne, and though he had "emptied himself" of all the insignia of kingship, his personality was unchanged. And so here, the Christ of the humiliation was the Word who, from

eternity, "was with God and was God," albeit "He emptied Himself" (of all the insignia of deity), "taking the form of a servant" (Phil. ii:8, R. V.). But He did not cease to be divine when He became human. There was no change of personality: "He is the SAME, yesterday, and to-day, and forever."

This in no way trenches upon the truth of Heb. iv:15, that "He was in all points tempted like as we are." The added words, "without sin," imply that "throughout these temptations, in their origin, in their process, in their result, sin had nothing in Him; He was free and separate from it" (Dean Alford). But we are apt to construe the word "tempt" in its secondary and sinister meaning as inciting to what is morally evil. Here, however, as in most of its occurrences in Scripture, the Greek word is used in its primary and ordinary acceptation, to prove, or try, or test. In this sense alone it is that men are said to be tempted of God. And thus it was that Christ was "tempted." There is no sin in satisfying a natural craving for food when we are hungry, and when food is within our reach. And yet He bore the pangs of hunger, although by a touch He could make food for a multitude of starving men, and by a word He might have changed the stones to bread. But he was treading the path of absolute dependence upon His Father; and no pangs of hunger or of thirst, no sense of homelessness, could make Him swerve from that lonely and tragic path.

And if Christians ever give a thought to the sufferings of His life on earth, it is for the most part only in relation to such privations and needs as these. And yet not even the most exquisitely sensitive of mortals can realize what the sufferings of that life must have been to Him. The immorality, the baseness, the meanness, the very vulgarities of men, "the contradiction of sinners"—"every day they wrest my words" who can estimate what all this was to Him? What a long drawn-out martyrdom must that life have been!

And what may we dare to say about Gethsemane? When the Lord was "tempted of the Devil" He spurned the thought

of reaching the glory save by the path which led to death. And the suggestion is impious that He faltered at the last. But Scripture warrants our believing that while the horrors and agonies of Calvary give proof of the limitlessness of divine love to man, they could add nothing to either the preciousness or the efficacy of the blood of our redemption. And may not this throw light upon the mystery of His prayer in the garden? Sure it is that the cup which, He pleaded, might pass from Him was not the death He had come to die. But might He not be spared the attendant horrors, as foretold in the Psalms, and detailed in the Gospel narratives?

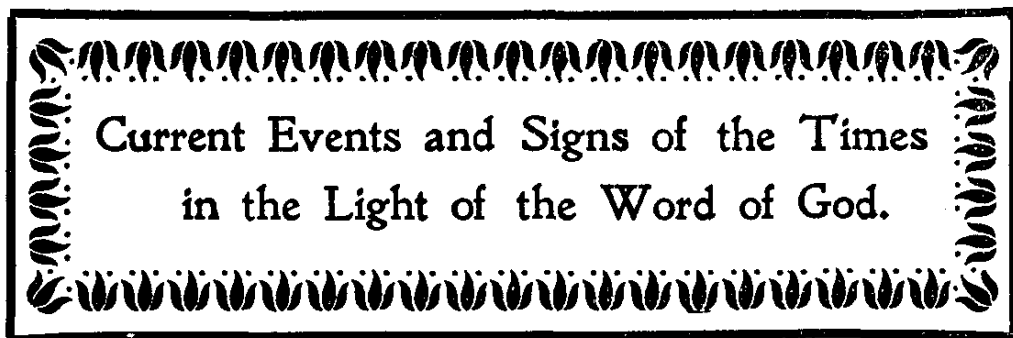
If, as He said in Gethsemane, a prayer would have brought legions of angels to His help, we may be sure that He might have sought immunity from all these shameless indignities and cruelties. For His sufferings were not endured in obedience to an iron decree of fate, but in submission to His Father's will. Therefore it was—therefore, and not in the spirit of a stoic—that He drank that cup of suffering to the dregs. He might, as I venture reverently to suggest, have claimed relief. But we recall His words in Gethsemane, "How then shall the Scriptures be fulfilled!" and His words after the resurrection, "Ought not Christ to have suffered these things?" and again, "That **all things** must be fulfilled that were written in the law of Moses, and in the prophets, and **in the Psalms**, concerning Me." And yet we doubt and cavil at the word that He was in all things tried like as we are! The trial surely was in His case all the fiercer just because it was not an incitement to sin in the sense of moral evil, but merely to a turning aside from the path of dependent obedience.

The doubt and the cavil are based upon the fact that we are sinful and He was sinless; for on this ground it is that we question whether He can understand our struggles. This is as unintelligent as it is dishonoring to Him. Is it only the reclaimed drunkard who can help one who is a slave to drink? Can no woman help a Magdalen unless she herself has fallen? The struggles of pure and holy souls, though waged in a different sphere, may be keener far than any

which coarser natures ever know. And if this be true even on the plane of our fallen humanity, it is far more true of Him.

If we yield to sin and have recourse to evil practices, we need not look to Him for **sympathy**, though a penitent confession will bring pardon full and free through His atoning work. But an incitement or tendency to evil if resisted and kept down is reckoned an "infirmity," and we can look with confidence to One who can be "touched with the feeling of our infirmities"—to One who in doing the will of God has suffered as we have never suffered, as we, with our fallen nature, are incapable of suffering.

Each day of His earthly life two paths lay open to His choice. The one the path of suffering in doing His Father's will; the other a path of peace and ease, yet just as free from every element of what we call sin. And every day He made choice of the martyr path; for Gethsemane was but an intenser and more terrible phase of the struggle of His daily life. Yes, yes! "He was in all points tried as we are, without sin." And He who never faltered and never failed "is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them."



The Uneasiness in the World. The whole world is uneasy and restless, fearing coming disasters. This unrest is not confined, as it used to be, to a few countries; it is world-wide. The lack of confidence and wholly unsatisfactory credit condition is becoming more marked in our land. The financial strain and distress in Europe is becoming almost

unbearable. The London magazine "The Nation" comments on this and explains the situation.

Among the misfortunes that contribute most to the anxiety and gloom which reign in almost all the great Stock Exchanges and banking centers of the world, one perhaps, and only one (the failure of the second half of the monsoon in India), can be ascribed to natural law. With the exception of the corn crop in the United States, harvests, on the whole, have been bountiful, and bread is likely to remain reasonably cheap. The trouble has been generated, not by the niggardliness of Nature, but by the passions of the many, often seconded, or even fomented, by the few who control the policy of States. A partial exception may be allowed in the case of new countries like Canada and Argentina, where a rapid development of natural resources has been accompanied by speculation, the inevitable ally of enterprise, and checked, somewhat rudely, by the general dearth of capital, and by severe restrictions of credit. But the troubles of Canada and Argentina are thus related to a general cause, which, co-operating with other factors, may be briefly summarized as an **unparalleled and ever-growing expenditure upon wars and armaments.**

During the last twelve months this unproductive outlay has reached a climax in the Balkan war and its accompaniments. Not only has the ordinary expenditure of the Great Powers upon their armies and navies risen again under the stimulus, but there has been an extraordinary outlay of capital; met, in France and Austro-Hungary, mainly by borrowing in Germany, by a levy upon large and small fortunes; and in Russia, partly from a growing revenue, partly from loans. The sum to be borrowed by France alone is estimated at sixty millions sterling. A desperate effort is to be made to find new revenue to the extent of some twenty millions a year, mainly for military and naval purposes. The German levy is calculated to yield sixty millions sterling. Austro-Hungary is borrowing from twenty to thirty millions, and is faced with a large increase of taxation. Italy has spent, we suppose, from twenty to thirty millions in the Tripoli War, which still drags on, and one of the first duties of the new Government will be to add to the formidable array of taxes. The improvement in Spanish finances has been arrested by the war in Morocco, a costly and barren business, in which Spain is a partner with France. Meanwhile Turkey, Greece, Servia, and Bulgaria, have to choose between defaulting on their debts and borrowing more. Roumania, which spent fifteen millions on mobilization and on armaments, bought mainly from Germany, is now trying to raise a large loan in Western Europe to pay its creditors at home and abroad. Of this Roumanian loan, largely to pay Krupp and the Krupp bankers, about two millions are to be issued in London in a few days' time. Turkey is hoping to float a loan for twenty-eight millions in Paris, and the Young Turks have

been selling concessions with a recklessness which would have horrified the thrifty soul of Abdul Hamid.

By what means, it may be asked, have all these passions and fears, these racial and religious and colonial wars, these panics and preparations, been excited and sustained? If we take a bird's-eye view and retrospect, if we remember how heavily the Russo-Japanese War was financed by London and Paris, and how largely Russo-Japanese armaments have been purchased in Great Britain and France; if we think of our "naval missions" and sales of warships to Turkey and Greece, of the French and German military missions to Constantinople, Sofia, Belgrade, and Athens, of the vigorous struggle between Creusot and Krupp for the arming and re-arming of the Allies against the Turks, of the Turks against the Allies, and then of the Allies against one another; if, finally, we reflect how and by what means the payments of these profitable contracts were supplied by temporary loans from French and German bankers in close alliance with the armament firms, we shall at least be prepared with a provisional answer. Then, again, operations of the enterprising firm of Skoda, which has also made armament loans, with the help of Austrian bankers, to Bulgaria and China, will strengthen the suspicion, and the curious student may likewise have noticed how British and American armament firms, with the help of British loans, had been playing off a naval rivalry of Argentina and Brazil. From this comedy has sprung something like a tragedy for Brazil and for British investors, for the big Rothschild loan, floated in the early summer, now stands at eight discount, and other Brazilian securities have been heavily depreciated.

The difficulties of Brazil have, of course, been enhanced by the rubber crisis, resulting from the over-plantation and over-production of rubber in Malaya, Ceylon, and the Dutch East Indies. But we are brought back again to our thesis by the civil wars in Mexico and China which have been fed with arms and ammunition by the rival bankers and armament firms in Europe and the United States. No one, therefore, with a cool head and a calm judgment, who reviews these undisputed facts, can feel any surprise at the gloom which overshadows finance, or doubt as to the chief causes and the remedies. His only wonder will be that in such times statesmen should order a fresh dose of the poison which has enfeebled the credit-system of the world.

This is a true picture of the situation. The unparalleled and evergrowing expenditures upon wars and armaments is responsible for it and there is no relief in sight. Bankruptcy is on the program of this passing age and with it the most unprecedented distress and suffering. Yet the optimistic false prophets continue with their message of delusion: Peace, peace when there is no peace.

Investigating Faith Cures. A committee of inquiry consisting of clergymen, physicians, mental experts and others qualified have recently been sitting in the Jerusalem Chamber, Westminster Abbey, to investigate certain faith healing cases which have attracted public attention and, as was expected, every case brought before them broke down in cross-examination. The Dean of St. Paul's was one of the committee, and commented as follows on a miracle of restoring sight to the blind said to have been wrought by Lord Sandwich: "It turned out that the patient was never too blind to tell light from darkness, and now cannot see well enough to read or write, so the miracle appears to be truncated at both ends."

The Mexican Situation. The revolution in Mexico continues unabated. Thousands of lives have been taken while the wounded are perhaps even larger. The sufferings of women and children must be indescribable. The property loss reaches many millions. The whole country is in a state of anarchy, while the wicked Huerta defies the government of our own land. Thus grim war, in spite of the peace talks, rages and it may be a short time only before our government will be forced to act. The United States have made the supply of firearms and ammunition for the rebel-army possible. They are to be assisted, according to this plan, to fight their way to Mexico City and oust Huerta. That may well be termed as making war and going to war in an indirect way. Our good President and Secretary of State, so well meaning in their peace endeavors, face serious problems. Should the rebel army succeed most likely some other Mexican general will start another revolution. Such are the world conditions in the age over which Satan is god. Oh! for Him, who alone can end it all.

The Great Earthquake in Japan. The city of Kagoshima in Japan was recently totally destroyed by the continued eruptions of the Sakurashima volcano. The city had a population of 64,000. It is declared to be the greatest disaster since the island of Martinique was destroyed. Only a few hundred escaped.

These tremendous catastrophes continue, nor will they cease during the present age. Our Lord predicted that such would be the case: "Earthquakes in divers places" (Matt. xxiv:7).

Violent Deaths During 1913. Violent deaths are constantly increasing throughout the world. The following statistics have just been completed:

Losses by war:

The Balkan States.....	164,527	
Mexico.....	22,417	
China.....	9,279	
Tripoli.....	1,854	
Morocco.....	1,649	
Other countries.....	1,560	
	<hr/>	201,286
Homicides in the United States.....		8,992
Executions of murderers in the United States.....		88
Persons killed by automobiles in the U. S.....		1,613
Deaths due to sports.....		597
Killed in earthquakes, mines, disasters, railroads, etc.		20,170
Suicides in the United States.....		13,105
Death from aviation attempts.....		497
		<hr/>
		246,348

Of course this list is incomplete. If all the world were heard from five times more people would most likely have to be reported suffering a violent death. The suicides in this country showed an increase during 1913. In 1912 the number of persons who took their lives was 12,981 and in 1913, 13,105.

One of the saddest tragedies in the history of the year is the increased number of aviators who have sacrificed their lives in trying to perfect the science of air navigation. In 1908 one was killed; in 1909, four; in 1910, thirty-two; in 1911, ninety-nine; in 1912, 150, and in 1913, 209, besides thirty-eight who were badly injured, making the total number of deaths since air flying was attempted 497.

Like the days preceding the great judgment by water, the deluge, our days are marked by violence. As it was in the days of Noah, so shall it be when the Son of Man cometh.

Anarchy in South Africa. South Africa is passing through

terrible times. A general strike with many outrages has taken place. The Government has declared martial law. Some 200,000 natives, mine-workers, are being sent back to their homes. All this means a tremendous loss and great suffering. How lawlessness prevails in South Africa and anarchism progresses may be learned from a message cabled from Johannesburg.

George Mason, a member of the Legislative Committee of the Federation of Trades, addressing the railroad workers, said:

"I want you all to be like me, and send the King, the flag and the country to Hell."

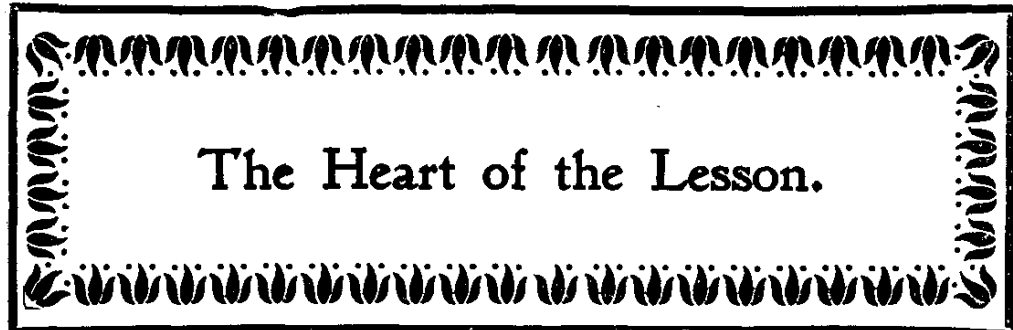
This call was greeted with cheers. When Mason added:

"We are as good as the King," he was greeted with shouts of "Yes, and better."

One is reminded of Jude's words predicting this very thing: "Likewise also these dreamers defile the flesh, despise dominion, and speak evil of dignities" (Jude 8).

The Goodness-Germ. The Italian educator, Montessori, visited recently America to preach her "Gospel." We repeat a few of the assertions made by this person. "Wherever there is a child in a home there Christ is." "You must find the Christ-Spirit in your child, for it is there." "Every child has the goodness germ born in him."

Every Christian knows what these and similar statements mean. They are a denial of what the Spirit of God teaches concerning the condition in which man is by nature. Original sin and the absolute corruption of human nature as taught in the Bible, is laughed at in our days. Educators and Theologians sweep it aside. Eugenics and all kinds of educational schemes are used to produce a better race. A new nature, given by the new birth, the result of Christ's sacrificial death, is completely ignored. Those who still hold to it are pitied, if not antagonized. And the subtle thing is that the name of our blessed Lord is connected with these anti-Christian schemes. A popular monthly magazine published what they called a "Montessori story" entitled "Christ in Bruno." How infinite the patience of God to bear with all these things which dishonor His Word and the Gospel of His Son.



THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
MARCH

TRUSTING IN RICHES AND TRUSTING IN GOD

(March 1. Luke xii:13-34).

Golden Text, Luke xii:34.

Daily Readings.

Mon., Feb. 23, Psa. xxxvii:16-26. Tues., Feb. 24, Matt. xix:16-30.
Wed., Feb. 25, Matt. xvi:24-34. Thurs., Feb. 26, Col. iii:1-17. Fri.,
Feb. 27, Psa. cxxv. Sat., Feb. 28, Psa. xxiii. Sun., March 1, Luke
xii:13-34.

I. LESSON OUTLINE.

1. The Cry of Covetousness (verses 13-15). 2. The Folly of
Covetousness (verses 16-21). 3. The Way of Simple Faith (verses
22-30). 4. God's Things First (verses 31-34).

II. THE HEART OF THE LESSON.

The heart of every one of necessity fixes upon something which is its treasure. About it gathers all the affections. For its acquisition and possession all the energy and time are more or less engrossed, while ultimately the whole individuality of the person is indelibly stamped with the very character of the treasure of the heart. In our lesson we have two men whose hearts are set upon the material things of this world, and whose whole effort is expended upon the gaining and holding of material things. The same covetous heart cry is heard to-day for now, as never before, men are lovers of money. Now, as then, people seem to find heart satisfaction in the amount of wealth which they claim to possess as their own, yet how sad to see all the affections of the soul shrivelled up by the lust for gold. How sad to see one satisfied with full barns, and looking forward to a long life and ease and pleasure here. Out of the seemingly clear skies the voice of God is heard thundering "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast laid

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up?" Wealthy in the things of this life; but poverty-stricken in so far as the things of the world to come are concerned.

With what clearness and simplicity the Lord marks out the true path of faith for the believer in this day. Free from all anxious thought as to the very needs of the body that at times seem paramount. We are at liberty to do the will of God; seeking ever first the things concerning Himself and His kingdom. For any believer to attempt to do otherwise is to usurp the place of God in providing the needs, and how absolutely the very best of men would fail here.

Our Lord who created all things and who upholds all things by His might and power calls the attention of faith to the way in which He provides for the needs of all creation. Everyday the ravens, the birds who are more or less despised, are fed by his kind and tender hand. The very flowers of the field which are so numerous as to attract but little attention from men, have their beauty and adornment from Him. With what force and power and insistence does the Lord's precious word here come home to the heart. Yea, your Father knoweth that ye have need of all these things. Your Father cares, and will provide. Then is there no need for any anxiety or dread whatever. And care free we are left at liberty to look after and to care for the things of our God and Father. And so our heart's treasure can be in the things of the Lord Himself.

WATCHFULNESS (TEMPERANCE LESSON)

(March 8, Luke xii:35-48).

Golden Text, Luke xii:37.

Daily Readings.

Mon., March 2, Gal. v:1-15. Tues., March 3, Matt. xxv:14-30. Wed., March 4, Eph. v:6-21. Thurs., March 5, Mark xiii:24-37. Fri., March 6, Rom. xiv:1-23. Sat., March 7, Psa. xix:1-14. Sun., March 8, Luke xii:35-48.

I. LESSON OUTLINE.

1. Ready for our Coming Lord (verses 35-40). 2. The Reward of Faithfulness (verses 41-44). 3. The Punishment of Unfaithfulness (verses 45-48).

II. THE HEART OF THE LESSON.

Central to our lesson is the Blessed Hope of our Lord's coming again to receive us unto Himself. This event is not marked in its church aspect by any signs or times or seasons whatever. But it is in this age ever the imminent, the impending event: for God is not now reckoning time as we do. For that event, our Lord would fain have us read, and He suggests unto us the character of the readiness in this word. The girded loins speak of the activity of service in contrast with the ungirded loins of the one who is at ease and rest from toil. The true apprehension of the Lord's coming will inspire us to real service for Him now; and keep us in readiness for the

eternal service that is to be our portion ere long. The trimmed and burning lamp is surely symbolic of the true and the blessed holding forth of the word of life amid the men of the world who are in darkness; as well as also among the Lord's people who are in the light. The readiness of the servant who is thus awaiting his Lord's coming is surely analogous to the heart condition of the one who is in the full enjoyment of the Blessed Hope; and who is truly waiting in Thessalonian simplicity for the son of God from Heaven (1 Thess. i:9, 10).

Such a waiting for Him will bring a sure and blessed reward. The fullness of joy shall be theirs when He comes again, and He Himself shall take the servant place and come forth to serve them. What joy it will be to be with Him! What bliss untold to see Him face to face! What a privilege above all earthly ones to sit with Him at meat. With increasing force and power the word of the Lord comes to us to-day "Be ye therefore ready also; for the son of Man cometh at an hour when ye think not."

Only when unbelief in some shape or form enters into the heart is this readiness of soul relaxed, and the whilom earnest one is found all tangled up with the things of this life. And so is unready for the coming of the Lord. This unbelief would seem to come in by the soul imagining that the coming is being delayed somewhat. Something is interjected between us and the blessed moment, and at once the Hope loses its vivifying and separating power and influence. There is no longer any incentive to work; and the relaxation ends in unwatchfulness and even in evil action. If this be the case with a real saved soul there can be no loss of eternal life, but an infinitely sad loss of the promised rewards. But if it is only a mere profession that is being maintained before God, there is nothing left for such an one, but the outer darkness forever and ever. It is a blessed truth and yet a very solemn one that the Lord is surely at hand.

THE LAWFUL USE OF THE SABBATH.

(March 15. Luke xiii:10-17; xiv:1-6).

Golden Text, Mark ii:27.

Daily Readings.

Mon., March 9, Exod. xx:1-11. Tues., March 10, Matt. xii:1-14. Wed., March 11, Isa. lvi:1-8. Thurs., March 12, Isa. lviii:1-14. Fri., March 13, Exod. xxxi:1-17. Sat., March 14, Rev. i:1-20. Sun., March 15, Luke xiii:10-17; xiv:1-6.

I. LESSON OUTLINE.

1. Loosed from Bondage (verses 10-17). 2. Unbelief Watching Christ (verses 1-3). 3. Unbelief Rebuked by Christ (verses 4-6).

II. THE HEART OF THE LESSON.

In our study of this lesson let us remember that the seventh day, called the Sabbath in Scripture, is the day of the old law, and to at-

tempt to observe that day now would be nothing more nor less than the sin of galatianism so unsparingly condemned by the Holy Spirit in the Epistle to the Galatians. As believers in Christ Jesus we are upon resurrection grounds and have a new day altogether given unto us by Himself. This is the first day of the week, the day of resurrection. And moreover, this first day freed from the legalism that attended the observance of the seventh day. Here the Christian is at liberty, not to do the will of the flesh, in any way. But, constrained by the love of Christ, to do that which would please and honor and glorify the Lord who has bought him with blood.

The old Jewish tradition and legalism had burdened the blessedness of God's day of rest with so many of its own senseless forms and hypocrisies that it had been anything but a boon to troubled hearts. He who gave the day, and who well knew its purpose, sought to show them what its real use was. A poor bound soul who had suffered at the hands of Satan for eighteen years is fully released on the Sabbath day, while the ruler of the synagogue who would fain enforce the legalism which he stood for is rightly rebuked and reprov'd. Nor should we miss the thought that whatever now serves to remove the burden of sin and guilt; whatever serves to truly upbuild souls is one of the many proper uses of this first day of the week. That day witnessed the resurrection of Christ from among the dead for our justification, and it is in full keeping with this that the Gospel should go forth to the saving of precious souls.

To-day, as then, the legalists will seek to rob the day of its real blessedness and power and grace. Now, as then, the enemy will himself seek to have us go to extremes, either of license on the one hand or legalism on the other, in this matter. We have continual need of the wisdom and of the grace of the Lord Jesus Christ to properly use this most wondrous and marvellous gift of His love and grace unto us.

In both cases of the healing of bodily diseases cited in our lesson portion we have physical conditions that human skill could not keep. They needed the hand of the Omnipotent Savior. And with full gladness of heart He freely blessed and saved the body. But greater than these bodily needs are those of the souls who are dead, in trespasses and sins. And here too there are none who can possibly help us save the One who has redeemed us by His precious blood. Nor is there any Gospel that can meet the sore need of the soul save the alone Gospel of Jesus Christ our Lord. To be busy ministering that Gospel of Christ in its fulness upon His own day is assuredly the very best use that can be made of the day.

LESSONS BY THE WAY.

(March 22, Luke xiii:18-35).

Golden Text, Matt. vii:21.

Daily Readings.

Mon., March 16, Matt. xiii:1-30. Tues., March 17, Matt. xiii:

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31-58. Wed., March 18, John x:1-18. Thurs., March 19, John x:19-39. Fri., March 20, Dan. 11:1-35. Sat., March 21, Mark iv:1-20. Sat., March 22, Luke xiii:18-35.

I. LESSON OUTLINE.

1. Parables of the Kingdom (verses 18-22). 2. Entering in by Faith (verses 23-30). 3. The Threat of Herod (verses 31-33). 4. The Heart Cry of Christ (verses 34, 35).

II. THE HEART OF THE LESSON.

While our lesson may seem to have no connection in its varied parts, there is an inner unity that is most suggestive and beautiful. And our golden text may well serve as the heart of the portion given unto us to study.

It opens with two parables concerning the kingdom in its present mystery form. And it would be well to compare this with the seven Parables that we have in Matt. xiii. It is that form of the kingdom which obtains while the real King, Christ Jesus is absent, and men are seeking to minister it in their own way to an extent. This results in an abnormal thing as set forth by the mustard tree with its unclean lodgers. Clearly a picture of Christendom as it now is. On the other hand the leaven which is ever and only the symbol of evil in Scripture indicates how the very truth of God with respect to the kingdom and the very kingdom principles have been leavened by false teaching far and wide. With the coming of the true King all this will be fully rectified. But not this side of the personal advent of the Lord Jesus Christ.

In the next parable which is given by our Lord in answer to the query of verse 33, we have the record of the way in which those are saved who are to ultimately have their place in this kingdom of the Son of God. It is entered by belief in Him. Thus only can salvation come. And when saved there is to follow the earnest life of faith which fits us for the divinely given place in the kingdom in its fulness and perfection by and by. All saved ones will not have the same place of honor and authority in the kingdom, although all saved ones will be in it and participate in its blessings and administration, millennially and eternally.

The declared opposition of Herod, who was the reigning king in Judea, is clearly a type of the opposition of the future Man of Sin, and back of him, of Satan himself. Yet his threat does not deter the Lord, nor hinder Him in His work. It only calls forth a merited rebuke from Christ. But what is more sad than all is the wilful rejection of Himself and of the truth by the very people who were the people of His love and choice. The people for whom He had done so much; and who were but desolate without Him. So now is it with all who reject Him.

JESUS AS THE GREAT FATHER.

(March 29. Review).

Golden Text, Micah vi:8.

Daily Readings.

Mon., March 23, Mark ix:30; x:16. Tues., March 24, Luke x:1-37. Wed., March 25, Luke viii:1-3; ix:55-62; x:38-42. Thurs., March 26, Luke xi:1-36. Fri., March 27, Luke xii:1-48. Sat., March 28, Luke xiii:10-17; xiv:1-6. Sun., March 29, Luke xiii:18-35.

I. LESSON OUTLINE.

The lessons hardly group themselves in any way of outline. The better plan would be to note the heart of each one.

II. THE HEART OF THE LESSON.

Our Lord not only gathered the children about Him, and taking them up in His arms blessed them. But He also definitely taught the disciples that nothing less than regeneration followed by a truly regenerate walk in the spirit of children would possibly avail them in any way.

The Lord in sending out His servants upon their mission of proclaiming the glad tidings of great joy, would have them realize how fully their every need would be met by Him. Even to the necessary utterance of the truth concerning Himself.

On all hands do we find our neighbors in sore need, would we serve them in any truly helpful way, it must be done from a heart filled with love to them, even the love wherewith He loves them.

However varied our service may be, the Lord would have us continually doing all things as unto Himself. And in the very spirit of real heart service this imparts a joy and power and blessing to all our work that would otherwise be sadly lacking.

Remember that our prayer life is a very real thing. We are bringing real, definite, wants to an actual throne of grace, and that we have there a real sympathizing, faithful High Priest awaiting our coming, and we are to expect definite and blessed answers.

Light and darkness have no fellowship with each other. They are mutually destructive and exclusive, walking in the light by faith we need not be in darkness at all; for by grace we have been taken out of the kingdom of darkness, and are now the children of light and of the day in Christ.

The world is increasingly full of shams and hypocrisy on all sides and in no line is this more so than in the things which have to do with the spiritual nature of man, yet God is not mocked by them; nor need we be in Christ Jesus.

Now, as ever, the fear of man bringeth a snare. No one will be able to really stand for Christ before men save as, through graces he has come to know the Lord and is putting his heart's trust in Him at all times.

Every one has treasure of some kind, and the treasure engrosses the affection of the heart, the thought of the mind, and the time and energy of the life of the would be possessor. Sad is it when that *treasure is anything else than the Lord Jesus Christ and the true riches of Christ which endure eternally.*

Coming He most surely is, and on all hands the indications are increasingly marked that speak of the advent of our Lord as imminent, as impending. From Him comes one clear and insistent call to all believers to-day—it is WATCH.

Among the many blessings granted unto us in this present time of sad declension and incoming evil, there abides the Lord's Day with its heavenly blessings and privileges. Blessed foretaste of what has been reserved for us eternally in His presence.

No mere adherence to creed, however loud voiced, will ever avail men in the day of reckoning with the Lord. Only genuine heart faith which worketh out by love the works of the Lord can possibly avail them then. Faith and works must go together.

Notes on Prophecy and the Jews.

Sir Harry Johnson, who is one of the leading writers on international politics discusses in his latest book, "**Common Sense in Foreign Policy**," the future of the Ottoman empire, and among other things, what is to become of Palestine. He regards the whittling away of the Ottoman empire as inevitable. He says: "If the Turkish Empire is to dissolve, or, as seems more likely in regard to its Asiatic possessions, to be taken in hand by a committee of European nations, the question will arise, what is to be done about Arabia. The least disagreeable solution of the Syrian problem will probably be to encourage a French protectorate over Syria, limited in area and dealing chiefly with Damascus, the Lebanon, Palmyra, etc. Judaea and Midian might grow by degrees into a Jewish State, wherein at last the Jews, discontented with life in Eastern Europe, might find a home and an honorable status as citizens. The new Jewish kingdom should extend from Hermon on the north to the land of Midian and the Red Sea on the South." Judea would thus be something like Belgium not merely in size but in status. It would be an independent, neutral state, and it "might be offered to the Jews under an international guarantee—to become, in fact, an eastern Belgium." The Power most interested in the maintenance of such a state would be the British Empire. On no condition could Great Britain permit the paramount influence of any other Power, no matter how friendly at the present moment, in Palestine, on account of that country's strategic position between Egypt and the British spheres of influences extending to India. The other Powers having legitimate interests in the Near East, are France, Russia, and Germany.

France and Russia, at present allies with one another, have an entente with Great Britain. But this entente is clearly understood to rest upon the absolute assertion of British interests in the Near East as well as in other parts of the globe. Though, in the final settlement of the affairs of the Near East, writes Sir Harry "France has considerable claims—linguistic and historical, besides those connected with railway construction—to a protectorate over Syria between Damascus and Hamah," it must be "without prejudice to the Jewish State which will some day be founded in the Holy Land. There is no other direction in which French business, commerce, or past sacrifices entitle France to a further share in the derelict Turkish Empire. A French protectorate over Syria and a coaling station at Beirut would sufficiently meet the legitimate requirements of France in the Levant."

As to Russia, the other great friend of Great Britain, Sir Harry Johnston is even more emphatic. "The one danger," he states, "which could menace our Empire would be the Russian occupation of Constantinople and Asia Minor, and the facilities such developments would give for a Russian descent on Syria and Egypt—Egypt, the wasp-waist of the British Empire, since Turkey has absolutely no hope of durability or permanent strength.



Before us is a little pamphlet, "Prophetic Truth in Few Words," by John P. Lewis. We have rarely seen such confusing statements. The author knows next to nothing of Prophetic Truth. We quote one paragraph.

Matt. xxiv:29-31; 1 Thess. iv:13-17.

It is denied by some that these passages refer to the same event. The truth is that **1 Thess. iv** is incomplete, *i.e.*, it does not give all the facts. It says nothing concerning the change of dead or living: for this we must turn to **1 Cor. xv:49**. Again, while it speaks of our being "caught up," it is silent as to the agency; for this we are indebted to **Matt. xxiv:31**, where we read the Lord "shall send His angels to gather His elect."

Matt. x.v: 29-31 and **1 Thess. iv:13-17** cannot refer to the same event. A schoolboy can see this. **Matthew xxiv:29-31** gives the description of what will take place immediately after the great tribulation. **1 Thess. iv:13-17**, the great and unique revelation given to the Apostle Paul describes the coming of the Lord for His Saints before the great tribulation. The event pictured by our Lord in His Olivet discourse was foretold by the Old Testament prophets.

The transfiguration made the prophetic Word concerning that event more sure, for it is the earnest of the coming of the Lord in the Glory of His Father. The passage in First Thessalonians is something altogether new. Not a line of it can be found anywhere in the Old Testament.

In Matthew xxiv:29-31 the sign of the Son of Man appears. He comes in great power and Glory. There will be mourning on the earth. But in 1 Thess. iv:13-17 an event of joy is described. The Lord comes in the air; not a word is said concerning power and glory, nor any other outward manifestation. He comes in the air. Saints are caught up in clouds to meet Him there. The dead in Christ are seen raised and together with the living Saints are carried into the presence of the Lord. Where is that said in Matthew?

But the most unscriptural statement is contained in the words "*Again while it speaks (1 Thess. iv:13-17) of our being 'caught up' it is silent as to the agency; 'for this we are indebted to Matt. xxiv:31, where we read the Lord shall send His angels to gather His elect.'*"

How strange that a person who professes to be a teacher of the Word can make such a statement! 1 Thess. iv:13-17 speaks of our being caught up, but it is not silent as to the agency. It gives the agency. "We shall be caught up in clouds."* Clouds will be the chariots which carry the redeemed in the presence of the Lord. But this teacher of prophetic truth is sadly ignorant of who the elect are to be gathered together **after** the Lord has come. He wants us to believe that the elect are the church. But notice the irreconcilable contradiction. The Lord comes to take His Saints to be with Him and after He has come He sends his angels over the earth to gather the same saints! How ridiculous! The word "elect," however, means the remnant of God's earthly people Israel. Throughout the Gospels the word elect always means Israel; throughout the Epistles the word elect always means the church. The angels will be used after the Lord has come to gather the remnant of God's ancient people, the people Israel, from the four

*Note not in the clouds, which is a wrong translation.

corners of the earth, into which they were scattered in the beginning of this age.

We are sorry to see a large amount of literature circulated, which advances hotch-potch theories concerning the second coming of our Lord. The invention that the church is to share in the great tribulation and is to remain on earth till Matt. xxiv:29-31 is fulfilled, makes havoc with the entire prophetic Word and is responsible for having been the means of leading many in such confusion that they abandoned the blessed Hope altogether.



The following paragraph appeared on the front page of the Zionistic Magazine "The Maccabaeon:"

For the re-birth of the Jewish People, for the revival and advancement of its culture, a living and dominant Hebrew Language is indispensable.

Hebrew, as the living language of a progressive Jewish community is no longer a theory or a hope. It is at this moment a Fact in Palestine.

Therefore: Any attempt by Jews to make dominant in a Jewish Educational Institute in Palestine some language other than Hebrew is an act of Treason to the Jewish people.

This revival of the Hebrew language is one of the great signs of the times. The national spirit is constantly increasing among the Jewish people.



An interesting report appeared recently on the philanthropic work of Mr. Straus in Jerusalem. As it is well known Jerusalem is poverty stricken and conditions do not improve with the constantly increasing immigration. We quote from the report.

"Because the Holy Land is sacred to all, regardless of race or religion, we planned to aid the poor, whether Christians, Jews, or Mohammedans. As it is now, the Christian missionaries aid the poor Jews at the expense of the poor Christians, because they hope to convert the former.

"To remedy this condition, Mr. Straus founded a soup-kitchen where all the poor could be fed, especially the old and feeble who could

not work. Every hungry person who calls at the soup-kitchen is given a bowl of nourishing soup and several pieces of bread. In case they want to take it home with them they are given a double portion for other members of the family.

“One of the greatest difficulties we had to contend with was to find work even for those who were willing to work. To this end Mr. Straus founded a mother-of-pearl factory last September, where mementoes are manufactured of that material for tourists to take home. About eighty men and twenty-five girls were given employment by this means.

“For the nurses’ settlement a house was purchased, with a garden surrounding. As there are no stores in Jerusalem, I had to design every bit of furniture, which was then made by native carpenters, who are very skilful workmen.

“At first we had to overcome the ignorance and superstition of the inhabitants, of whom two-thirds are Jews. We did this through the schools, because we could reach the children much easier than the grown folks. There are about 9,000 pupils in the Jerusalem schools.

“The greatest scourge in Jerusalem is trachoma, and until we came here the disease was allowed to run its course until blindness resulted. Fully 30 per cent. of the people are afflicted with trachoma, which is contagious. To combat this disease, we engaged a European eye specialist and an assistant, and altho the work has been under way but a short time, there has been a marked improvement.

“Another building was purchased and fitted up for the household school, where girls between fourteen and sixteen years of age are taught domestic science. Most of the homes in Jerusalem are very dirty and untidy. The people are, too, but they can not be blamed very much because water over there is a luxury. The inhabitants depend entirely on the rainfall between October and May.

“In the household school the girls are taught how to keep their rooms tidy, how to wash and iron their clothes, how to sew, and how to cook. In this way they are being equipped to become better wives for the members of the various colonies established by Baron de Rothschild throughout the Holy Land. They speak the historical Hebrew—not Yiddish—and are taught in that language.

“Another reform instituted by Mr. Straus was the cleaning of the street leading to the ‘Wailing Wall,’ which is part of the ruins of the Temple of Solomon, where the people go to pray. Until a short time ago this street was one of the filthiest in all Jerusalem, but at Mr. Straus’s orders and expense it is now being swept three times a day and kept in perfect condition.”



The delusion of Bahaism still continues. The different Bahaistic circles are making a strong propaganda and

attracting not a few of the driftwood of Christendom. The following appeal was recently widely circulated:

“O People!

“The Dawning point of the Light of God is Revealed. God is again speaking to us through His Great and Glorious Manifestation, Baha Ullah, and through the ‘Center of His Covenant, Abdul Baha.’

“O People!

“Remember Christ and how He was rejected. Are you going to repeat that Destructive Episode? Or are you going to arise and trim your Lamps? ‘The Father whom Christ Foretold has come amongst us!’ He is here!”

We do not doubt that a certain one is near, but it is the Anti-Christ.



Considerable interest has been aroused by the serious conflicts among the Palestine Jews which originated in a dispute over the study plan of the technical college in Haifa which was built by the combined philanthropy of Americans, Germans and Russians.

The Zionists demanded for the Haifa intermediate school exclusive instruction in Hebrew. The board of directors refused to accede to the demand on the ground that Hebrew was unsuitable for instruction in the various natural sciences and the technical branches. This brought about an assault by the exalted Zionist elements on the Palestine schools of the German Hilfsverein, which enjoys high esteem in all quarters. Counter attacks and isolated cases of scenes caused by the rabble then occurred. They were so serious that the intervention of the Mohammedan Governor-General was necessary.

Dr. Paulo Nathan, a famous Berlin philanthropist, known also as a Jewish author and publicist, who has just returned from Palestine, publishes a pamphlet in which he describes in a vivid manner the serious conditions which prevail there. Dr. Nathan, who although he is not a Zionist, is in sympathy with the endeavors of the Zionists, admonishes his coreligionists against what he calls the “intriguing Zionist Chauvinists” and urges them to return to their senses.

Dr. Nathan says that Jewish national Chauvinism in Palestine is the worst possible thing for the Zionist movement, as it is arousing the antagonism of Mohammedan and Christian circles. Dr. Nathan, who is supported by Jacob H. Schiff of New York, is endeavoring to restore peace among the warring Jews in Palestine.

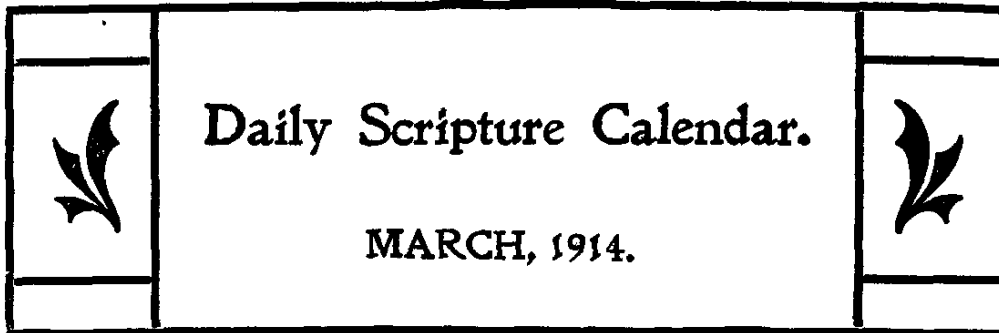


The wealthy New York banker, Jacob H. Schiff, has now definitely opposed Zionism. Speaking before the Menorah Society of New York Mr. Schiff said the following:

“With all the attachment that we may feel for Palestine, and the willingness we should show to aid by every means, in its cultural and material rehabilitation, it is high time, that we, as Americans, do not permit the further tightening of the strings with which the Jewish Nationalist endeavors to tie us to a proposed political entity foreign to our desires and with which we can have no sympathy. Because I seek to be a Jew who respects himself and the spirit of his faith, I feel it incumbent upon myself to hoist the danger signal and to warn you younger men, in whose hands lies the future of the American Jew, not to be tempted by the siren-song of the Jewish Nationalist, who, ready as he is even to welcome a Judaism without the Jewish faith, is sure, if we permit him to prevail to engulf us into dangers which sooner or later will cost us dear, if not leading to our extinguishment.”



Isaiah liii:12 presents Christ as the mighty conqueror dividing the spoil, and that beyond death. We know Him as such, gone up on high, even now. (See Eph. iv: 8-13; compare Ps. lxviii:17, 18, see margin, “in the man.”) This chapter (Isa. liii.) is Israel’s repentance after they are fully restored (Ezekiel xxxvi:22-31). Israel, or the remnant of them, after they have seen Him with wounded hands, will thus repent (Zech. xiii:6). It will then be revealed to them, that He, their Messiah, has made the atonement for them. They had despised Him, but He had entered in full, deep sympathy into all their sufferings—carried their sorrows (Ver. 4). But far more, He had borne their iniquities (Ver. 5 to end). And that despised Jesus, having passed through death for them, is the mighty Conqueror, dividing the spoil. This is a figure understood by observing the customs of the East.



March 1. "He is like a REFINER'S FIRE" (Mal. iii:2).

Christendom seems to be pretty well agreed that Christ is like a limber lily, only to be smelled at, and admired. Here is the other side to His character. The days of His lowliness are forever passed. When the godly are separated from the ungodly (Matt. xiii:49); when elect Israel is selected (Zech. xiii:8, 9); the awful meaning of this title will be realized.

March 2. "And like FULLER'S SOAP" (Mal. iii:2).

A *refiner* separates the precious from the vile. A *fuller* cleanses from stains. Bless God for the double work now going on in your soul. You have been selected as elect, precious. The Word has been applied to cleanse you. The beautiful consummation awaits you, when the Great Fuller shall clothe you in garments as white and glistening as those at His transfiguration (Job xxiii:10).

March 3. "He shall be as the LIGHT OF THE MORNING when the sun ariseth" (2 Sam. xxiii:4).

These words describe the rule of the coming King. We need them to encourage us amid the darkness of present affairs. Many bright artificial lights are being lit; but they are not sunlight. They may *relieve* the darkness, but they cannot *dispel* it. In view of it, the call comes loudly, "Now it is high time to awake out of sleep . . . the night is far spent, the day is at hand" (Rom. xiii:11, 12).

March 4. "He shall come down like RAIN upon the mown grass" (Psa. lxxii:6).

Think of earth, as one vast moral *stubble field*. Satan has done much to *harvest* the world. He has done nothing to *fertilize* it. The coming of Messiah will heal and not hurt; will revive and not wither. All that you and I have longed for in the way of civic improvement, and

healthiness, shall then descend upon this poor world, shorn like a sheep of its fleece.

March 5. "As the APPLE TREE among the trees of the wood, so is my beloved among the sons" (Cant. ii:3).

Whatever be the fruit here mentioned, *fragrance* is the thought to be impressed (vii:8). It describes the sweet odor of the Lord Jesus (Luke iv:22; 1 Peter ii:3). And who are the "sons"? Angels (Job i:6 Heb. i:4); Israel (Exod. iv:22); Saints (1 John iii:2). Among them all He is preeminent; the true "apple of gold in a basket of silver." Best of all, under His shadow is our resting place.

March 6. "Him, a NAIL in a sure place" (Isa. xxii:23).

What other being is there in all the world whose characteristics range from the delicate purity of a flower to the iron strength of a nail? Such is our Lord. A genius is a person abnormally developed in some *one faculty*. He is always partly strong and partly weak. Our Lord was no genius as men rate Him. In Him was the perfect balance and blending of all harmonies.

March 7. "On His head were MANY CROWNS" (Rev. xix:12).

The crowning of Christ bears several aspects. First, the *prophetic*. As Horn and Lamp of David He shall be crowned for ever (Psalm viii:5; cxxxii:18). Second, the *actual*. He was crowned with thorns (John xix:2). Third, the *present*. He is now crowned with glory and honor at the Father's right hand (Heb. ii:9). Fourth, the *millennial*. Many crowns shall then adorn Him (Psalm xxi:3; Zech. vi:14).

March 8. "I will be as the DEW unto Israel" (Hos. xiv:5).

The dew is one of nature's mysteries. The revival of withered Israel is a greater mystery (Rom. xi:25, 26). The dew of the Spirit on Israel shall effect four results. The scorned people shall become *admirable* as the lily. Their polity will become *stable* as the roots of a tree. Their influence will be *broadcast* and sheltering. Their *resurrection* will compel the wonder of the world.

March 9. "A BROTHER born for adversity" (Prov. xvii:17).

How we like that word *adversity*. All heathen gods were supposed to be immune to human feeling or infirmity. The preciousness of Christ to us, is in that He was "touched with the feeling of our infirmities." He knew poverty. He experienced scorn. He had not where to lay

His head. All men misunderstood Him. He who was rich, became poor.

March 10. "He grew up before Him as a TENDER PLANT, and as a ROOT out of a dry ground" (Isa. liii:2).

Note the important change in the R. V. All the humiliation of Messiah is *past*, not *future*. Scripture is entirely reticent as to His physical appearance, so that only His moral beauty may be apprehended. Therefore every attempt of every artist to depict portraits of our Lord is unscriptural, and often blasphemous; and should not be approved of by any Christian.

March 11. "The shadow of a GREAT ROCK in a weary land" (Isa. xxxii:2).

Nothing is more grateful to a tired traveller over a long hot stretch of barren sand than to discern a sheltering rock. More often than in any other words God has told His people He was their Refuge (Deut. xxxiii:27; Psalm xc:1) Christ is our Shelter, from the wrath of God (Heb. iv:18); from the daily ills of life, from the accusations of Satan, and from coming Judgment (Isa. xxvi:11; Rev. vi:15, 16).

March 12. "His countenance is as the SUN" (Rev. i:16).

Yet artists persist in painting the Lord as a sad faced, dejected looking man. This is high dishonor to the glorified Christ. Paul forbids our knowing Him thus after the flesh (2 Cor. v:16). If you have any of such ECCE HOMO pictures in your home, put them away, and substitute the more becoming motto, ECCE VENIT, "Behold He cometh."

March 13. "The CAPTAIN OF THEIR SALVATION, perfect through suffering" (Heb. ii:10).

This epithet of Christ immediately leads the mind back to Joshua, who, after the death of Moses, and the passing of Jordan, led the people to their inheritance. It was an entirely *new generation*. It is a grand idea here. As our Captain, our Lord has come forth from death and judgment, the first fruits of the grave, soon to be followed by the great army who sleep in Him.

March 14. "The AUTHOR and FINISHER of faith" (Heb. xii:2).

It is the same word as Prince and Captain (Acts iii:15, v:31; Heb. ii:10). It means "He which hath begun a good work in you will perform it." "Whom He did predestinate . . . them He also glorified" (Phil. i:6; Rom. viii:30). This is unlike modern theology, which preaches "character building," "working out your own salvation,"

“imitating Christ,” and “civic righteousness,” as a better way than old fashioned atonement by blood.

March 15. “Who is the IMAGE of the invisible God” (Col. i:15).

These are awful words for any mortal to take upon their lips in confession. But upon your acquiescence to them depends your eternal destiny. “What think ye of Christ”? will be the crucial question in the judgment day. Here we learn He is the *personal expression* of God. No other acknowledgment of a Creator, or Father that drops out the Deity of Christ, will amount to anything in the day of awards.

March 16. “The ANGEL OF HIS PRESENCE saved them” (Isa. lxiii:9).

This corresponds to Exod. xxxiii:14. It is one of the Old Testament names of our Saviour. He comforted Hagar; He spoke to Jacob; He revealed Himself to Moses and Manoah. There has been no messenger like Him, who brought news from heaven of full reconciliation between God and men. We are to worship Him, for God said, “My nature is in His essence” (Exod. iii:14; xxiii:21; John x:30).

March 17. “Rabbi, thou art the SON OF GOD” (Jno. i:49).

Fourteen (a double seven) distinct parties made this confession. Do we understand this simple title aright? Many think wrongly that it only applies to the Incarnation, and so look upon the Son as inferior to the Father. Scripture tells us that *before* He was sent forth Christ was Son of God. It is His distinctive appellation in His relation to the *Trinity* (Rom. viii:3; Gal. iv:4; 1 John iii:8).

March 18. “The SON OF MAN is as a man taking a far journey” (Mar. xiii:34).

This name is always one of mingled HUMILIATION and EXALTATION. Others besides Christ were called “Son of man”; and it always described peculiar *honor* put upon one who was peculiarly *humiliated*, like Ezekiel, Daniel, and Zechariah. All the glories of the Second Advent, and the resurrection and the judgment, pertain to Christ in His relation to the world as the resurrected Son of Man (Acts vii:56).

March 19. “His countenance is as LEBANON” (Cant. v:15).

Christ’s *stability* is the grand thought here expressed. Contrast the weakness of man’s legs with the stately cedars (Psalm cxlvii:10; Cant. v:15). The legs of Christ were not broken on the cross. Upon them rests the weight of our salvation. Lebanon was not alone famed for

its strong cedars, but for its *whiteness* (Jer. xviii:14); its *fragrance* (Cant. iv:11); its *fertility* (Hos. xiv:5). All these belong to Christ.

March 20. "I will raise them up a PLANT of RENOWN" (Eze. xxxiv:29).

This is one of those collective names which mean far more than that Jehovah-Jesus shall be a *Leader* to His people. He will be that; but as *Shepherd* He is to bring back a *plantation* or *inheritance* to Israel. All the prophecies are burdened with the beautiful plantation that shall be theirs, to the admiration of the whole world (Jer. xxxi:10, 12). Different versions call this a Plantation of Peace and Fame.

March 21. "I am become a STRANGER . . . and an ALIEN" (Psa. lxxix:8).

Yet He who lured Nathaniel, and compelled Saul, might have insisted on the adulation of His family. Very few of us who profess to be Christians are voluntarily willing to take this place of separation and follow Him "without the camp, bearing His reproach." But it is *necessary*; for *heirship* and *pilgrimage* are always united in Scripture (Heb. xi:13; 1 Peter ii:11).

March 22. "A MAN OF SORROWS, and acquainted with grief" (Isa. liii:3).

The phrase means, Affliction was His chief experience. How could it have been otherwise, since He came to reside in this sin depressed world? Be it noted very few joyful scenes are anywhere recorded in Scripture. Isaac's feast was marred by Ishmael's mockery. The joys of Purim were bought with blood. The praise of angels ended in Rachel's tears. There is no true gladness till we come to the songs of Revelation (v. 9).

March 23. "Consider the APOSTLE and HIGH PRIEST" (Heb. iii:1).

Here is a great contrast. Christ is both, at the same time. An apostle is one sent *from* God to plead with men. A priest is one who goes *to* God about men. No one single emblem can ever represent the fulness of Christ. Hence a system of doubleness pervades all the types. So we read of "two birds," "two goats," and two leaders, Moses and Aaron; all like two lenses to focus *one picture*.

March 24. "Behold MY SERVANT whom I uphold" (Isa. xlii:1).

From the glory, back to the glory, our Saviour trod the servant's

path all the way. Distinctly He announced: "The Son of man came not to be ministered unto, but to minister." His last official act was washing feet. His last attitude is the knocking servant at the church door. His last prophetic act shows Him at His own Marriage feast, serving His own guests, and waiting on His Bride. (Luke xii:37).

March 25. "As a ROOT out of a dry ground" (Isa. liii:2).

These words emphasize the *origin* rather than the *personality* of Messiah. It is God's prerogative to bring life out of death. Israel was impoverished when Messiah budded forth. Abraham and Sarah, Zecharias and Elizabeth, were naturally dead when their seed came. And what about yourself, who were "dead in trespasses and sins," but have been "made alive unto God?"

March 26. "MINE ELECT, in whom my soul delighteth" (Isa. xlii:1).

The Redeemer is elect, as appointed by the Father to perform man's salvation; and elect also as the head of His people (Ep. i:22; Tit. i:1). Of all the great and mysterious words of Scripture, *election* is the greatest. The secret of the Father's eternal selection of the Son has never been revealed; but the manifestation of it has been shown in the undeserved calling of those who believe.

March 27. "I am the LIVING BREAD" (Jno. vi:51).

Bread is made from an inanimate product, to sustain natural life. Here is a wonder! Bread that is a *person*, not a thing; that is *invisible*; and gives life by its own *death*. You cannot understand it, but you can believe. Very few saw the inside of Pharaoh's granaries, but when he said, "Go to Joseph," every needy one was supplied with food.

March 28. "Thy name is as OINTMENT poured forth" (Cant. i, 3).

It is not mentioned, but we know what it is—Jesus. No other name has so entranced the senses, and soothed the hearts of men. This ointment is exclusively His. It was death to imitate the holy oil poured upon Aaron. It was poured forth on Jesus for thirty-three years. But the perfume of it has continued to this day and is still "shed abroad in our hearts by the Holy Ghost."

March 29. "The SUN OF RIGHTEOUSNESS shall arise" (Mal. iv:2).

The context shows this to be a *future* title of Christ, inseparable from the coming fiery day of the Lord. During His incarnation the Lord

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announced Himself as the "Light of the world," and intimated that when He went away *night* would come (John viii:12; ix:4; xii:35). Men do not believe this. They are stupefied by the darkness; and they will not awake till the scorching blaze of the Second Advent arouses them.

March 30. "I am . . . the BRIGHT AND MORNING STAR" (Rev. xxii:16).

Still it is a night scene; but a night far advanced to morning. Very few stars have been seen during this long night. Jacob, and Balaam, and the Magi were so privileged. And each saw the emblem of a royal personage. Once more we are to look for it. Only watchers will discern it; dense fogs will so hang over the lower landscape. It is the *church's signal*. Watch! Keep awake!

March 31. "He is ALTOGETHER lovely" (Cant. v:16).

Altogether expresses perfect balance of harmonies. A flower may be sweet but poisonous. A peacock has beautiful feathers, but ugly feet. A Christian may be gifted in some one grace, and utterly lacking in another. Not so our Lord. His character invites inspection. The microscope enlarges His human perfections. The telescope reveals His Divine glories.



ONWARD! HEAVENWARD.

Spend and be spent would we,
While lasteth life's brief day;
No turning back in coward fear,
No lingering by the way.

Onward we press in haste,
Upward our journey still;
Ours is the path the Master trod,
Through good report and ill.

The way may rougher grow,
The weariness increase;
We gird our loins and hasten on,
The end, the end is peace.

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Editorial Notes.

Why Sleep Ye? In the Garden of Gethsemane, as the three disciples slept, while the Lord was praying. It was only when their eyes were opened that "they saw His sweat" (John xxi. 20). And when our Lord took them into the garden of Gethsemane, they all slept. "And He said unto them, Why sleep ye and pray, lest ye enter into temptation?" (Luke xxi. 46). How they 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 a "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 disciple. "Why must we sleep upon that scene? Think of what His holy soul passed through in the garden by our sinfulness. 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 sin. Such love which passeth knowledge ought daily be before our hearts. And to think that He, who passed through such suffering and agony, should be by men dishonored and rejected. Thus it is today. The dishonor done to Him is indescribable. What does it demand from us, who know and love Him!

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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 asleep 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 find you sleeping. And what I say unto you I say unto all—Watch."



The Gospels contain the words of our Lord spoken here on earth, when He walked among men in the garb of humiliation. What words they were! Peter knew their power and said, "Lord, to whom shall we go? Thou hast the words of eternal life" (John vi:68). His

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enemies were convicted by them. "Never man spake like this man," declared the officer, who failed to arrest Him. The throne-words were spoken by Him from the Father's throne; these throne words are recorded in the book of Revelation. How much we ought to read them in the second and third chapters! They are also found in the beginning of the fourth and in the last chapter of this great book. The greatest message which we find in these throne-words is the message of His return, "Behold I come quickly." "Behold, I come quickly, hold fast which thou hast, that no man take thy crown" (Rev. iii:11). "And behold I come quickly and my reward is with me" (Rev. xxii:12). "Surely I come quickly" (Rev. xxii:20). Christian reader! look at these three statements coming from the throne. "I come quickly! I come quickly! Surely I come quickly!" Listen to them with all your heart and know assuredly, He who spake them will also keep them. But what does quickly mean? We quote from another:

"'Quickly' does not mean in so many years. It does not mean, after you have passed through the great tribulation, such as never was, and never shall be again. It does not mean, after the literal city of Babylon is rebuilt. It does not mean, after the man of sin has been manifested. It does not mean, after the Roman empire has been restored. It does not mean, after you have all been slain for the word of God, as those who shall have the then testimony of God, as in Revelation vi:9. It does not mean, after you have been killed by the man of sin, for refusing to worship the beast, or head of the Roman empire (Rev. xiii:11-17). No, it just means this, that the coming of Christ for the church is the very next, the very first event."

And so it is. The Lord will come suddenly and take His people home into the Father's house, while the world will go on in its mad rush for pleasure and for the things which perish, till the awful awakening comes, when the threatened wrath at last is executed. And may we answer the throne-message with the prayer, the last prayer He has left us, "Even so, come Lord Jesus."



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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 them all by name. He calleth them by name. And this Lord, our Lord, 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 wonderful glory.



My
Wanderings.

"Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" (Psalm lvi:8). This is a most gracious word of sympathy. David wrote the Psalm during his first flight to Achish, when the Philistines took him in Gath. In that time of wanderings and danger, the devoted of the Lord said: "What time I am afraid I will trust in Thee. Through God will I praise His

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Word; in God I have trusted, what can flesh do unto me?" What confidence he had! He knew that he was in the hands of God upon whom he cast himself, in whose mercy he trusted. Because he trusted in God, he also enjoyed the comfort of divine sympathy. All his wanderings through the mountains and deserts, his abode in the cave of Adullam, his hunger, his thirst, all was known to God. God took notice of all. Every step He watched over. He counted the wanderings of His servant. Beautiful is the statement concerning the tears. He took notice of them as they fell. He preserved them and noted them in His book. But for what purpose? Surely it is done so that some day He may wipe them all away. And if David trusted thus and laid hold of divine sympathy, how much more may we! One was here who passed through this great wilderness, whose blessed feet wandered in loneliness here on earth. One who wept. He who was here in deepest humiliation is now our great high priest, who is touched with the feeling of our infirmities. He knows our wanderings and our tears. He watches our path down here and takes notice of every tear which falls in secret. Blessed be His Name! He that hath delivered us from death, keeps the feet from falling (Psalm lvi:13). All He wants us to do is to trust Him and His love. "Oh for faith to trust Him more!"



When the outlook is bad and discouraging, the uplook is in order. But would we ever speak of a discouraging outlook, if our minds and hearts constantly looked up? It is here where we fail. Our discouragements and worries are often the results of over occupation with earthly things. We neglect the practice of that attitude which should characterize us, who are risen with Christ. The exhortation is "Set your mind on things above, not on things on the earth" (Col. iii:2). David said, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and *will look up*" (Psalm v:3). This is the true way how each day should be begun. As we start out with

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the uplook, then let the outlook be what it may, we shall be sustained and kept by His power and strength. We shall take all from Him and realize anew that *all* things work together for good.

"I have no help but Thine; nor do I need
Another arm save Thine to lean upon.
It is enough, my Lord, enough, indeed;
My strength is in Thy might, Thy might alone."



Jabez. It is a blessed record we find concerning Jabez in 1 Chronicles iv:10: "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." It was a simple prayer, the prayer of childlike faith. For blessing, for increase, for companionship, for preservation Jabez cast himself on the God of Israel and the God of Israel granted him that which he requested. Blessing came to Jabez's soul, his coast was enlarged, the hand of the Lord was with him and kept him from evil. God never disappoints faith. In every age and dispensation He loves to be trusted and delights to manifest His gracious power in answer to faith. Prayer is our resource. It is specially the resource of His faithful people living in the dark days of departure from God. It is our blessed opportunity to walk with God, as Enoch did. Before the evil days of Noah came God took him by translation. We may well expect the evidences of the favor of the Lord, if we walk by faith and look to Him. When apostasy stalks like a mighty giant through the land, may not God's feeble people expect new manifestations of God's power in answer to prayer? He will surely grant what we request and keep us from that tribulation and from the evil, which is coming upon this age. Let Jabez's prayer teach us simplicity. It is that which the Lord loves.



A certain newspaper asked different men *Revival?* to answer the question, "Is a Revival of Religion Impending?" The answers are all in the affirmative, and the belief is expressed that a revival of religion is in progress. But what kind of a revival? A revival like the one under the Wesleys and Whitfields? A revival like the one in the days of Jonathan Edwards? Or like the revivals of sixty years ago under Finney and others? No! such revivals are not desired by "great leaders." Shailer Matthews and others are outspoken against the so-called "old-fashioned revivals." Their program is bigger. We let some of them speak. Here is what Matthews saith:

"1. I do not expect any great spiritual upheaval, but it is obvious to me that we are in the midst of a spiritual awakening. How anybody can look out on the movements in the church at the present time and doubt this, is beyond my understanding.

"2. This awakening takes the form of a redefinition of sin in terms of social obligation, in belief in God as Immanent, as the great God working in social development as well as in nature. The church is recasting its beliefs as it gets a wider vision. The interest and new enthusiasm in foreign missions are evidences of this."

The recasting of beliefs, the belief in God as immanent, God working in social development as well as in nature, may sound nice, but it is only veiled apostasy.

Another "great leader," Mr. Fred B. Smith, declares that we are in the midst of the biggest revival in history.

I am tremendously interested in the present-day awakening in vital religious things, which I believe is the most marked that the world has ever witnessed. Great-hearted men all over have been praying for a revival of religion. I do not think all of them can recognize the revival when it arrives; but I believe it is on. It is expressing itself in a moral awakening that is not only calling individuals to repentance, but institutions, organizations, cities and nations.

Here you have it! It is a moral awakening. Take note, dear reader! a movement of reforming institutions, organizations, cities and nations. Not a revival for the salvation of souls by the preaching of the Gospel of the Son of God. And the leader of the "Men and Religion Movement", a movement which is responsible for this spurious reforma-

tion attempt, Mr. Fred B. Smith, has abandoned his calling as a professional evangelist and has gone into business.

The dean of the Yale divinity school, C. R. Brown, also sees a great revival:

We are witnessing a new emphasis on the human values at stake in the huge business of producing economic values. There is a demand for the spiritualizing of industry.

We are witnessing a tremendous impulse toward civic righteousness enlisting the best brain and heart of the land to make "the powers that be" indeed "ordained of God" to high ends.

Other answers we pass unnoticed. Those we have seen have nothing to say about our Lord Jesus Christ, about the finished work on the cross, prayer, the Holy Spirit or the salvation of souls.

A revival is surely on, but it is the revival of apostasy. Mark its progress and behold, according to divine prediction, its end.



But thank God! there is a revival, which rejoices our hearts. It is a revival of the study of the Word of God among true believers. Years ago we expressed the belief that such a revival was needed and would come. It has come, God's true children turn increasingly to the Law and to the Prophets. The Bible is more earnestly, more prayerfully and more intelligently studied than ever before among true Christians. Especially is it encouraging to see that a great many turn to the prophetic Word. We are thankful that it has been and is our blessed privilege to have a little share in this revival of Bible Study. "Our Hope" under God has been used in this direction and equally so, if not more, the Bible Study pamphlets. We fully believe this revival in the Study of Prophecy and the entire Truth of God is the work of the Spirit and that it will increase among real believers till the Lord comes. Everywhere the monthly meetings and periodical Bible Conferences we have so long agitated are springing up and become the gathering places for all who desire to feed on the Word and contend

earnestly for the faith delivered unto the Saints. Surely as the faith is attacked and the most awful as well as subtle perversions of the Truth of God are spreading like wildfire, God's people must come closer together and in every possible way testify for the Truth as well as against error.

What is especially needed is continued prayer. Pray and continue to pray for the ministry of the Word and for all God's servants, who still preach and teach the Truth. Pray for us that we may be kept in this work, into which our gracious Lord has called us. He is coming soon and we all want to be found faithful when He comes.



**Declares
Himself.**

We have repeatedly mentioned in our columns a preacher, an Englishman, who came over a number of years ago to become the pastor of the fashionable Fifth Avenue Baptist Church. In our issue of October, 1908, we mentioned that Dr. Charles F. Aked made the public statement "that God who spoke to Abraham, Samuel and Isaiah, also spoke to Henry Ward Beecher, Tennyson and Ruskin;" and "that salvation is not an instantaneous act whereby the sinner is assured of deliverance from hell and enjoyment of heaven, but a lifelong process, etc." After that he wrote in "Appleton's Magazine" against the inspiration of the Book of Genesis and made other denials.

Where is he now? He surprised his hearers of "his church" recently when he announced that he agreed with the recent statement of ex-President Elliot denying the Deity of our Lord. We are not surprised at all. This is what he said:

"As to the creed of the miraculous birth of Jesus, let us examine the books of the New Testament. Mark did not speak of the birth of Jesus; John, who wrote mostly of the death and ascension of Christ, did not speak of His birth; Luke did say He was of miraculous origin, but it is conceded Luke got his information from Matthew.

"The latest investigation shows that Matthew contradicted himself. In the New Testament version of the Gospel, according to Matthew, he says that Christ was of miraculous birth. In an older manuscript which has been discovered and authenticated as being

the work of the apostle Matthew says Joseph was the father of Jesus. "My conclusion upon this question is that the faith of Mark, John, James and Paul is good enough for me. It is good enough for any Christian. These men say nothing about Jesus having come into the world in a miraculous way. I prefer to stand with them. What do we mean then by saying He was divine? It is a question of quantity and not of quality. There is divinity in us, but so much more in Him that I prefer to call Him divine. Perhaps it would be better to speak of the divineness of man and the divinity of Christ."

This is an awful plague! He follows, however, the common path of other apostates. They all begin with the rejection of the Bible as God's holy Word and they end with the rejection of our blessed Lord. How well the Holy Spirit knew all this when He predicted "there shall be false teachers among you who privily shall bring in destructive heresies, even denying the Lord who bought them, and bring upon themselves swift destruction" (2 Peter ii:1). And the blindness his public statements reveal! It can only be understood in the light of Matthew vi:23: "If therefore the light that is in thee be darkness, how great is the darkness!"

We know other men among the Baptists, Methodists, Presbyterians and others, who head the same way. Sound the alarm! The days of apostasy are indeed upon us.



"They mocked the messengers of God, and despised His words and misused His no Remedy. prophets, until the wrath of the Lord arose against His people till there was no remedy" (2 Chron. xxxvi:16). A solemn word this is. There had been a remedy for Israel. They rejected God's loving appeals to return unto Him. When the measure of their disobedience was full God Himself declared that there was no remedy for them. Israel had false prophets during the days of their stubborn departure from God and from His Word. They preached peace, peace, when there was no peace. They must have predicted good times, times of prosperity and progress. Outwardly all seemed to go well

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with Israel. And thus the true prophets who called to repentance and announced coming judgments were sneered at and their messages despised. At last the time came when there was no remedy and the threatened judgments broke over an apostate nation.

It is so to-day. God's remedy is rejected. The Gospel of Christ is not wanted. False prophets prophesy smooth things. The Truth is rejected; the solemn predictions concerning the end of the age in which we live are forgotten and if mentioned often ridiculed by the great mass of professing Christians. It will go on like this till the day comes when God's patience with a Christ-rejecting world ends and His wrath begins. Then there will be no remedy for apostate Christendom. In agony of soul Jeremiah cried out, as he saw the time approaching, when there would be no remedy, "O earth, earth, earth, hear the Word of the Lord!" And should we not lift our voices in warning?



Moving Pictures.

From all the larger cities reports reach us that "Pastor Russell" has gone into a moving picture scheme. It is claimed that the magnificent "Photo-Drama of Creation" and Bible History cost a million dollars. They are exhibited in theatres on Sunday afternoons and evenings. The elaborate advertising which is done must cost thousands of dollars. Of course a lecture goes with the moving pictures explaining the pictures and Russell's evil doctrines. It is a gigantic scheme to popularize some of the most awful denials of the Faith delivered unto the Saints, the world has ever seen. But God's faithful people need to fear nothing from such schemes. This onslaught is simply a carnal attempt. They get crowds. Who would not get the masses of people if a free entertainment is offered? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." We can well afford to go along in calmness of faith and in patient waiting. Error cannot live forever. It will end some day. Truth alone is eternal. It is the

hour of darkness and the god of this age seemingly triumphs. Sad it is, however, to see unsuspecting people ensnared in this delusion.



**The Gospel
of Luke.**

Bible Study No. 10 will soon be ready. The beautiful Gospel of Luke has so many blessed features, which are often overlooked; these are all taken into consideration in our Bible Study pamphlet. We expect it will be much used under God. The price is twenty cents a copy. We make a special price if they are used in quantities. Sunday School teachers and Bible classes will find much help in the copious annotations. We have now Matthew, Mark and Luke in print and The Gospel of John will soon follow.

Please mention these pamphlets for Bible Study to other Christians. We need your help. So far the publication of these pamphlets has been carried on at a heavy expense. If you do not receive these study books then send for them.



**Beginning of
Ezekiel.**
Prophecy.

The Expositions of the Book of Ezekiel begin in this issue of "Our Hope." The Lord willing we hope to continue them monthly. We expect they will create much interest among all students of Prophecy.



**Meetings Held
and Planned.**

The Editor has been busy in different places and we are happy to say His gracious blessing has been with us. In Elmira, N. Y., we spoke eight times to good audiences in the Hedding M. E. Church. Then we visited Watertown, N. Y. During the Prophetic Conference in Chicago the Editor addressed several times very large audiences. Then followed Union meetings in Portsmouth, Ohio, Wren, Ohio, and a Lord's day spent in the Moody Church. We also received invitations from Cleveland, O., Buffalo, N. Y., and other places.



Do not forget the Brooklyn Conference April 5-11 in the Central Presbyterian Church. Programs will be mailed to our Brooklyn readers.

The Lord willing, in May we expect to hold meetings in Van-

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cover and Victoria, B. C., Seattle and Spokane, Wash., and other places in the Northwest. Pray for these meetings. Pray with us that His own Word may be clothed with power, that souls may be saved and the Saints of God build up in their holy faith.

Please remember that your expired subscriptions should be renewed as soon as they become due. We have been obliged recently to remove several hundred names from our mail list on account of non-payment. The numbers you lose we may not be able to furnish. Also please send the names of your friends for sample copies.

The interesting articles by Dr. W. Bates on "The World" we hope soon to publish in a small pamphlet. Please read special announcements about the smaller pamphlets on cover page, facing Editorial Notes.



The Prophetic Conference.

The Prophetic Conference held in the Moody Church at Chicago, during the last week of February, was perhaps the greatest and most remarkable Bible Conference ever held in this or other lands. It is estimated that over 25,000 people attended the sessions. The power of God was present and felt by all. All the phases of premillennial truth were emphasized, especially the Coming of the Lord for His Saints and the imminency of His Coming, liable to occur at any moment. At least five hundred of the readers of "Our Hope" attended and it was a grief to the Editor that he could have not more fellowship with them, though he was privileged to greet nearly all of them.

We shall publish a number of the addresses in forthcoming issues of "Our Hope." A more complete report is to be published in about a month. Price 50 cents per copy.

On the suggestion of the Editor of this magazine, the Conference adopted a restatement of the fundamental articles of the faith delivered unto the Saints and appeal addressed to God's people in all denominations to contend earnestly for this faith. This declaration and appeal will appear in the May issue of "Our Hope."



The Prophet Ezekiel.

INTRODUCTION.

From the opening verses of the Book, which bears the name of Ezekiel, we learn that he was the son of Buzi the priest, and belonged consequently to the much honored Zadok family. That he knew the nobility of Jerusalem well and was intimate with them, may be indirectly learned from the eleventh chapter. Rabbinical tradition identifies Buzi (which means contempt) with Jeremiah and makes him a son of that prophet. There is, however, absolutely no evidence for this. Eleven years before the complete ruin of the city and the temple was effected by the King of Babylon, Ezekiel was carried away into the captivity. This deportation is recorded in 2 Kings xxiv:14. "And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the crafts men and smiths, none remained save the poorest sort of the people of the land." Before Ezekiel with the princes and the mighty men were taken into captivity, others had been removed to Babylon, notably Daniel and his three companions. This was in fulfillment of Isaiah xxxiv:6-7. Ezekiel must have known Daniel personally. His name is found three times in his prophecies (Chapters xiv:14, 20; xxviii:3).

Ezekiel was not a youth, as generally believed, when he was deported to Babylon, but as it has been said by a German expositor of this book, the matured character of a priest which appears in his writings and his full and intimate acquaintance with the temple service, render such a supposition highly improbable. Jewish tradition declares that he exercised already the prophetic office before he was carried away. The much disputed phrase "in the thirtieth year" (Chapter i:1) we hope to examine more closely in our exposition.

The name Ezekiel means "strengthened by God." It has been stated by some that this is not the original name of the

prophet, but his official title, which he adopted with his ministry among his people. Very interesting on this controverted point is the statement of a rabbinical comment. The declaration is made that the Prophets of God received their significant names, so closely linked with and expressive of the character of their messages, from above and not according to the will of their earthly parents. God called them to their work, and had them named accordingly before they ever entered upon their offices as prophets. We believe this is correct, especially in view of Jeremiah 1:5.

The place where we find Ezekiel is the river Chebar. This river is now known by the name Kabour. It emptied into the Euphrates north of Babylon and was also called Nar-Kabari, the great canal. Here Nebuchadnezzar had started a colony of captives. In chapter iii:15, the name of the place is given, it was at Tel-abib. In this settlement the prophet seems to have lived. Two passages in the book tell us that he had his own house. (iii:24; viii:1). We also know that he was married. (xxiv:16-18). The death of his wife is the only event he mentions of his personal history and that would probably have not been recorded if it were not connected with his prophetic office. His prophecies he uttered among the captives are carefully dated. The first date is found in chapter i:1-2. He began his prophetic office on the fifth day of the fourth month (Tammuz) in the fifth year of King Jehoiachin's captivity. The latest date is recorded in chapter xxix:17. Here we have the twenty-seventh year, so that the prophecies of Ezekiel cover a period of about twenty-two years.

Ezekiel's great prophetic ministry is closely connected with that of Jeremiah. When Ezekiel had his first great vision on the banks of the river Chebar, Jeremiah had already been a prophet for thirty-five years. Only a few years more remained for this great man of God. That Ezekiel must have been acquainted with Jeremiah and his messages of warning and exhortation is more than likely. Yet it is strange there is not a single reference to Jeremiah in the entire book of Ezekiel. It is strange in view of the fact that the messages of these two men have so much in com-

mon. Critics make the assertion that Ezekiel as a prophet was moulded by the teaching of Jeremiah. Kuenen claims that Ezekiel must have been for many years the close student of Jeremiah's writings. Before Ezekiel proceeded to write his own prophecies, his mind, it is claimed, had become so saturated with the ideas and language of Jeremiah that every part of his book betrays the influence of his predecessor. This view would make Ezekiel an enthusiastic admirer and copyist of Jeremiah. But in the book of Ezekiel the phrases "Thus saith the Lord God"—"The Word of the Lord came unto me"—occur over and over again. The words he spoke, the mighty messages he delivered, were not produced by the influence of Jeremiah and by his example, but by the Spirit of God. Other critics have even done greater dishonor to this great instrument of the Lord and to the Word he preached. We quote from "the New Century Bible." "It would appear that there runs through all the prophet's activities, at least in the earlier period, a strain of mental abnormality—perhaps of actual malady. By some writers this has been supposed to be a form of catalepsy. Probably Ezekiel was no more a cataleptic than Paul; with equal probability he was what would now be called a 'psychical subject,' and as such liable to trances—and perhaps a clairvoyant." Such are the ridiculous things invented by men, who claim scholarship, and whose aim is to deny the supernatural origin of the words and the visions of the prophets of God.

The fact is that Jeremiah and Ezekiel were called by Jehovah into specific ministries. In their character and natural temperament they differed greatly. Jeremiah assuming, as a very young man, his prophetic office during the reign of Josiah, was called to deliver the messages of the awful judgments which were to come upon Jerusalem and had to witness these in their execution. He was an extremely kind, gentle and tender hearted man. Jeremiah is "The prophet of a dying nation; the agony of Judah's prolonged death struggle is reproduced with ten fold intensity in the inward conflict which rends the heart of the prophet." Ezekiel was of a different temperament. The deep soul

exercise we find so often in Jeremiah, his tender, loving sympathies, are almost entirely absent in Ezekiel. He lacked the emotional character of Jeremiah. He was a man of great energy and vigour; he was stern and had a deep sense of his human responsibility. Both prophets uncover the corrupt conditions of Judah and condemn them. The condemnations in Ezekiel are far more severe than those of Jeremiah. The style of Ezekiel is also different from that employed by his contemporary.

"The whole of his writings show how admirably he was fitted, as well by natural disposition as by spiritual endowment, to oppose the 'rebellious house,' the 'people of stubborn front and hard heart,' to whom he was sent. The figurative representations which abound throughout his writings, whether drawn out into lengthened allegory, or expressing matters of fact by means of symbols, or clothing truths in the garb of enigma, all testify by their definiteness the vigour of his conceptions. Things seen in vision are described with all the minuteness of detail and sharpness of outline which belong to real existence. But this characteristic is shown most remarkably in the entire subordination of his whole life to the great work to which he was called."⁶

In all this he differs from Jeremiah; and more so in the greater and more complete visions concerning the future.

There is an evident connection between the communication which Jeremiah sent from Jerusalem unto the captives in Babylon and the beginning of Ezekiel's ministry. The letter is found in Chapter xxix of the Book of Jeremiah. It is an interesting document. It seems to have been occasioned by a number of false prophets who had appeared among the captives and who encouraged the rebellious and disobedient spirit, which prevailed among the exiles. They prophesied falsely, led the people away and awakened the delusive hope of an early return from the captivity. While Jeremiah continued to minister to the feeble few and the poor, who were left behind, Ezekiel was engaged among the captives and contended against these false prophets and

* F. W. Gorau.

against the false hopes of the people who gave no evidences of repentance. Inasmuch as Jerusalem had not yet been completely destroyed by Nebuchadnezzar the captive, who had listened to the false prophets, expected a speedy return to their own land. To dispel this false hope Jeremiah had sent them the message "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place" (Jerem. xxix:10). Ezekiel then labored to dispel this false hope preached by the prophets, whom the Lord had not sent. By his stern and solemn words, by divinely commanded actions and symbols, he had to deliver the message that there was no hope for Jerusalem. When the catastrophe came at last his ministry changed. He comforts the disappointed and heart-broken people and delivers his great restoration messages. This we shall follow more fully when we give the analysis of the book and when we examine its structure.

This great prophet had to do certain divinely commanded things in the presence of the people who were living in deception after having listened to the false prophets.

In chapter iii:24-26 he had to shut himself up, bind himself and then he was made dumb.

Then he was commanded to lie upon his right side and upon his left for 430 days (chapter iv:4-8).

In chapter iv:9 he had to eat unclean bread. Then he had to shave his head and beard (chapter v:1); to carry a captive's baggage (chapter xxii:3-7); when his wife died he was not to mourn (chapter xxiv:15-20); and again he lost his speech (chapter xxiv:27). The key to all this is found in chapter xxiv:24.

The visions of Glory Ezekiel had belong to some of the greatest recorded in the Word of God. Much in the beginning of the Book reminds of the last Book of the Bible, the Revelation. We mention a few passages to be compared. Ezekiel i with Rev. iv and v. Ezekiel iii:3 with Rev. x:10. Ezekiel viii:3 with Rev. xiii:14, 15. Ezekiel ix with Rev. vii. Ezekiel x with Rev. viii:1-5. The critics declare upon

this striking correspondency that "much of the imagery of Revelation is borrowed from Ezekiel." In our next issue we hope to study the structure of the Book of Ezekiel and give a complete analysis.

(To be continued D. V.)

The Olivet Discourse.

(Continued)

Not Church Saints.

The words which the Lord utters concerning those who will be then on the earth show clearly that they are not church saints. They are in Judea and are asked to flee to the mountains; a foreshadowing of this was seen at the destruction of Jerusalem under Titus. They are asked to pray that their flight should not take place on the Sabbath; they are called the "elect," a term which in this chapter as well as throughout the Gospels always means His earthly people; in the Epistles the word "elect" always means the church.

The next words of the Lord in His discourse contain warnings. "Then if any one say to you, Behold here is the Christ, or here, believe it not. For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible, even the elect. Behold I have told you beforehand. If, therefore, they say to you Behold, he is in the desert, go not forth; behold he is in the inner chambers, do not believe it. For as the lightning goes forth from the east and shines to the west, so shall be the coming of the Son of man" (verses 23-27). Deceivers have appeared from time to time throughout this age, claiming, like Simon Magus, "to be some great one." No question that many of these evil, fanatical leaders were and are energized by Satan. Not a few of such deluded persons we see to-day; the evil power likewise manifests its signs and lying wonders to a certain degree, while another system claims that the Lord Jesus Christ came in a secret manner in 1874 (Millennial Dawnism). But all this is not a fulfilment of the words spoken by the Lord. The fulfilment comes in the

great tribulation. Of the second beast, who imitates the lamb, but speaks as a dragon it is written, "He doeth great wonders so that he maketh fire to come down from heaven on the earth in the sight of men. And he deceiveth them that dwell on the earth by the means of these miracles which he had power to do in the sight of the beast" (Rev. xiii:13-14). This corresponds with that passage in 2 Thess. ii from which we quoted above; the false Christ will deceive by his signs and lying wonders and the strong delusion, all those who believed not the truth, but had pleasure in unrighteousness. Not alone will the apostate part of the Jewish people be deceived by these lying wonders, but also the apostate part of Christendom, left behind after the rapture of the church has taken place, will be deceived and swept away in the great judgments of that coming day. These warnings will be of great importance and value to the Jewish believing remnant, living in those days. The Lord tells them that His coming will not be in a secret way but openly, seen by all like the flash of lightning. It will be a sudden, a startling coming; as the lightning flashes over the dark sky and strikes down upon the earth, so will He the Son of man make His appearance. It is not necessary to say that this lightning-like Coming is wholly distinct from His coming for His own. Then the Lord adds a significant word, "For wherever the carcass is, there will be gathered the eagles" (verse 28). The interpretation which makes the eagles the church, or a certain class of "advanced believers" is so weak and fanciful that we do not think it necessary to speak of it here. The carcass is the type of corruption and it represents here the unbelieving part of the Jewish people, that part which followed the beast. The eagles stand for the judgments. In the next verses the Coming of the Son of Man in Power and Glory is revealed by Himself, the coming One. Once more we shall have to turn back to the Old Testament and to the book of Revelation to find another perfect harmony.

His Manifestation.

"But immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and

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the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; then shall all the tribes of the land mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory. And He shall send His angels with a great sound of trumpet, and they shall gather together His elect from the four winds from the one extremity of the heavens to the other extremity of them" (verses 29-31).

It is unnecessary to call attention to the misinterpretation of this passage, which by the spiritualizing method claims a fulfillment of these words at the time of the destruction of Jerusalem. What we have learned in the exposition of this part of the Olivet discourse makes such an application and interpretation an impossibility. It is ridiculous to say that the Lord spoke these words about His visible manifestation, but did not really mean a literal return; but what He meant is the destruction of Jerusalem. The context proves that the event could not have taken place at the time of the destruction of the city.

What is before us in these words of the Lord is the great climax of the end, the visible appearing of the Son of Man. It is to be *immediately* after the days of tribulation; that tribulation we have seen is still future and has for its center Jerusalem, though all the earth will share in it. And now we have to turn once more to the Old Testament Word of Prophecy. Do we find there anything promised, which corresponds to this predicted visible and glorious coming of the Son of Man? And if we find in the Old Testament prophecies which correspond to these words, in what connection do we find them?

We find indeed in the Old Testament numerous predictions of just such an event of which the Lord speaks here and a careful investigation will show that these predictions of the Old Testament and the prediction of our Lord here fully harmonize.

The Day of Jehovah.

The first passage we desire to mention is a prophecy in the last chapter of Joel. "The sun and the moon shall be

darkened, and the stars shall withdraw their shining" (Joel iii:15). Joel is one of the earliest prophets. While he announces and speaks of a great locust judgment which came upon the people Israel and upon the land, his prophecy points to the great future fulfilment in the "*Yom Jehovah*," the Day of the Lord. The third chapter contains one of the great prophecies of that future day and the events connected with that day. The verse we quoted gives the physical signs and the verses which follow show that the Lord will be manifested in His Glory in the midst of these wonders in the heavens. The prophets which prophesy after Joel have nearly all visions of that day.

We give a few other Scriptures to show this. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights will I make dark over thee, and set darkness upon thy land saith the Lord God" (Ezek. xxxii:7-8). Here it is the proclamation of the day as it is to come upon Egypt and the nations. Another prophecy of the day of the Lord's manifestation is found in Isaiah xlii:9-10. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." We do not need to quote other prophecies from the prophetic books and the Psalms. The day of the Lord is announced in many passages. It is always seen in connection with great troubles on the earth, tribulation for His earthly people, culminating in these startling physical signs, darkened heavens, shaking earth and the manifestation of the *Glory of the Lord*. And this is the event of which our Lord speaks in Matthew xxiv:29.

The Sign of the Son of God.

But there will be not only physical signs, but something else will occur. The sign of the Son of Man will appear in the heaven. This will be followed by the mourning of the

tribes and then the Son of Man will come on the clouds of heaven with power and great glory.

What is the sign of the Son of Man? We believe it will be the Shekinah cloud. It was a cloud which enshrouded His form when He tarried with Israel of old. A cloud it was which received Him out of the sight of His disciples; a cloud must bring Him back. At the bitter end of the great tribulation, when His faithful remnant is hard pressed on all sides, when they cry to God for the heavens to open and to come down, there will be seen, we believe, in the heavens a bright and shining cloud, a cloud from which fire shines out. Well may the believing Jewish remnant then cry out, "Lo, this is our God, we have waited for Him, this is the Lord, He will save us." His elect earthly people, those which have not been swept away during the great tribulation, the "all Israel" of Romans xi:26 will know what that cloud means. Jehovah is coming to be manifested. What their prophets saw and predicted is at last to come true. The Day of Jehovah is about to dawn, the Lord their King is coming.

The consequence will be a national mourning. It is not to be thought for a moment that all the tribes must be in the land. The sign of the Son of Man will appear in the heavens and will be seen from all continents. "All the tribes of the land" simply means that the persons who mourn belong to all the tribes of Israel. This again is predicted in the Old Testament. "They shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born" (Zech. xii:10). But that sign of the Son of Man will not tarry long in the heavens. He Himself comes on the clouds of heaven in great power and glory. The promise given by the two men at the time of the Lord's ascension is now to be fulfilled. "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye see Him go into heaven." He ascended upon high; He predicted this event in uttering these words in the Olivet discourse.

And this too is found in the Old Testament prophetic Word. "I saw in the night visions and behold, one, like the

Son of Man come with the clouds of heaven • • • (Daniel vii:14). This takes place after the ten-horned beast with the little horn, with the eyes like the eyes of men, and a mouth speaking great things, had come forth. All this refers to the end of the Jewish age. The little horn is the same evil person seen elsewhere in prophecy. It is then and not before, when the little horn is in existence, that Daniel sees the Ancient of Days and the coming of the Son of Man in the clouds of heaven to receive the Kingdom. What a wonderful and divine unity the Scriptures are!

If we turn briefly to the book of Revelation we shall find once more a minute confirmation of these revealed events. It is the book which in its greater part is taken up with the description of the tribulation, judgments and other events of the last week of Daniel; the seven years with which the age closes. Therefore in the very beginning of the book do we find a solemn announcement which fully harmonizes with the words before us here. "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all the tribes of the land shall weep because of Him. Even so. Amen" (Rev. i:7). It needs no further comment to show how fully these words confirm both the Old Testament predictions and the prediction of our Lord. This striking harmony should not appear to us as so very wonderful for He who speaks the words on the Mount of Olives is the same who spoke through the prophets and the last book is "the Revelation of Jesus Christ, which God gave unto Him."

For a fuller description of His Coming the reader will turn to Rev. xix:11-16.

His Angels Appear.

Let us now turn to the next words. "And He shall send His angels with a great sound of trumpet, and they shall gather together His elect from the four winds, from the one extremity of the heavens to the other extremity of them." Angels appear now once more upon the scene. Throughout this present dispensation angels as the ministering spirits are not seen; that they do minister is certainly a fact. But

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as soon as He comes again, He was made a little lower than the angels, and who is above the angels in Glory, they will be sent forth again. When He was born in Bethlehem they appeared with their heavenly song of praise; when He comes again the holy angels will accompany the Christ and His church and the angels will worship Him (Heb. i:16). It is also written "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i:7-8). In Matthew xiii we likewise find that angels are mentioned in connection with the end of the age, the same end as here. "The Son of Man shall send forth His angels, and He shall gather out of His Kingdom all things that offend and them which do iniquity" (xiii:41). "So shall it be at the end of the age; the angels shall come forth and sever the wicked from among the just" (xiii:49). In our passage the angels sound a trumpet and they go out to gather His elect from the four winds. We say once more that this has nothing to do with the church. The removal of the church takes place before the last week of Daniel's prophecy begins and when the Lord comes immediately after the days of tribulation, the church is with Him and in His Glory the church is manifested. He comes and brings His saints with Him. The revelation concerning His coming for the church is recorded in 1 Thess. iv:15-18. To make the elect in Matthew xxiv:30 the church, as it is done so often, is bewildering and a wrong interpretation. This part of the Olivet Discourse, as we have shown, has nothing whatever to do with the church. The "Elect" in this chapter always means His elect earthly people, as stated before.

(To be Continued).

The Return of Christ Pre-Millennial.

FRANK S. WESTON, Toronto.

"O Christian! do you know that your Lord is coming? In such an hour as ye think not, the Man who once hung quivering on Calvary will descend in glory. I look for His pre-millennial advent, and expect He will come here again."—C. H. Spurgeon.

The Scriptures foretell an era of universal righteousness and peace under the reign of the Messiah. Few if any will claim that this period has yet come upon the earth, or that the prophecies referring to it have yet been fulfilled. The great question on which Christians have been divided is this, will this promised era of blessedness precede or follow the second coming of the Saviour? The popular expectation is, that it will precede, being brought about by the gradual growth of Christianity, and that the prophecies which foretell the future are to receive a mystical rather than a literal fulfilment. In the closing book of the New Testament very explicit reference is made to the period of a thousand years, during which Satan is bound and the saints reign with Christ. The word "millennium"—period of a thousand years—has been appropriated to designate that period characterized by universal righteousness and peace. Post-millennial believers hold this universal righteousness is to be a triumph of the gospel. Others hold that the coming blessedness will not be realized during the present gospel age, but in a coming age, and that it will be introduced by the visible personal return of the Lord. This is called the pre-millennial view.

The question now before us is this: will the return of the Lord to earth take place before or after the thousand years? At once we are met with a number of difficulties and objections, and the idea of a terrestrial reign of the glorified Lord is declared to be unlikely, if not impossible. But with God all things are possible and our sole appeal must be, not to the opinions of men but to the Word of God.

In the address of Peter to the men of Israel is a passage,

Acts iii:19-21, which must carry great weight. The faithful apostle had charged these Jews and their rulers with the awful sin of rejecting and killing the Messiah, and then he assures them that if they repented, their sin, black as it was, would be blotted out. Moreover their repentance would bring the predicted "seasons of refreshing" and God would send the Christ, who was in heaven "until the times of restoration of all things." The whole passage should have careful attention. By the "seasons of refreshing" we are to understand, according to Thayer's Lexicon, "the Messianic blessedness to be ushered in by the return of Christ from heaven;" and by "the times of restoration of all things" is meant "the restoration not only of the true theocracy, but also the more perfect state of even physical things which existed before the fall." There can be no doubt that these significant phrases describe the grand millennial period, which is the theme of the Old Testament prophets. Olshausen, in his commentary, states the point very clearly: "The grammatical connection requires us to consider both expressions as the same, and as not referring to the present time. The coming of Christ, accordingly, that is the Parousia, is to be conceived of as coinciding with the times of refreshing, and His sojourn in the heavenly world closes with His return to earth for the completion of His work." In Lange's "Acts" it is expressly stated that "the restitution commences with the return of Christ whom the heaven receives during the interval." Professor Hackett ("Acts") affirms that "nearly all critics understand this passage as referring to the return of Christ" and adds that Christ is absent "for a certain time, only, until the times of the restoration of all things, that is, to a state of primeval order, purity and happiness, such as will exist for those who have part in the Kingdom of Christ at His Coming."

The Parable of the Pounds (Luke xix:11-27) clearly designates the time of our Lord's return.

This parable sketches in outline the period between the first and second advents. All expositors agree that Christ is the nobleman who has left the world, pursued by the hatred of His citizens, who would not have Him to reign

over them. He has gone to heaven to receive the kingdom from the Father's hand, and to return. The phrase, "having received the kingdom," cannot possibly refer to the end of the millennium, for it is then He delivers up the kingdom to God (1 Cor. xv:25, 24). Having received the kingdom He will come back to reckon with His servants, punish His enemies, and establish His glorious reign. This is the plain teaching of the parable. The multitude to whom it was spoken supposed the kingdom was immediately to appear. But Christ corrected their mistake by tracing the course of events from His rejection till His return in power and glory, when the kingdom will appear. Archbishop Trench declares that the parable teaches that Christ "went to receive solemn investiture of that earthly kingdom, which He has purchased with His blood, and which hereafter He shall return and claim as His own, sitting on the throne of His Father David."

Here then are three distinct passages, which when closely studied make the advent undoubtedly pre-millennial. They teach in the light of the best scholarship that the promised period of blessedness is to be ushered in by Christ's return: that the times of refreshing coincide with His coming: that He remains in heaven until the restoration of all things: that this restoration commences with His return from heaven: and that having received the kingdom from God, He is coming back to earth to reign.

But this is not all. There is not a single statement in the New Testament that warrants us in expecting the conversion of the world or even the prevalence of righteousness and peace on earth, prior to the return of the Lord. Indeed the testimony of our Saviour as to the course of events leaves no possible room for a millennium before His return. Both in parables and in prophecies, our Lord described the condition of the church and the world at the end of the present dispensation.

He selected the very darkest periods of antediluvian and patriarchal dispensations—the days of Noah and Lot and said, "So shall the coming of the Son of man be;" "Thus shall it be in the day when the Son of man is revealed" (Matt. xxiv:37; Luke xvii:30). In the Olivet prophecy,

just before His death, He predicted abounding iniquity, the love of many waxing cold, wars and rumors of wars, false Christs and false prophets; and immediately after they shall see the Son of man coming in the clouds of heaven.

The testimony of the inspired apostles of our Lord is equally clear and conclusive. We look in vain in the epistles of Paul, Peter and John for any hint of a period of universal peace and righteousness, which shall close this dispensation. The Thessalonian Christians were not told that the world would first be converted, and then the day of the Lord would come: but they were told that the "man of sin" would first be revealed. Indeed the apostle affirmed that the "mystery of iniquity" was already working in his day, and that the evil would continue until Antichrist would appear, whom Christ would destroy at His coming (2 Thess. ii:1-8). He warned us that the Lord would come when men are not looking for Him. Peter also uttered solemn words of warning against the mockers of the last days, who sneeringly ask "where is the promise of His coming?" (2 Peter iii:3). John has expressly stated that the prevalence of many antichrists is a sign of the last time (1 John ii:18). Instead of telling of an era of righteousness and peace which is to dawn upon a weary world before the return of the Lord, the epistles of the New Testament invariably speak of days of apostasy and darkness.

On reviewing the whole matter, the candid student will surely endorse this declaration of the late Bishop Ryle of Liverpool:

"I believe that after our Lord Jesus Christ comes again, the earth will be renewed, the curse removed and the devil bound and that before He comes there will be neither resurrections, judgment nor millennium."

The Prevailing Unbelief.

In Heb. 3:12 and 4:11 we read, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God;" and "lest any fail through the same example of unbelief." These words of warning are ed-

dressed to Christians, and are of utmost importance, especially at the present time. The increasing unbelief among Christians, in the centres of Christendom at least, is becoming alarmingly prevalent. There needs to be a strong voice of warning raised on all sides. It is quite likely a sign of the approaching end of the age; still there seems to be but little exhortation to renewed faith in the living Word of the living God.

There is no question but multitudes of genuine Christians are failing to believe all the words that God hath spoken; though they are probably not aware of it, being deceived. For it is a widespread epidemic, and the majority of believers are in a "low estate." However much a comparatively few Christians are well informed as to the fundamental doctrines of the gospel and their standing and privileges in Christ, the great majority are deplorably ignorant or mistaken in what they hold as evangelical truth. As to walk or conduct, there are but few who even claim that the commands and exhortations in the epistles are applicable to the present time, or are obligatory upon Christians of to-day. They are sometimes spoken of as childish and incompatible with the increased intelligence of the day! This boasted high degree of intelligence does not tend to humility. Satan himself is a being of far higher intelligence than any human being, yet he is the arch-enemy of God and man; and it looks as if he were trying to bring the race to the unbelief in any living God—but himself! Mere intelligence does not lead to repentance, to righteousness, to God.

Throughout the New Testament those saved in Christ are called "believers," and the unsaved "unbelievers," and at last "unbelievers" are to "have their part in the lake of fire." Still Christians may to a certain extent be unbelievers in that they fall short of believing all that God has spoken.

Why so much theatre-going, whist playing, and thoughtless pleasure seeking? Indeed, an extravagance in the quality and quantity of pleasure seeking, producing a thoughtlessness for the needs of others, and a general looseness of mind (inebriety) that gives the enemy an opportunity to work his will. Is not the root cause unbelief, that grad-

ually lets go the hold on the Word of God, and allows thus the Word to loose its hold on the believer? And the final effect "hardening of heart."

Going back to the beginning, we find that it was unbelief in God's Word that made Eve yield to Satan's enticement, and the same unbelief in the heart of Adam made him follow her example. In the subsequent history of Israel, Jehovah makes sore complaint because of their unbelief. "How long ere they will believe Me?" He exclaims. Then they were delayed in the wilderness for forty years, that that generation might die off because of their grievous sinning. When the matter is here noticed in the New Testament, their idolatry, fornication, or rebellion is not spoken of, but only their unbelief. Then follows this emphatic exhortation: Beware, lest there be the same evil heart of unbelief in you—you believers! Unbelief is sin; and there is no occasion or excuse for it in a Christian.

Suppose we look at this matter of Christian unbelief a little in detail. Is there not an increasing disbelief in the sinfulness of sin; that is, that it is actual guilt and needs expiation; and as a consequence disbelief in the "lost" condition of sinners, and that remaining so they are in danger of eternal perdition? Is there not an increasing disbelief in the truth of the Lord; most emphatic statement, "ye must be born again," the necessity of a "new creation" in each individual? Is there not an increasing disbelief and forgetfulness of that blessed fact of the indwelling of the Holy Spirit in each believer? In a word, His nearness and willingness to help, and the danger of His being grieved and resisted. In connection with this an evident disbelief in the efficacy of prayer, and consequently a neglect of private prayer and of family worship: a tendency to sneer at the idea of a providence of God in keeping and providing for the needs of His children? There is a disbelief in the necessity of separation from the world, not only as to the walk of the individual believer, but collectively as churches: separation from its principles, politics and religion, and from its distinctive pleasures.

There is also a marked failure to believe in the power of

the Holy Spirit to convert sinners through the faithful preaching of the Word, and that alone; but the making of many inventions to do the work, where the power of the Spirit seems to fail or be insufficient. Specification is unnecessary. What causes the noticeable non-enduring of sound doctrine generally with ministers catering to the condition by suppressing unpopular doctrines, or taking the edge off by changing their meaning? Is it not at heart this *disease of unbelief?*

This unbelief in Christians is not only disastrously hurtful to themselves, but is false witnessing to the world, and dishonoring to God; the Father, the Lord Jesus, and the Holy Spirit. *It is evident that the world is more and more given up to extravagant and expensive pleasure seeking. They want more entertainment and amusement, and increasingly intensified. Moderation is thrown to the winds. Plays are advertised as "a screaming farce" or "one continual scream of laughter," etc. There is false sympathy and emotion aroused by the simulated wrongs enacted on the stage, that is killing to the true tender sensibilities of the heart and affections. Why speak of this? Because it is well known that many at least so-called Christians attend the theatre, and are greatly hurt by it. Space will not permit the speaking of the hurtful effect of Christian's connection with secret societies, and many alliances with unbelievers in business, marriage, etc.*

Do you realize, brother believer, that the Lord notices your lying down and rising up, your coming up and going out; that He sees when you go with persons you ought not to go with, or to places you ought not to go to, or do things you ought not to do? Not only our lives and actions, but the very thoughts and purposes of the heart are "naked and open in the eyes of Him with whom we have to do." Oh, that there was a Paul, a Luther, a Knox, to cry so loudly that God's people would hear and heed, and put away this God-dishonoring unbelief; this "departing from the living God"—apostatizing is really the word used by the apostles.

This unbelief in Christians of to-day is less excusable because of the accumulated evidence of the faithfulness and

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power of God in salvation, through all these nineteen hundred years since the apostles' day! Nay, more, if Abraham and all those worthies named in the eleventh chapter of Hebrew could be "strong in faith" at that early day, how much more we, who have their testimony, and multitudes more, and the whole Word of God which they did not have! In view of all this, unbelief in Christians now is emphatically unwarranted and exceedingly sinful.

The rest of the passage (Heb. 3:13) reads, "but exhort one another daily, while it is called to-day, lest ye be hardened through the deceitfulness of sin." A similar passage in the ninth chapter reads, "but exhorting, and so much the more as ye see the day approaching." "Exhort one another daily" is a very singular command. Why does the Holy Spirit thus give it? May it not be that the Spirit foreseeing that toward the closing days of the present age, as the day of Christ approaches, there would be a growing tendency to disintegration in the Christian to-day? "Every man for himself" is becoming more and more a characteristic of the age. The enemy is separating Christians one from another by various means, not only in companies through the various denominations, but individually. They are losing their tender regard for one another as inculcated in such commands as, "See that ye love one another from the heart fervently," i.e., to seek one another's welfare. "Esteeming others better than themselves;" "the younger subject to the elder, yea, all of you subject one to another;" requiring us to be "clothed with humility."

Easy circumstances tend to separate Christians, adversity to bring together in hearty sympathy. There is no doubt, though, that if Christians would meet often in household prayer-meetings—not a little sociable—but "in the Spirit," prayerfully in prayer, exhortation and song, that it would be through the power of the Spirit, a great preventive against the prevailing unbelief, like a creeping paralysis, increasing in the churches throughout the centres of Christendom.

J. HOWE GARRATT...

The Two Mines.

Lines found among the papers of a young man who fell asleep in Jesus. He had been to the gold diggings, where he realized a large amount, of which he was afterwards robbed. The hardships he endured, at the mines, brought on an illness, in the progress of which, the Lord revealed Himself to his precious soul.

I once deemed that contentment was bought with gold,
And I went to the land where the rich tide roll'd,
And I eagerly sought, 'mid disease and death,
To grasp it; nor feared I the withering breath
Of the damp chilling mine,
When I saw it shine.

Nay, I laughed when I thought of what wealth was mine.

But it fled—and it left me disessed and warn;
And I grieved 'mid a night which might know no more.
But I was not deserted; for Jesus came
His suff'ring blood-bought one from Satan to claim.

And He opened the mine
Of His love divine,
And His word had its gems round my heart to shine.

Oh! how softly He whispered, "'tis mine to roll
"The mountain of sin off thy labouring soul."
How full was her freedom, relieved of her load!
And He gave me a name, 'twas—"a son of God."

And He said, "In its mine
"Leave earth's gold to shine,
"The riches of grace are *eternally* thine."

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Revelation.

Chapter XVI—(Continued.)

When then are these "Kings of the east"; or as it might be more accurately rendered (and can we be too punctiliously accurate in such a book?) "the Kings of, or from, the rising of the sun?"

One basal question as to the *principle* that must govern our interpretation must be settled first. Are these "Kings," for whose way the Euphrates is dried up, literal or figurative? The answer is simple and clear. It depends upon what we have already considered. If the Euphrates is the literal river then the kings are literal kings, whose territory lies to the east of it; but if in the Euphrates we are justified by Scripture in seeing a *figure*, so admirably selected indeed as to give us an assurance that that selection is divine, then we must in all consistency equally conclude that the "Kings" are figurative too.

But where can the figure in this one phrase stop? Is the word "Kings" used figuratively, but the word "East" literally? Surely not, and the more sure since the word written is not "East" but "*the rising of the sun.*"

The sun then, to be consistent, must be a figure as surely as the Euphrates, and as admirably adapted to the divine intention. What, or who, can the sun figure, when thus used? It is, from its very first mention in Genesis, the supreme ruler over, or king, of the earth, and its coming really forms the day. It is "the greater light to rule the day" (Gen. 1:16). Thus it becomes or is, we may say, universally accepted, the *divinely-formed figure* of earth's true Ruler or King, the Lord of Glory, of whom it is written "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." It is His arising that introduces the millennial day of earth's, and of Israel's, blessings.

Let us note, too, who are thus, in this prophet Malachi, linked with His coming, or with the "rising of the sun";

for this may aid us in our search for these "kings." It is those who *fear the Lord's Name*. And who could that be in the Hebrew prophet's lips, but the *believing remnant of Israel*? Are not these then, the kings of the sunrise?

In the interlude between 6th and 7th seals we see an angel ascending also from "the rising of the sun," and he it is too who seals a certain number *from out of the tribes of Israel*. We are at least most surely justified in concluding that this Sun-rise is peculiarly the *hope of Israel*; and that it would be in perfect consistency with this to see "the Kings of the sunrise" in Israel.

But mark further, for it is very significant, we have in *Israel's* past history a pattern of this whole figure in the prophecy of Isaiah, chapters xli to xlv. This begins with a challenge to the Gentiles to enter the lists with Jehovah, who begins the plea with a question "Who raised up *from the Sunrise* him who is commissioned, and is willing to act in righteousness." And the grand strain goes on till the righteous man is plainly named Cyrus, who shall perform all Jehovah's pleasure. And note in what that consists, "Even saying to *Jerusalem* Thou shalt be built, and to the temple Thy foundation shall be laid." After the capture of Babylon, which was effected by the drying up of the bed of the *Euphrates* (Jer li:31, 32), one of the first acts of Cyrus was to direct the return to their land of captive Israel (Ezra. i:1-4). Thus the drying up of the literal river *Euphrates* in that day prepared the way for the return of the *remnant of Israel*. Surely this is another index finger pointing to that same remnant of Israel being the "Kings of the rising of the sun."

Nay more, is not the one voice of the Spirit of prophecy, by whatever pen it may be recorded, in perfect harmony with this? When the true Sun arises then indeed shall that "scattered and peeled" people be the head of all the nations upon earth. The long unfulfilled promises shall be accomplished, and that people who faded under the law, shall in connection with the grace that shall accompany the beams of "their Sun," be a peculiar treasure, a kingdom of priests, a royal priesthood (Exod. xix:6; 1 Peter ii:9), the

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head of the nations, not the tail (Deut. xxviii). "Kings of the Sunrise."

Nor, I take it, is the word "apo" incorrectly rendered of "the Kings of the east." It shows the sphere or scene to which they belong, their true origin, or their *home*. Just as in Acts xvii:13 "the Jews of (apo) Thessalonica" could not be "from Thessalonica," for they had not left Thessalonica when they are called *there*. Thessalonica was their *home*. So here the Sunrise is their *home*; they too are "of the day, not of the night" (1 Thess. v); and when the Sun rises, these "Kings" shall assume their rightful places—come to their *own* *age*.

Thus there is consistency in the interpretation with itself, and it is in startling harmony with what is actually occurring before our eyes. Euphrates is drying up; and, as it dries, the way of the kings of the east is prepared; or, as the Turkish Empire recedes, the way of God's ancient people (still beloved for the father's sake) has been opened up to return to their land. A few years ago they were barred entrance to it, save under the greatest restrictions and most humiliating conditions; to-day these are removed, and many thousands have returned.

But while this appears quite satisfactory, yet in all these historical interpretations we must speak modestly and under correction. As fulfilments they are themselves but shadows of a final one; but they are surely not without interest and value to us, for if they be in any degree justified, it is only another evidence of the very near coming of the Lord Jesus. If in history we have reached the Sixth Vial, and can discern, even in a shadowy way, the *kings of the sun-rise* returning through the drying up of the Euphrates, how near must the Sun-rise itself be; yet near as that would be, we shall be with Him, as "The Bright and Morning Star," before it! May He revive that Hope!

But to proceed: from the mouths of the members of the "Triple Alliance" (prophetic term) of wickedness come

"In the star out of Jacob, Balaam beholds the Messiah, in whom the royalty of Israel promised to the patriarchs (Gen. xvii:6, 16; xxxv:11) attains its fullest realization" Keil on Num. xxiv. Note the expression of one who certainly did not have Rev. xvi in mind.

three unclean spirits, like frogs, which in themselves, as the plague on Egypt shows us, are the very figures of utter uncleanness. But they are not only "as frogs," they are really demonical spirits; and, coming out of these mouths, give us a parallel idea to those "seducing spirits and doctrines of demons" of which the apostle warns us (1 Tim. iv). Now the historical gives a clear suggestion of the final interpretation; both ending together in Har Mageddon.

Demons change their doctrines to conform to the position and attitude of their Prince. When he is posing, as he has long been, as "an angel of light," the seductive doctrine of his demons has been in the line of a superior sanctity: "forbidding to marry and commanding to abstain from meats," resulting necessarily in the foulest corruption, yet combined with that most diabolical of sins, the assumption of superior holiness. Their deceptions are essentially religious, and their dupes are those who, without living dependence on Christ, esteem themselves as most advanced in the path of religion. What myriads of professors, both Romanist and Protestant, are being thus deceived to-day!

But as the time of which our book, in its final fulfilment, speaks and the Devil, cast out of heaven, has given up all pretence to being an angel of light, his subordinate demons also teach open and defiant opposition to God and His Christ, and, by their teachings, gather together the ruling powers of the world to the last great battlefield "Har Mageddon."

The phrase "Kings of the habitable world*" is as significant as its closely related "dwellers upon earth." Both, while in a sense literal, yet have a deeper than a mere literal meaning for, literally, *all* living people dwell on the earth. The word rendered "habitable-world" is applied in the prophetic Scriptures to that portion of the earth that is within the scope of the prophecy. It thus occurs three times in Revelation; in chapter iii:10, it is the sphere of the hour of temptation which is to try the *earth-dwellers*;

* The words "of the earth, and" are omitted by the common consent of the Editors.

in chapter xii:9, it is the same sphere, subject to the out-cast Dragon's deceptions—or the *failure* under the testing; and finally here the consequence of that failure, in insensate defiance of God. The Kings are the Devil-imposed rulers who acknowledge their indebtedness for their title to the "Prince of this world."

But if we ourselves are living during the historical fulfilment of this Sixth Vial we may surely see these three frog-like demons working to-day, and affording a pattern of the final and definitive fulfilment in a day soon to come?

The frog from the Dragon's mouth we shall find,—not in the saloon or brothel, for there would be little correspondence to an "angel of light" there; but in the Church; aye in the *pulpit*, in that religious infidelity which, while always posing as the ministry of righteousness, and indeed making that word "righteousness" its one catchword, is yet making the most subtle and malignant attacks on the deity of the Lord Jesus and the alone efficacy of His precious Blood; this may surely develop into the spirit of a demon from the *Dragon's* mouth.

The spirit of the *civil power* is to-day becoming ever increasingly antagonistic to divine truth. From the raving blasphemy of the lower forms of socialism (which will not be "the lower" long,) to the more refined, but growing opposition of all the regular and recognized forms of human government to the truth of the gospel; *that* may easily and quickly develop into the "frog" from the mouth of the *beast*.

Finally the spirit of superstition, headed up in, but by no means confined to, Papal Rome, for that mother of harlots has many daughters who are treading the path in which she leads, will equally surely develop into the "frog" from the mouth of the False Prophet.

We may call them Rationalism, Indifferentism, and Superstition.

Nor are evidences lacking of the drawing together of these three even now. The roystery of iniquity is not only working to-day, as it has ever done, but in the same line as here foretold. Are not men getting so large hearted that they can overlook such little matters as the denial of the in-

caroation, the virgin-birth, the resurrection and ascension of the Son of God? These are but trifles compared with what they dare call in the ecclesiastical world "Christian unity"; or in the political, the advantage to be attained by a combination of votes. Confederacy and amalgamation are in the air. They are the order of the day. Those who will have nothing whatever to do with such confederacies are nothing but narrow-minded bigots, or pessimists, whose presence and warning words are the only marriage to the otherwise universal hoastings. Well, even then, that marriage shall still be, although no longer in a heavenly testimony, but in a few poor Jews, whom God still dignifies, in opposition to those kings of this democ-governed habitable world, shrouded in night as it is, "Kings of the rising of the sun!" Once more the true Israel alone shall have light in their dwellings; for they belong to that day which thus throws its holy light before it.

While these three spirits of demons go forth with different forms of oratory to meet the different temperaments of the hearers, there is but one and the same end; they gather together the world-rulers to the battle of the great day of "God the Almighty."

Is such insensate madness conceivable? Will man defy the ALMIGHTY? Look around and find there your answer. See "Science," with every invention, every discovery, eliminating God from His own Creation, where He is no longer needed. Man is as God. For is not *his* way too in the sea, *his* footsteps in the floods, as he sounds their depths in his submarines? Does he not too ride upon the storm, and ascend above the clouds in his aeroplanes? All he lacks is the power to create life; and has not Professor Loeb done even this, or—*very nearly*? When another shall have come still nearer, and caused the Image of the Beast to breathe and speak, what hinders then full rivalry with God?

But a Voice is now heard to which we may well pay close heed, for can we be uninterested when He who is our All, speaks? "Behold I come as a thief"—unexpected and undesired, for so He ever comes to this world that gets along so well without Him. But a few still are not satisfied,

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or happy, at the way things are going here, they want HIMSELF; and again, as once long ago on the Mount, He pronounces *these*, not the boasters, to be "blessed," for they watch, amid the darkness of this fourth watch of the night; and they "keep their garments"—the garments with which He Himself has clothed them—amid all the thirsting for prominence so characteristic of our day.

- For the garments here are what cover or hide self; and you remember that this same divine Speaker in writing to the last church—the church of our day—says "thou knowest not that thou art—naked." Oh, my beloved, let us listen intently, and keep our garments, by seeking retirement rather than prominence—the lowest rather than the highest place—yea, that Christ alone may be seen and ourselves hidden. Let not this world, whether secular or religious, make much of us, or it will surely ~~strip~~ our garments, and leave us "naked."

These forces of lawlessness are gathered in a place that is given us—(and that this is pointed out to us is significant)—"in the Hebrew." So we must let the Hebrew Scriptures throw their light upon it, and the Hebrew words *Har Megiddon* must be examined for their meaning in the Hebrew tongue.

The Scriptures give us the location of Megiddo in the tribe of Issachar, about twenty miles south of the Sea of Galilee. Here, "by the waters of Megiddo" (Judges v:19) Sisera was defeated by Barak; and this victory of Israel has been assumed by most commentators to give its significance to the place as referred to in Revelation.

I venture to question this; and am inclined to see that significance rather in the use made of the place by the Spirit of prophecy, (Zach. xi) for that same Spirit is using it here. In this light it is the place of the most poignant national grief of Israel on account of the death of her beloved King, the pious Josiah. Not only did Jeremiah, the mourning prophet, lament, but all the songs of Israel were turned to elegies, for "all the singing men and singing women spake of Josiah in their lamentations *in this day* (a phrase that seems always to suggest a deep spiritual and abiding significance) and made

them an ordinance in Israel" (2 Chron. xxv:23). And how plaintively, and tenderly, and affectionately, Jeremiah sings of that last hope of Israel. He calls him "the breath of our nostrils, the anointed of the Lord—of whom we said, Under his shadow we shall live among the heathen" (Lam. iv:20). This sorrow was justified, for after this, the divine patience ends for the time, and destruction comes apace. It is exactly parallel to that "great lamentation" made also by devout men as they again bury Israel's national hopes in Stephen's grave (Acts viii:2).

But "the valley of Achnr is the door of hope," and it is exactly with this lamentation that Israel's hope revives. Once more the Spirit of prophecy foretells a battlefield, and Israel's feeble but faithful remnant is led to victory; and still "by the House of David *who is as God*, as the angel of the Lord before them" (Zach. xii:8). But this is surely now none other than our Lord Jesus revealed; and it is He Who says "I will seek to destroy all the nations that come against Jerusalem" (v: 9.)

Immediately that He is seen there is a gracious penitential mourning that is linked with that mourning so long ago; for it is "as the mourning of Hadadrimmon* in the valley of Megiddon."

Now let us note carefully the correspondence, and the contrast of this lowly spot with the *Har Mageddon* of our book; for I apprehend this really gives us the key to the interpretation. Penitent Israel is gathered at the place expressive of her spirit; *the valley of Mageddon*. The lowly valley is in sweet and perfect harmony with the lowliness of the penitence expressed.

But if the remnant of faith is found in the valley, the gathering of the opposing forces is at the "*Har*," that is "*the mountain*" of Mageddon; the mountain as clearly expressing the pride of the one gathering, as the "valley" does the contrition of the other.

*This word the Septuagint translates "the pomegranate grove cut down," a poetical allusion to Josiah. *Rimmon* is clearly pomegranate, and *hadad* is to "sharpen," hence to cut; so cut down.

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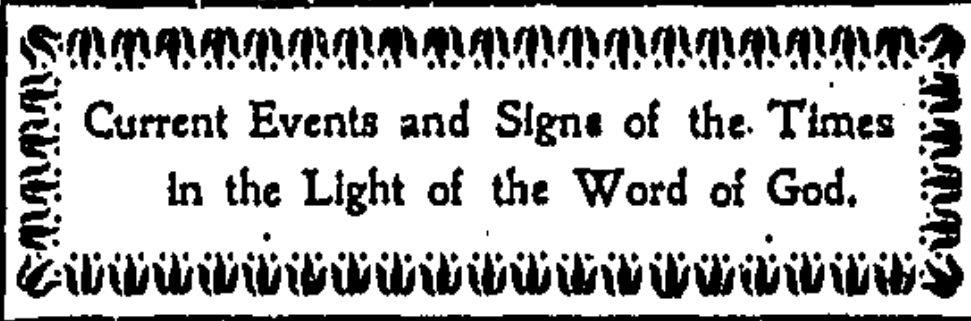
The second word (for it is not one, but two) Mageddon* may simply mean "a gathering together in troops." It may be found in a slightly different form in Micah v. 1. Thus the valley of Megiddo is the gathering of those governed by the principle of penitence. *Har Mageddon* the gathering of those governed by the loftiest pride. Is this not true?

Har Mageddon is to-day popularly spoken of as the final crashing together of the mighty armies now maintained in Europe. But, in the clear light of Scripture, we say. No; the contending armies shall not be the "Triple Alliance" of Germany, Austria and Italy against the "Triple Entente" of Russia, France and Great Britain; but the more malignant Triple Alliance of the three forms of pride: Dragon, Beast and False Prophet leading "all nations" against—a feeble remnant of Israel in Jerusalem (Zech. xiv:1). Nay, although it will look like that; but really against "God, the Almighty," Who thus identified Himself with His poor people, and Who is next seen as our Lord Jesus revealed in glory and His Feet standing once more on the Mount of Olives!

Very very wonderful is all this. Well may we most humbly own that we but "know in part and prophecy in part," yea "see through a glass darkly"; yet I do believe that these Scriptures are given us, not indeed to exalt us, but to warn, and guide, and cheer those who are looking for the Day-spring in the Bright and Morning Star. Let us "help together in prayer" all our dear brethren who are in the same case, for God only knows how much we need each other's sympathies and prayers in these last hours. Let us look with suspicion upon all that is highly esteemed among men; and ever seek to apprehend more of our own true portion, not in prominence in this world, be it secular or religious, but in Christ.

*The Hebrew root is "gahdad," which has two meanings, first "to cut," and second "to gather in troops." Com. Leah's cry Gen. xxx:11.

F. C. J.



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

American Shrine of Bahaism. Everything seems to be found on the Pacific Coast—Christian Scientists, Theosophists, Spiritualists, and a dozen other cults flourish there. The fanatical sects and parties of deluded people can hardly be counted. Los Angeles has now also a "sacred shrine" of Bahaism. The first convert to that Oriental delusion was a man by name of Thornton Chase. The wicked leader of Bahaism has designated his grave a sacred shrine. The Persian prime minister to the United States and other adherents to Bahaism are now preparing to rear a memorial and a chapel at the grave of this man Chase, with the intention that it be an international meeting place for centuries to come. Charles M. Remy, of Washington, son of Rear-Admiral Remy, has charge of the erection of the memorial. He is one of the prominent leaders of Bahaism and is devoting his wealth and energy to advance Bahaism. The converts to Bahaism include men and women of national and international reputation.

Bahaism is one of the predicted Satan-cults of the end time. It is a way preparer for Antichrist. Its American supporters are those who never knew Christ as their Saviour. It is a striking fulfillment of 2 Tim. iv:4: "And they shall turn away their ears from the Truth, and shall be turned unto fables."

An Interesting Recovery. Most interesting and important excavations are being made in ancient Ethiopia, showing a high state of civilization and an empire of great wealth, which existed there several thousand years ago. Meroe is

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the name of the ancient capital. Queen Candace reigned there (Acts viii:27); but even then Meroe was hundreds of years old. We quote from the report of the excavations:

The story of Queen Candace's ancient capital should make interesting reading when the excavations now in progress under Professor Garstang are completed. The royal city of Meroe lies between Asbara and Khartoum, on the Nile.

The story of these discoveries is indeed one of the most romantic pages of modern research; no one, unless it were Professor Sayce, had imagined or could have inferred how extensive the ruins of the city were, nor how remarkable in character. When the excavators first arrived, three or four seasons ago, the only visible trace of ancient handiwork was a simple line of wall and three or four carved stone rams in the same vicinity.

Now, however, all is changed; the stone rams are found to line the avenue of approach toward the great Temple of Ammon, which in more ancient history was one of the chief features of the city. The stone wall which rose in isolated ruin is found to be only a portion of a great enclosure, inside which there are coming to light the stone built palaces, official buildings and the royal baths which form the royal city of tradition.

The broken potsherds begin to tell their story and to disclose to expert examination three main successive periods of local activity: the first subject to Egyptian influence, the second marked by an influx of Greek ideas, and the third suggesting a Roman occupation or colony.

The historical material confirms these evidences, showing the city to have been founded about the eighth century B. C., possibly when the Ethiopian power in Egypt began to decline before the advance of Assyria, impelling the king and his court to seek the security of a refuge further up the Nile than their previous capital of Napata afforded.

Many tombs of the Necropolis have been examined and show that the development of local funerary art and customs pursued a parallel course. These are archaeologically divisible into three separate groups corresponding to the main historical divisions, and, it would appear, to the groups of pyramids.

A New Invention for Modern Warfare. A new machine has been invented which will murder hundreds of men in the twinkling of an eye:

The deadly fighting machine is the invention of a Norwegian engineer and has been named for him the Aasen mine. It consists of a metal cylinder with a cone-shaped top. Enclosed in this are two pounds of a new explosive more powerful than anything now in use, and four hundred projectiles of various shapes and sizes.

The mine is buried in the earth and attached to it is an electric cable

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which can be extended to almost any distance. An explosion can be produced only by sending a current through the cable. Unless the mine's mechanism is put in motion by an electric current it remains perfectly harmless. Rifle bullets can even be fired into it without the least danger of its exploding.

But the minute an electrical connection is made at the other end of the cable the mine shoots up through the thin layer of earth which covers it.

In tests made in Norway one of these mines worked destruction over an area more than eight hundred yards square. There seems little doubt that two or three of them exploded at the right places could annihilate a whole army.

The small size of these mines makes them easy to carry for long distances. They can be shipped on trains or steamers in perfect safety, for they cannot explode unless a current of electricity is turned into their mechanism. The inventor claims that they can remain buried in the ground for years without deteriorating in the slightest degree.

French army officers who have been studying this new invention declare it to be the deadliest weapon yet devised and that it makes individual courage a factor that can be entirely neglected in the wars of the future.

This also belongs to the boasted triumphs of the twentieth century civilization. How terrible it will be should these new explosives, new inventions, high-power machine guns be put in practical use. Surely come during that time of great tribulation with which the present age, according to divine prediction, will end.

Church of England nearing a Crisis. The Dean of Canterbury has recently raised in an impassioned manner the cry that the English church is in great danger. He told a great convocation in Westminster that the present was the most critical period in the Church of England since the Reformation. The deepest controversies that ever divided the church are now in progress.

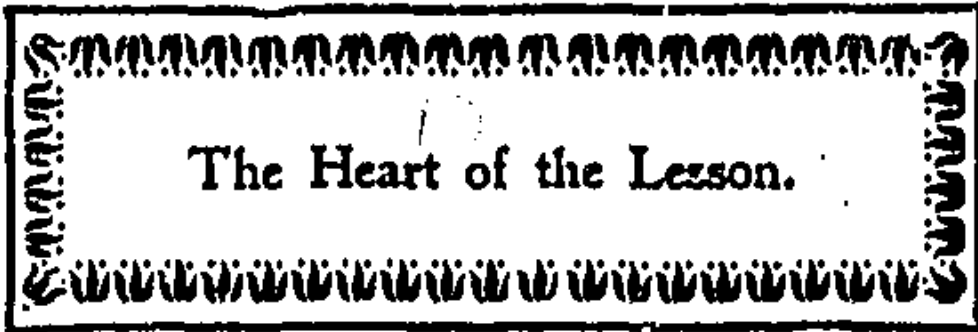
The Dean declared that there is no active, earnest and powerful body among the clergy which is avowedly aiming to bring the ceremonial and doctrine of the church in harmony with those of the Church of Rome. They have advocated, he said, the reintroduction of the invocation of the saints and the worship of the Virgin. Those on his (the Evangelist-

cal) side of the Church would exert every power they possessed, parliamentary or otherwise, to prevent such changes, one effect of which would be to preclude forever the possibility of the reunion of Christians in England, as even the most orthodox Nonconformists would have nothing to do with a Romanizing of the Church.

The Dean said he did not know whether or not it was too late to secure peace, but a continuance of the present line was certain to bring civil war within the Church and this would entail its national ruin.

Another Evidence for Daniel. In our exposition of *Daniel* we have made the statement that this magnificent book has been completely vindicated and has proven an anvil upon which the critics' hammers have been broken to pieces. This vindication still goes on. We quote the following from an Exchange:

It is reported that Greek and Cypriote vases have been discovered among Hittite remains at Carchemish. What does this mean? In a word, that, during the period 1100 to 600 B.C., works of art from the lands of the Levant had been carried into the great empires on the Euphrates. Having regard to the extraordinary commercial activity of the ancient East, this is a proposition quite easy to understand. Yet, again and again, in order to "bring down" the date of *Daniel*, and support the theory that the Book was not written by the prophet of that name, it has been objected that musical instruments with Greek names are mentioned in the record as having been used in Babylon! And why not? Now at length the objection is shattered; for if Greek works of art were imported into "the land of the Hittites," as we now find to have been the case, they cannot for one moment be regarded as unknown in Babylon, at a still later date!



THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR
APRIL.

CHRIST'S TABLE TALK.

(April 3. Luke xiv:7-24.)

Golden Text, Luke xiv:11.

Daily Readings.

Mon., Mar. 30, Isa. lv:1-13. Tues., Mar. 31, Isa. xlv:1-12. Wed.,
April 1, Matt. x:16-30. Thurs., April 2, Matt. ix:9-17. Fri., April
3, Matt. xxiii:1-12. Sat., April 4, Matt. xxiii:1-14. Sun., April 5,
Luke xiv:7-24.

I. LESSON OUTLINE.

1. The Way to True Exaltation (verses 7-11). 2. The Way to
True Blessing (verses 12-14). 3. The Way to the True Feast (verses
15-24).

II. THE HEART OF THE LESSON.

Our Lord's words that are before us in this portion for our lesson study are full of deep and precious truth that has establishing power for us to-day. *Diametrically opposed to the worldly way of exaltation is that of which our Lord here speaks. In this path He Himself has trod (Phil. ii:5, etc.) And it is the path in which every believer must go would he walk to the glory of the Lord and to the fulness of true exaltation, at the hand of the Lord by and by. The world's way is that of pride and self assertion. This was the crime of the Devil (1 Tim. iii:6.) This very pride and self assertion are to be ultimately overthrown and destroyed by the power of the Lord. But He that doeth the will of the Lord in this matter of true humility is to abide forever (1 John ii:17). Yet is this only possible to a new heart and that by the grace of God.*

Another worldly principle that rules and controls men's actions toward each other is that of seeking some recompense for all that they

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do. Very, very seldom is there ought unselfish in their giving and doing. It may be a monetary return that is sought, or a name and reputation they desire; or the increase of trade, etc. But the spirit which must needs actuate the believer is that which was ever the spring and motive and guide of Christ in His life work, that of giving and doing without expecting any return at all. It may seem like wasteful effort and as being utterly foolish. Yet is the child of God, who thus lives and walks by grace, preparing for an abundant return at the hands of the Lord Himself in the coming age. It is worth while walking with the Lord in this way, just at this present time; and so to His own honor and glory.

In the latter part of our lesson we have the inimitable parable of the great supper as it mirrors forth the precious fulness of the Gospel of God's grace toward us. Fully prepared of God in Christ, nothing can be added to the feast; for in Him all fulness dwells (Col. ii:9, 10). And through Him God is now able to fully supply our every need (Phil. iv:19). Yet the natural heart filled with its pride and self-seeking and self-righteousness finds greater attraction in the lands, possessions, and pleasures of this life than in the Gospel of God's grace. And so the privileged people who heard the gospel full often turned a deaf ear to all the entreaties of grace; even as they are doing to-day. Yet the feast must not be spread in vain; the Lord will have His guests. And now, as then, is He gathering the great majority of them from the streets and lanes, and the highways and hedges of life through His great servant the Holy Spirit. No who is now present in the world for this work. But sad, yet for the profit-loving, pleasure-seeking rejectors; they shall have no part of the feast at all.

THE JOURNEY TO CALAUS.

(April 12. Luke xxiv:13-35.)

Golden Text, Rom. viii:4.

Daily Readings.

Mon., April 6, Matt. xviii:1-20. Tues., April 7, Mark xv:1-20.
Wed. April 8, John x:1-20. Thurs., April 9, John xi:21-31. Fri.,
April 10, Luke xxiv:1-12. Sat., April 11, Luke xxiv:13-33. Sun.,
April 12, Luke xxiv: 6-53.

I. LESSON OUTLINE.

1. Two Troubled Hearts (verses 13-16). 2. The Unseen Saviour (verses 17-24). 3. The Unfolded Word (verses 25-27). 4. The Blessed Revelation (verses 28-35).

II. THE HEART OF THE LESSON.

Our Lord Jesus Christ is central here; and that in resurrection life.

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and power as the sympathetic, ever present ever helpful One. The scene is a well known one, and finds a parallel in our lives at this time. In deep perplexity these troubled souls were conversing about their Lord and Saviour. Hence He can draw nigh them as they journey; had their converse been otherwise they had gone on alone to Emmaus. And though our talk may not be fully in faith, yet if He be the theme, we shall have Him come, altho' our eyes may be holden that we may not be able to see Him or discern His presence with us.

Omniscient though He is He yet draws out from them in fullest confession their trouble of heart. How tenderly, and yet with what insistence and authority He questions them concerning their communications that have made them so sad; and why should we be sad any time with such a Christ to bless us and to keep us and help us? Surely only the communications of weak declining faith, or the rather of doubt and fear would make us sad of heart at all. With the matter fully confessed the Lord is at liberty to rebuke the unbelief that was at the root of it all, and then to apply the blessed remedy in the unfolding of the word until their hearts were made to burn within them. This same remedy is ours to-day through the Spirit's teaching and unfolding of the truth concerning Jesus Christ our Lord. Before such ministry on His part, all our doubts and unbelief and sadness will assuredly vanish away. May it be ours to have continual recourse to Him.

There could be no other sequel to such a walk and talk than that which we have recorded here. They who had been so greatly helped would be loathe to part with such an One. And with what ready acquiescence and grace He goes in to abide with them. Even now is He more than willing to abide with us for our help and blessing at our earnest believing request. And what a privilege is theirs when the Lord takes the place of host, and in the very act of breaking the bread to them, the glory shines forth to their startled longing eyes.

Little do they care for the evening meal after such an experience. Nay, they must needs hasten away, to the help and blessing of some other troubled, doubting hearts, among the disciples. O, with what glad hearts and hurrying feet do they return to Jerusalem with their message. The Lord is risen indeed. And while they are in the very act of giving it their eyes and hearts are gladdened anew by the appearance of the Lord Himself in their midst. All this can be made true for us to-day; for it is the Lord's thought to have this as the abiding experience of every troubled heart at this present.

THE COST OF DISCIPLESHIP.

(April 19. *Luke* xiv:25-35.)Golden Text, *Matt.* xvi:25.

Daily Readings.

Mon., April 13, *Acts* 12:1-16. Tues., April 14, *Luke* ix:37-62. Wed.,

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Thurs., April 15, Matt. xvi:13-28. Fri., April 16, Mark iii:13-28. Sat., April 17, John vi:25-40. Sun., April 18, John vi:41-71. Mon., April 19, Luke xiv:25-35.

I. LESSON OUTLINE.

1. Christ Asks for the Pre-eminent Place in our Hearts (verses 25, 26).
2. Christ Asks for Fellowship in His Cross (verses 27-32).
3. Christ Asks for Full Surrender (verses 33-35).

II. THE HEART OF THE LESSON.

It would be well to recall the context of our lesson portion and to note what it was that drew forth from our Lord the words which we are now to study. A miracle of healing in the case of the man with the dropsy on the Sabbath Day had called forth the criticism of the self righteous Scribes and Pharisees. It had revealed their innate wickedness and dread formality and wretched hypocrisy. Our Lord had then proceeded to rebuke their self righteous self seeking spirit; and had followed this with the parable of the great supper as serving to show how absolutely the people of that day, as also now were disregarding all the mercy and grace of God, and refusing His call to the full blessings of the gospel of Jesus Christ. All this made the Lord very popular with the multitude, who thought that they had in Him a champion against these religious people of the day. At this point He showed them clearly what the cost of discipleship was.

In demanding the pre-eminent place in our hearts the Lord Jesus without question showed that He was God, for no mere man would dare to utter such words. There are times when believers have been put to the test in this matter, as was the case with Abraham when he was called upon to offer up Isaac. Then the true heart following of the Lord is fully manifested by the love that would hold nothing back from Him. Christ must of necessity come first, else will there be no real following of Him in any way.

So our Lord would have us see clearly that to follow Him means to have a fellowship in His cross. Not in the sense of the atoning Work there accomplished once for all. In that He was alone absolutely, none other being able to do it. Nor does it altogether mean that we are to have trials and difficulties. But that we are to realize the full truth of Rom. vi:1, etc., and Gal. ii:20, as to our being crucified with Christ, and to walk after Christ as those who have been put to death and raised again in Him. And as those whose old nature, the flesh, is a crucified old criminal whom we have to bear on the cross after Christ. It is a very real thing and not a mere sentimental creed or an adorning of one's person with the image of the cross.

The sequel to this is in the closing verses of the chapter. Our Lord must have disciples, who, like Himself, are fully surrendered, truly emptied onr. This, through grace, would make them to be like salt

with all the fulness of its wholesome savor and preserving power. Lacking these qualifications, their discipleship would be valueless and fit only to be rejected and thrown upon the refuse heap. It is truly a blessed life to be a real disciple and follower of the Lord Jesus Christ. Yet it is a life in which we are to walk with reverent joy and true godly fear unto the Lord and before Him. We are called upon to hear with all the intensity of our hearts these solemn facts from Christ Jesus our Lord.

THE LOST SHEEP AND THE LOST COIN.

April 26. Luke xv:1-10.)

Golden Text, Luke xv:10.

Daily Readings.

Mon., April 20, Psa. xxiii:1-6. Tues., April 21, Isa. lli:1-12. Wed. April 22, John x:1-18. Thurs., April 23, John x:19-42. Fri., April 24, John iv:1-30. Sat., April 25, Luke xix:1-10. Sun., April 26, Luke xv:1-10.

I. LESSON OUTLINE.

1. The Friend of Sinners (verses 1-2). 2. The Shepherd and the Sheep (verses 3-7). 3. The woman and the Coin (verses 8-10).

II. THE HEART OF THE LESSON.

Following close upon our last lesson is the one for this Lord's Day. The sharp words of criticism and faultfinding upon the part of the religious Scribes and Pharisees who condemned Him for receiving sinners calls forth these three pearls of precious gospel grace; the lost sheep, the lost coin, and the lost son. In them the Lord is telling out His heart of love for poor perishing sinners. It is a blessed and precious word for these days when men need such a Christ as never before, with infinite grace our Lord puts forth the parables that assure the Pharisees that their characterization of Him is absolutely true. It was His mission to seek and to save that which was lost.

Christ is the Shepherd of the first parable. And He is in the sharpest contrast with the false under shepherds who were even then drawing apart in their religious isolation from the needy sheep. The tender love and grace took the Good Shepherd all the way to the place where the lost sheep was in its misery and ruin (Phil. ii:5-9). Nor did He rest until He found it; not to drive it all the way back; but to lay it upon His shoulders with tender love and great joy. No cruel beating of the sheep; no attempt to find fault with it for its wanderings. But to carry it Himself safely back to the shelter of the fold whence it had strayed. And when home He would share His joy, as now He does in the glory with the Father and the holy angels, over returning sinners.

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O, what joy must have gone all through heaven when He came back, having accomplished the great work of salvation upon the cross, in putting away sin by the sacrifice of Himself. What joy now thrills His heart in the presence of the angels over one poor lost one that has been recovered through saving grace.

In the second parable we have another searching for a lost coin. Not now the Shepherd out upon the hills and along the rugged mountain path; but the woman in the quiet of the house. Assuredly we have here a portrait of the Holy Spirit in His search for the lost. The Spirit too, as now, through the church He is seeking to bring souls to Christ through saving faith. And to save men and women for real and blessed service unto the Lord. Here the lamp plays an important part, typifying the word of God (Psa. cxix:105). The use of this diligently, with the broom, which is also suggestive of the true use of the word of the Lord, is effective. But it is the divinely appointed way of saving souls. And this is the business of the church to-day that is so often lost sight of. In any other line she is an absolute failure.

Notes on Prophecy and the Jews.

The Lord in His parable tells of the evil servant, who saith in his heart "My Lord delayeth His coming." The result is that he smites his fellow servants and eats and drinks with the drunken. The faithful and wise servant expects the coming of the Lord and therefore is faithful in the discharge of his duty. Everything which leads among God's people to laxity in life and service is evil; all which encourages to greater faithfulness is of God. The blessed Hope of the Coming of the Lord is presented as an imminent Hope to help His people to a holy life. "Every man that hath this hope set on Him purifieth himself, even as He is pure." To say "my Lord delayeth His coming," His return is far off and not likely to occur for a very long time, is to go directly against the teaching of the New Testament. It leads to unfaithfulness. How far different the spiritual conditions in the church would have been and would be to-day, if the blessed and imminent coming of the Lord had been maintained. This is also true of individuals. If each day His coming is as a living reality before our souls we shall not alone wait for Him, but walk circumspectly and in godly fear. If we say His coming is delayed the danger is before our doors to grow cold and indifferent. It is strange that of late so many pamphlets are circulated among those who are interested in prophecy, pamphlets which aim to destroy the simple faith and hope of God's people, that the Lord may soon come for His saints. According to their view many things must come to pass before the Lord can come. Babylon has to be rebuilt, Antichrist has to come, the Jews must build a temple, the great tribulation is to be enacted, etc., before our blessed Hope can be realized. Accordingly the church is to look first for the tribulation and all these events. That all this leads to the evil servant's utterance is clear. May all His waiting ones be kept from these theories.



One of the most striking signs in connection with the Jewish people is the recently made suggestion by Mr. Clarence I. de Sola, that in view of the big vital questions, which affect all Jews, the big problems of religious principle and practice which should be solved, a Sanhedrin should be re-established in Jerusalem. The leading Jewish periodical, the Jewish Chronicle, supports heartily this proposal. Over a hundred years ago a similar attempt was made by Napoleon I. We do not doubt the Jewish people will soon carry out this suggestion and have the council of the seventy. Surely the restoration in unbelief is going on rapidly and all is getting ready for the time of Jacob's trouble.



One of the most interesting places in modern Jerusalem is the wailing place. It is a piece of very ancient masonry, said to be a part of the wall which surrounded the temple. There is no reason to doubt the genuineness of the wall; for centuries Jews have lamented there.

A recent Hebrew traveller gives an excellent description in the *Maccabean* of what he saw.

I was deeply impressed by the scene witnessed here. The impression made upon me will never be effaced. I felt with Professor Shatz, who remarked to me in a whispering voice: "Here above all places in the world: are no division lines among our people. Orthodox, reformed, Zionist, non-Zionist, rich or poor, at this wall we step on common ground and we feel that Israel are brethren. Indeed, these cold stones have a unifying power."

I was attracted to this wall since every morning. The scenes here during week days were heart-rending, such manifestations of grief are difficult to picture, men and women sitting on the ground and weeping bitterly. Some men wailed in the talith, praying in silent speech with their bodies bent toward the wall, others kissing the cold gray stones with fervent lips, still others rocking their half-starved bodies back and fro while tears fell like raindrops over the pavement. Some parts of the wall have actually been worn smooth by the lips of these mourners who came here week after week and year after year for generations.

On one occasion I watched a middle-aged man whose long jet-black beard flowed down his breast, the tears gushing down his cheeks onto his prayer book, which was literally saturated. He was slating on the pavement facing the wall that enclosed the shrines of his ancestors.

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His countenance did not seem to be disturbed by earthly emotions. Looking over his shoulders I noticed he was reading from his prayer book: "Incline O my God Thine ear and hearken, open Thine eyes and look upon our desolated place and upon the city that was called by Thy name. Have pity, O Eternal upon Thy people and do not let Thy inheritance become a reproach or the nations hold away over them. . . . Do not forsake us, O Eternal our God, be not far from us, for our lives are oppressed by reason of the sword and captivity, pestilence and plague. O do Thou deliver us from all kinds of sorrow and grief, for in Thee we hope. Put us not to shame, O Eternal, our God, and cause Thy countenance to shine upon us." This was recited in such a heart-rending tone that it brought tears to the eyes of many by-standers.

The following Litany taken from the Karaite Prayer Book is often chanted:

Leader: For the palace that lies desolate:—Response: We sit in solitude and mourn.

L.: For the palace that is destroyed:—R.: We sit, etc.

L.: For the walls that are overthrown:—R.: We sit, etc.

L.: For our majesty that is departed:—R.: We sit, etc.

L.: For our great men who lie dead:—R.: We sit, etc.

L.: For the precious stones that are buried:—R.: We sit, etc.

L.: For the priests who have stumbled:—R.: We sit, etc.

L.: For our kings who have despised Him:—R.: We sit, etc.

Another antiphony is as follows:

Leader: We pray Thee, have mercy on Zion!—Response: Gather the children of Jerusalem.

L.: Haste, haste, Redeemer of Zion!—R.: Speak to the heart of Jerusalem.

L.: May beauty and majesty surround Zion!—R.: Ah! turn Thyself mercifully to Jerusalem.

L.: May the kingdom soon return to Zion!—R.: Comfort those who mourn over Jerusalem.

L.: May peace and joy abide with Zion!—R.: And the branch (of Jesse) spring up at Jerusalem.



One of the indirect results of the Ritual Trial at Kieff was that 1600 Jewish students of both sexes in the schools of dentistry at Kieff have, by order of the governor, been served with notices of expulsion, on the ground that they possess no legal right of domicile in Kieff.



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According to the English Jewish Year Book, which is just out, the number of Jews in the world now exceeds 13,000,000, distributed as follows:

Europe, 9,950,175; Asia, 484,359; Africa, 404,836; America, 2,194,061; Australasia, 19,415; total 13,052,846.

Previous estimates had been considerably below the actual figures, owing to the adoption of the 1897 Russian census figures, which estimated the Jews in Russia as 5,215,805, while the latest Russian census returns show there are 6,064,415. The vast exodus of Jews in recent times from the Czar's dominions has been more than offset by the internal growth of Russian Jewry.



An association of the Arabo-Indian Jewish element has been formed in Calcutta under the name of the "Zionist Association of India," and includes among its members a number of the most prominent Jews in India. It is said that most of the Bene Israel, who number about 18,000 souls in India, are Zionists.

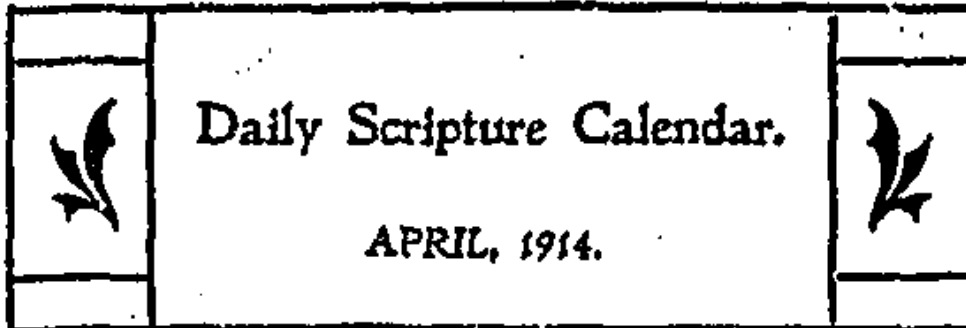


Hast thou seen a bird soar home,
Soaring upward, onward, fast,
Filling all the clouded dome
With its notes of joy at last?

Hast thou known the wanderer's bliss
As he sights his home again
And takes from all the welcoming kiss,
While the tears descend like rain?

Hence I too now long to turn
To my homeland once again;
But how sadly must I learn
That a stranger there doth reign.

—Maccabean—



April 1. "Ye that are the Lord's REMEMBER, give Him no rest till He make Jerusalem the earth" (Isa. lxii:7 R. V.).

This is only the Old Testament language of commanding us to pray for the return of the Lord Jesus. For there can be no restoration of Israel till the Deliverer come to Zion. *Remember* is an interesting word. Find it again in chapter xxxvi:3, 22; xliii:26, lxvi:3. It is your bounden duty, every day, to remind God, as though He had forgotten, that Jerusalem must be restored.

April 2. "He came thither into a CAVE" (1 Kings xix:9).

Pool Elijah! Things went wrong in Zion, and he hid in a cave. We must not do that, though we too are discouraged at evil conditions. God is pleased to have us in sympathy with His dishonor, but being idle is no way to show it. He gives the prophet a secret. Let it cheer you: "I have left me seven thousand in Israel, who have not bowed to Baal."

April 3. "Not by might, nor by power, but by MY SPIRIT, saith the Lord of hosts" (Zec. iv:6).

There is no Scripture in more danger of being discounted at the present time, than this. There is everywhere a perfect craze for human doing in the name of the Lord. The amount of religious machinery whirling is positively confusing. We feel the strong wind: we are moved by the earthquakes: we see the fire but where is the still small voice of the Spirit!

April 4. "Teach me GOOD JUDGMENT and knowledge" (Psa. cxix:66).

No prayer is more opportune. More difficulties than ever happened to past generations of saints, are pressing daily upon us for decision. The men of the world are crying out for the knowledge that comes

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by travel, by books, and by experiment. All these help the earthward course. But only by the Divine discernment the Holy Spirit gives, can we walk right before God.

April 5. "He shall strengthen THINE HEART" (Psa. xxvii:14).

This word goes right to the spot where you need strength. Some ordeal lies before you. You have to go to the dentist, or the oculist, or the surgeon. These men can each give you a *local* anesthetic that will dull the pain. But they cannot calm your fears, or soothe your affections. God alone can do that. Look to Him for that, and every trial will then become easy.

April 6. "PREPARED as a Bride, adorned for her Husband" (Rev. xxi:2).

This no doubt is a collective idea, referring to the righteousness of *all the Saints*. But in these days when great ecclesiastic bodies are making such strenuous efforts towards outward Church unity, you and I can personally aid the holiness of the whole, as we faithfully embroider with beauty our part allotted us, of that robe of glory, that presently shall envelop the whole church.

April 7. "God hath from the beginning CHOSEN you to salvation" (2 Thes. ii:13).

Among the deep words of Scripture there is none deeper than "chosen." You are a Christian believer! Yes. How did it come about? Did you go around *seeking* salvation for your soul? Nay, verily. You were the indifferent party, *dead* in your sins. But Christ *chose* you; *sought* you; *started* you. Wonder of wonders! Give thanks to-day that you were *chosen* to be among the saved.

April 8. "Faithful is He that CALLETH you" (1 Thes. v: 24).

Calling naturally follows *choosing* (Rom. viii:28-30). Note, the calling is in connection with the coming of the Lord. There are three callings. First, the call to believe (Gal. i:15, 16). Second, the call to serve (Mark iii:13). All saved are saints, but *all* are not servants. Third, the call to preparation for the revelation of Jesus Christ. While others are thinking of worldwide revival, you are hidden to this of the "ONE HOPE OF YOUR CALLING."

April 9. "If we live in the Spirit, let us also WALK in the Spirit" (Gal. v:25).

Look at yonder babe. It lives, but it does not walk. It does neither mischief nor service. Many Christians are like it. They do everything

naturally, though they claim to *believe* spiritually. They hold Christ for salvation, but they hold their natural wit for daily acting. "Why not let self go? And let Christ do in you the things nature is dead to do. The body is for the Lord, by His Spirit to walk in."

April 10. "Follow Me" (Luke ix:59).

We are deluged with religious literature telling us how to do this. Most of the advice does not fit our case at all. The poor man, hardly able to feed his family, reads the great test of spirituality, is giving liberally to missions. Another who has only the gift of private prayer, reads he must *personally* win souls, or he has no Christianity at all. Heed them not. Follow Christ close, and He will pad your yoke of service.

April 11. "Ye are DEAD, and your life is hid" (Col. iii:3.)

One may stick a pin into a corpse, but it feels no hurt. So there are advantages in reckoning ourselves "dead." The pin pricks of life, sorrows and pains, will not wound us. We will be insensible to abuse. This is expressed in 1 Cor. vii:29-31. Christians are exhorted to sublime indifference, like actors in a play, to mimic all emotions, but are unmoved in heart by them.

April 12. "Nevertheless I LIVE; yet not I, but Christ liveth in me" (Gal. ii:20).

When left to speak for itself unlettered, Scripture always presents a perfect balance. Here is the other side. While I am exhorted to indifference regarding the afflictions or pleasures of this mortal existence, I am at the same time to be all alertness, and impressibility concerning the things of Christ. Whatever relates to the Kingdom of God, must absorb my keenest attention.

April 13. "Bringing into captivity, every THOUGHT to the obedience of Christ" (2 Cor. x:5).

This contemplates a very high type of spirituality. The whole passage teaches Christian life is a fierce *warfare*. The battle is always *unseen*, because the combatants are spirit forces. "Thought" here is the collective purpose of the *whole church*. But you are to practice it *personally*. Gather your thoughts that race to the ends of the earth like wild horses, and hold them firmly to Christ, and the things He spoke.

April 14. "I DIE daily" (1 Cor. xv:31).

What Paul meant, literally, was that he was in constant danger of being killed for his faith (Rom. viii:36). The words are being specially fulfilled to Israel all along their present dispersion (Psa. xlii:22)

They also belong to us who may be in no outward perils. The flesh in us is a queer thing. It will suffer *some* but not die. Every day we are to weaken it by starvation of its carnal appetites.

April 15. "Whose **ADORNING**, let it not be that outward adorning" (1 Peter iii:3).

Why will not Christian women take these words more seriously? Most women have the *silent* gift of deportment, rather than the public gifts of speaking, teaching and writing. It is their modesty of demeanor in dress that commends their faith. How the eyes of Christ must be pained when by her over attention to the nonsense of adornment a believing woman belies her own profession.

April 16. "The ornament of a **MEEK** and **QUIET** spirit" (1 Pet. iii:4).

All modern teaching is in opposition to this command. Strenuousness is the slogan of the times. Especially are the methods of the suffrage cause against meekness and quietude. Are you going with the crowd, and hustling in the name of progress, and social betterment? or are you keeping still, and letting God work out His own program?

April 17. "A foolish son is a **GRIEF** to his **FATHER**, and bitterness to her that bare him" (Prov. xv:20).

There is more of this kind of sorrow, than the outward world suspects. Parental love will hide this grief to the last limit. Filial disobedience is to be a growing sin in the last days (2 Tim. iii:2). It wounds as nothing else can. Godly parents have Bible examples to comfort them. Ham was disrespectful. Esau married wrongly. Hophrie broke Eli's heart. Samuel and David were made bitter by their children.

April 18. "He **BROUGHT** him to Jesus" (Jno. i:42).

Andrew was a common man. He never would have been heard of apart from Jesus. His work was typical of the Church's mission. He brought only one; that one was the link to bring thousands to salvation. It was *trying* work, hunting a brother. It was *hard* work. He had to tug at Peter. The word is "driven" in Mark i:12. He was successful because he could say "We have found the Messiah."

April 19. "Thou wilt cast all their sins into the **DEPTHS** of the sea" (Mic. vii:19).

If this is to be true of Israel, how much more true of us who have *now* apprehended the work of Jesus. Our sins are not put into any

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shallow places where the next receding tide will uncover them. As the waves of the Red Sea covered the enemies of Israel. As the incense of Aaron hid Korah's wickedness, so, through Jesus, God forever buries deep our transgressions.

April 20. "Give none OCCASION to the adversary" (1 Tim. v:14).

Sometimes that *adversary* is a disagreeable person in your own family. That was the kind of adversary Penelonah was in Hannah's life. But Hannah did the best thing; she prayed. You cannot hope to reform such adversaries. Any improvement must come from you. Do not fret, but pray; and your occasion will become God's opportunity to bless you.

April 21. "Why are ye the last to BRING THE KING BACK to His house?" (2 Sam. xix:11)

Is this a message for the Church? King David had a right to make a triumphal entry into Jerusalem. But he tarried to be *urgently* invited by the elders. Is not our Lord waiting till His Church, His "flesh and bones," bow their hearts as one man, and call, "Return thou?" Be that so or not, let not us, who know the joy that waits that return, be behind the men of Judah in our welcome.

April 22. "I will keep my mouth with a BRIOLE while the wicked is before me" (Psa. lxxix:1).

Picture to yourself a reative horse chafing at its bit for release; but the bridle holds him. James uttered great truth when he wrote that if the tongue be held in not one of the wild passions of bitterness and discord could break loose. Try it to-day. Give attention to your tongue. Ask grace to have salted conversation, and see what a beautiful day of holiness you will have.

April 23. "JUOGE nothing before the time" (1 Cor. iv:5).

Do not anticipate the angel's work, and try to separate the wheat from the tares. Meantime there is another kind of judging we are to be very busy about. *Judge yourselves* (1 Cor. xi:31). Are you guilty of the things you disapprove of in others? Don't you do some things equally bad, though different to others? This is a very practical court, and will save you from much present chastisement.

April 24. "My God shall supply ALL YOUR NEED according to His riches in glory io Christ Jesus" (Phil. iv:19).

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We are told that critically interpreted this promise refers solely to spiritual blessings. As the Philippian Saints had ministered to Paul's temporal needs, so in return he prayed they might have spiritual gifts. But is this *all* the promise contained? How happens it this has been the great waking text for the Lord's poor in all ages? Were they mistaken to lean upon it?

April 25. "Are ye not carnal, and WALK AS MEN" (1 Cor. iii:3).

No other charge is made, but that being believers in conviction, in *deportment* they acted just like other people. Is not this the common state of affairs to-day? Until you see some going to the communion, you never suspect they are Christians. Brother, are you thus "carnal?" When you go into the market place, is there "a ribband of blue" on your clothes to show you belong to the true Israel?

April 26. "To be spiritually minded is life and PEACE" (Rom. viii:6).

Sin and misery always go together; likewise holiness and peace. First, peace comes from believing. To know our sins are forgiven sets us on a mountain top far above all the unsaved. Second, that peace becomes a working force. The discords of men will not agitate us. When a fluid has become turbid, we *set it down* to settle it. So Christian peace lets worries settle themselves.

April 27. "Thy servants are ready to do WHATSOEVER my lord the King shall appoint" (2 Sam. xii:15).

What a lot of fretting we should save ourselves, if we said this every morning. When all your plans are upset, think God *permits* it. When you cannot go where you want to, remember a *servant* has not control of his own doings. If it seems foolish to get out of Egypt by way of the Red Sea, do not blame Moses, or anybody else, but give God a chance to extricate you.

April 28. "Be patient towards ALL MEN" (1 Thess. v:14).

Nothing keeps us in the presence of God like the exercise of patience. Read how often Moses fell on his face before the Lord when Israel provoked him. Thereby he earned the title of " meekest man." You must continually sacrifice your will to the wills of others. Sights will annoy you. Sounds will vex you. Try and not notice them. Be dead to men, but alive to God.

April 29. "Them that were entering in ye HINDERED" (Luke xi:52).

This specially applies to much of modern preaching. The preacher

who makes the Bible his life study, is supposed to carry a *key* of knowledge that the ordinary working man does not possess. He is expected to unlock the mysteries of the kingdom of heaven. Instead, falsifying doctrine is *misusing* the key, and *locking* the kingdom; and the pulpit is to blame for it.

April 30. "When He shall **APPEAR** we shall be like Him"
(1 Jno. iii:2).

Do not misread the words. It does not say when we *die*, but when He *comes back* we shall be like Him. Are your hopes bound up in this appearing? Is your heart right with Christ about His return? Can you say as Jehonadab said to John, "My heart is right with thy heart" (2 Kings x:15)? Remember if this pole star of Scripture is clouded, you are all at sea about your course.

Publishers Notes of Interest.

The May number of "Our Hope" will be of much importance. It will contain an address on the Present Day Apotheosis and the declaration of faith and appeal suggested and formulated by the Editor and adopted by the Prophetic Conference. Let us hear if you desire extra copies. We will send fifteen copies for one dollar.

A fourth edition of Daniel will shortly be published. The book has been and is being much used. We shall make a special offer to our readers, who would like to circulate this book among others in larger quantities.

Missionaries everywhere appreciate "Our Hope" and write us about the blessings they have received. We carry hundreds of Missionaries, Y. M. C. A. Reading Rooms, etc., on our free list. We would like to do more in this direction and we shall be able to do so if some of our readers will assist us in it.

OUR HOPE

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Editorial Notes.

"My meditation of Him shall be sweet: My Meditation I will be glad in the Lord" (Ps. CXXXIV).
of Him shall be sweet. The One Hundred and fourth Psalm is a magnificent praise of Jehovah as the Creator of Heaven and Earth, and contains a marvellous description of Creation as manifesting the omnipotence, the glory, the wisdom and the godliness of our Lord. One of the greatest scientists expressed his great astonishment to find in a Psalm of so small dimension such comprehensive and deep statements concerning the Universe, the Heavens and the Earth. We read first of the greatness of Jehovah, who is clothed with honor and majesty. He is covered with light as with a garment. The Heavens make known His glory. And as we follow through this Psalm we read of many things which tell out the greatness of the Creator and the beauty of His works. The clouds are His chariots; He walketh upon the wings of the wind; the angels are His ministers, to serve Him in this vast universe. The waters covering the deep, the springs in the valleys, the brooks in the mountains, the grass, the herbs, the trees, the birds, the lions and other works of His hands are mentioned. And all is dependent upon Him. "These all wait upon thee; that thou mayest give them their meat in due season." In contemplating the works of creation, the Psalmist breaks forth in holy worship. "O Lord, how manifold are thy works; in wisdom hath Thou made all, the earth is full of thy riches." And at the close of the Psalm he declares "my meditation of Him shall be sweet: I will be glad in the Lord."

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A child of God should praise the Lord for His wondrous works. Lessons are written in creation, which few discover. But the highest and most blessed object for our meditation is He Himself. Sweet and delightful are indeed the thoughts of Him to all, who know the Lord. And He, who never forgets His own, who constantly loveth and thinketh of us, expects us that we think of Him. For this the Holy Spirit indwells us, that our meditation of Him may be sweet, so that we can be glad in the Lord.

What an exhaustless theme it is! To think of Him, the eternal Word, who is God and ever was with God! "All things were made by Him; and without Him was not anything made that was made." And He, by whom all things were called into existence, the mighty One, the Only-Begotten, was made flesh and dwelt among men. He appeared on earth in the creature's form. What sweetness there is for His believing people to meditate on His wonderful Person. The heart is filled with unspeakable joy and assurance, when we think of Him, who for our sakes became poor and laid His glory by. And what food for meditation we find in His life, His walks down here, His love, His tenderness, His kindness, His lowliness and meekness, His moral glory, His peace and the whole path He went, as the obedient One. Some teachers would confine the reading of the Bible for believers to a few epistles of the Apostle Paul. We need to read the gospels as much as the Epistle to the Ephesians. We must dwell much on the record the Holy Spirit has given of His walk down here. He is our pattern. How can we walk as He walked, unless we meditate on Him in His humiliation and trace His blessed footsteps? And as we meditate on Him, read over and over again the familiar words and scenes, as given by the Evangelists, we shall always find something new, something sweet and precious to faith. He is ever more fully known. No saint has yet discovered all His richness. There is always more to be found in Him, which will make the Lord still more precious to our hearts and our meditation of Him more delightful.

And when we meditate on His sufferings, on the cross of

Christ, on the mighty work He finished, when in His own body on the tree He bore our sins, the heart is filled with peace. The story of His love, the love that passeth knowledge, is written there. To remember Him and the love, which went into such depths of suffering, the love, which took our own place in judgment—such meditation is sweet and fills the soul with worship and adoration. And higher still the believers' thoughts are directed to meditate on Him who was made a little lower than the angels and who is now filling the throne in heaven, crowned with glory and honor. Faith sees Him there. We know Him as the man in glory; all power in heaven and on earth belongs to Him. More than that. Our life is hid with Christ in God. We are one with Him; one Spirit with the Lord. We are Christ's. How sweet our meditation should be, when we remember all these blessed facts in which we are so blessedly concerned! And how sweet it is to all who love the Lord to meditate on the coming meeting, when we shall meet the Lord in Glory, when we shall see Him as He is, when our eyes shall behold the One, who loved us and gave Himself for us. Every night before you retire, dear reader, look up into the sky and think of Him who created the heavens, the stars and planets; remember that He is in the Heaven of Heavens; remember He has gone there to prepare a place for you; remember that He promised to come again, yea, that He will come again; remember, that night He may come. Then your meditation of Him will be sweet and you will be glad in the Lord.

But can you truly say "My meditation of Him shall be sweet?" Do you really meditate on Him in all the power of faith? We cannot do it and cannot continue in it, unless we lead a spiritual life. It is a test of true spiritual progress. If we continue to meditate thus, if our joy in the Lord increases, if we hunger and thirst to know more of Him, we may be assured that our spiritual life is glowing. We may do a great deal of service, make plans for a great work, run in many directions and yet be in a spiritual distance from Him. Backsliding always begins with abandoning real, spiritual heart meditation and occupation with Himself.

Restoration begins with a heart-return to Him from whom we have wandered. And how many of God's beloved children are wandering thus at the present time. He knows all about you, beloved reader. Be assured He waits for and welcomes your return. Self-judgment and confession always brings us back to Himself.

"My meditation of Him shall be sweet!" It gives joy, strength, courage, power to overcome; it sustains us, transforms us, leads us deeper—in one word all our spiritual need will be found supplied in real heart occupation with Himself. We give also the Holy Spirit the opportunity to do His work in us, for He has come to show the things of Christ unto us. Meditation on Him makes Christlike; it means fellowship with the Father; it fills the soul with joy unspeakable and with glory. We feel deeply burdened as we write this message, and even now we pray that it may please God to bless it to some and keep us all close to our blessed and coming Lord.

O "I journey through a desert drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
That I forget the sorrows of the way.

Thoughts of His love, the root of every grace
Which finds in this poor heart a dwelling place,
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears:
The tale of love unfolded in those years
Of sinless sufferings and patient grace,
I love again and yet again in trace.

Thoughts of His glory: on the cross I gaze,
And there behold its sad yet healing rays;
Beacon of hope, which lifted up on high
Illumes with heavenly light the war-dimmed eye.

Thoughts of His coming—for that joyful day
In patient hope I watch and wait and pray;
The dawn draws nigh, the midnight shadows flee;
O what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,
 My thoughts and meditations are so sweet
 Of Him on whom I lean, my strength, my stay,
 That I forgot the sorrows of the way."

One of the most godly men, a great teacher, Unfeli Truths, warned years ago against "trafficking in unfelt truths." He meant by it that a Christian may believe certain truths, accept them, speak of them, and even teach them to others, without knowing the power of these truths in a practical way in his own life. The warning is indeed much needed. Thousands of believers are in this sad condition. It needs a constant watchfulness not to fall into this snare. It means self-judgment and self-denial. The apostle Paul warns us of this grave danger. Speaking of the Christian's race to obtain, he wrote: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be disapproved." (1 Cor. ix.27). Holding truths, speaking or preaching about them to others and not have these truths govern our walk and conduct, is an evil thing.

Much is being said at the present time about the Coming of our Lord. Prophetic truths are being graciously revived. The midnight cry, "Behold the Bridegroom cometh" is heard everywhere and many believe in His imminent coming. But prophetic truths are especially given to discipline us, so that we walk soberly, righteously and godly in this present age. If we believe in His coming we must also live in the power of this truth. It demands separation from the world. For a person to profess a belief in the blessed Hope of His coming and enjoy himself with the world and to have fellowship with the works of darkness, is a betrayal of the truth, a stumbling block to others. May God keep us from the unholy traffick in unfelt truths. It is the common danger of the last days. The supreme testimony to the Truth is a separated life. May the Lord in the riches of His Grace constantly give to all His people the promised power to walk in the truth.

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We possess the assurance of our salvation, because God's holy Word tells us so. We do not hope to get eternal life, to have our sins forgiven, but we know that we possess salvation, we have eternal life, we have the forgiveness of sins according to the riches of His grace. These are present possessions as well as sure possessions, bestowed upon us by the Grace of God. And equally does the Word of God assure those who are Christ's that His Love and His Power will keep them. We often wander from Him. His Love continues undiminished; it is not affected by our stumbling walk, by our waywardness. He calls for our return as He called Israel, and assures us that there is healing for all our backsliding. "I will heal your backsliding; I will love you freely." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is a serious mistake if anything has come between us and the Lord, not to come at once to Him and tell Him all about it. His Love will welcome us back. This is the true walk in the light. We must bring all in His presence and thus be restored. His Power will carry us on and to the end, till at last He will present us faultless before the presence of His glory with exceeding joy. (Jude 24). The church, which He loved, for which He gave Himself, which He purchased by His blood, will He present 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). It is all His work, and every sinner who trusted in Him and belongs thenceforth to Him is included in all this. Well may we then be assured that He will do what He has promised. We can rest in His love and trust in His power. And the little life which we have to spend down here is also in His keeping. He knows all about us. He has assured us that all things must work together for good. Nothing that can really hurt us will He ever permit to come into our lives.

This is peace; this is comfort. And in this peace and comfort, the peace and comfort which flows from trust in Him and in His Word, we are to walk daily. As we enjoy

these assurances, the assurances of Grace, that Grace will be the power for a separated life, a life lived in blessed nearness to Himself. And then we learn daily our dependence on Him. Oh! how we need Him more and more! How could we ever do without Him! Closer to Him! Closer to Him!

"There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me has death no sting,
Because the Lord who loves me shall shield me with His wing.
Above my soul's dark waters His Spirit hovers still,
He guards me from all sorrows, from terror and from ill,
In me He works, and blesses the life-seed He has sown,
From Him I learn the "Abba," that prayer of faith alone.

"And if in lonely places, a fearful child, I shrink,
He prays the prayers within me, I cannot ask or think,—
The deep unspoken language known only to that love,
Which fathoms the heart's mystery from the throne of light above.
His Spirit to my spirit sweet words of comfort saith,
How God the weak one strengthens who leans on him in faith:
How He hath built a city of love and light and song.
Where the eye at last beholdeth what the heart had loved so long."



Bengel's Prediction. John Albert Bengel, the saintly scholar and commentator of the New Testament, an earnest believer in the second coming of our Lord, made in 1740 a prediction concerning the religious conditions of the future.

"Though Socinianism and Popery at present appear mutually aloof, they will in process of time form a mighty confluence, that will burst all bounds, and bring everything to a crisis. We may expect it in the following way. The residue of heavenly influence on the professing Church, as a body, will have utterly evaporated, its holy things having been already more and more prostituted to the spirit of this world. The Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal Latitudinarianism will prevail everywhere,—a notion that every one may be right in his own way of thinking and consequently that all is well with the Jew, the Turk, and the Pagan. Ideas of this kind will wonderfully prepare men for embracing the false prophet."

This latitudinarianism he predicted has come. The common

drift of things is in the very direction which Bengel indicated. Liberalism increases in every direction. Twenty-five years ago it would have been impossible for a denier of the faith, like Dr. Lyman Abbott, to preach in the pulpit of any evangelical denomination. Yet he has been supplying the Baptist Temple (Russell Conwell) in Philadelphia. We have not heard of any Baptists objecting to it. It is equally true that by the rejection of sound doctrine men are being prepared for the false prophet, the personal Anti-Christ.



From Bad to Worse. A certain professor of Cornell University declared recently before the Ethical Club of St. Louis, that he was glad Confucianism had been made the State religion of China.

He said, "I am not sorry to see that Yuan Shi Kai continues Confucianism. I am glad to see recognition given to the religion that made China great. That is the kind of a pagan I am." He also praised Islam as a great moral religion.

This is the same man who denied a few years ago in a St. Louis Church the virgin birth of Christ. Now he declares himself in sympathy with paganism. The faith given up he turns to fables. And such a man is an instructor of the young. The harm he must do to their souls no human being can estimate.



A Daily Temple. A few steps from the publication office of "Our Hope" is a small building which bears the name "The Daily Temple." What is it for? We quote the inscription: "Dedicated to the humanity of Brahma, the righteousness of Moses, the knowledge of Buddha, the ideal of Plato, the law of Mahomet and the glory and self-sacrifice of Jesus." The leading spirit of this movement is a woman, supported by certain New York preachers and professors. The inside of the "temple" is very simple, nothing like an altar or what would remind one of religious worship. But there are six reading desks.

A Hindu student, Mr. Asherye, reads selections from Buddhist philosophers; Mr. Wong, a Chinese student at Columbia, renders translations from Confucius; a young Turk, also a student at Columbia, reads from the Koran; Felix Kauffman expounds a text taken from the Talmud, and Mr. Creighton, secretary, gives a chapter from the Bible. A permanent reader representing the disciples of Brahma has not yet been chosen.

This is a practical attempt to carry out the program of Bahaism concerning a universal religion. It is paganism and nothing else. Other cities have similar movements, all denying the authority of the Bible, the Deity of Christ and the Gospel of God. If the spread of Bahaism, Theosophy, Christian Science, Buddhism, Hindoo Philosophy continues along with the apostasy in the midst of Christendom, what will become of this so-called "Christian" nation?



A large number of newspaper clippings **Aked's Denial**, concerning this man Aked's denial of the virgin birth have been received by us. God's people have been everywhere very much aroused over this preacher's outspoken denials. At the same time certain other preachers were asked to express their opinion on Aked and his evil statements. A number of these men gave an evasive answer and did not want to commit themselves. Others, though they belong to evangelical bodies, endorsed the man. Of these men we have nothing to say. Instead of standing up for the honor of our Lord, they have no testimony. A good part of the religious press also acted in the same way. We suppose they fear the loss of subscribers.

But how differently some of the daily papers treated the whole matter. We are thankful for some newspaper men, who are not afraid to speak out and declare themselves. The following editorial appeared in one of the daily papers published on the Pacific Coast:

Standing in an orthodox pulpit, Rev. Charles F. Aked has denied that Jesus of Nazareth was of divine origin. If that is what Dr. Aked believes it is right for him to say so. But a Christian pulpit is not the place to make such a statement, nor can one understand how he can

remain in the ministry after repudiating a cardinal article of the Christian faith and a fundamental concept of the Christian religion.

Dr. Aked attacks the doctrine of the trinity by denying the divinity of Jesus. If Jesus was the son of Joseph the carpenter, He was a natural son; He was not God's begotten son, and His divinity is monstrous idolatry. All the Christian churches are worshipping a mere man as a God and endowing Him with the fictitious title of Saviour. The sacrament is a farce and the whole fabric of Christian dogma an ecclesiastical fable.

Dr. Aked belongs in the Unitarian denomination, if he has any place in the ministry. He has rejected the cornerstone of Christianity, repudiated the vital principle on which it rests, and is therefore as much out of place in an orthodox pulpit as would be a Moslem imam or a Hindu yogi.

It is strong, but it is true. If all these men who deny the fundamentals of Christianity were honest, they would leave orthodox Christian denominations and go where they belong.



In different parts of the country apostate churches have printed the following statement as their creed:

"I believe in God the Master most mighty stirrer-up of heaven and earth. And in Jesus the carpenter of Nazareth, who was born of proletarian Mary, toiled at the work bench and descended into Labour's hell. I believe in work, the self-respecting toiler, the holiness of beauty, free-born producers, the communion of comrades, the resurrection of workers, and the industrial commonwealth, the co-operative kingdom eternal."

This is the creed of blasphemy, which suits the apostates. It makes horrible reading. All concerning our adorable Lord is denied in these wicked statements. Anti-Christianity becomes more bold, more outspoken, and soon it will welcome its predicted leader.



The "Go to church Sunday" is the latest Go to Church movement which "churchism" has launched. We have watched it carefully in different places. Protestants, Catholics and Jews have united in it—just to get people to come to

"church" and fill the empty pews—just to say "a big crowd attended church last Sunday." What a bad sign it is when preachers have to resort to such schemes to get people to "come to church." And what does it help the unsaved masses "to go to church" just for a Sunday? In very rare cases would they hear a real Gospel sermon.

The only way to attract people to meetings is to preach the Word. The Word of God has its old-time power to attract men and women. If all preachers only knew the Word, had confidence in the Word, were feeding themselves on the Word and obedient to it, then if they preached the Word and sound doctrine, such a foolish invention as a "go to church Sunday" would not be necessary. Alas! the professing church has departed from the truth and the Spirit of God can no longer manifest His power. He works where Christ is exalted and the Word of God is honored. Why some brethren in Chicago and elsewhere, who believe in the Second Coming of Christ, should enter into this scheme and form an alliance with unbelievers, we cannot understand.

In other places Jewish rabbis were welcomed to the pulpits of evangelical denominations. One spoke in a Baptist pulpit on "What is the matter with the church?" Yet a reformed Jewish Rabbi knows less about the true church than an ignorant Hottentot, who has accepted Christ as his Saviour. To permit an unsaved Jewish Rabbi, a denier of our Lord, address a Christian congregation is a dishonor to our Lord, an insult to God's people and a sin against the soul of the Rabbi. We sorrow and often weep over these conditions. How long will God tolerate it?



The World. The articles by Dr. Bates on the word "World" have been the means of helping hundreds of our readers. A large demand has been made for their publication in pamphlet form. We feel that the truths unfolded by our brother are very much needed, and as the January number of "Our Hope," in which the first article appeared is out of print, we have decided to publish the pamphlet.

It will be of the size of our booklet on Matthew xiii, printed

on fine paper with a good cover. Price 10 cents per single copy; one dollar per dozen and \$6.50 per 100 copies.



Of Equal Importance. Our friend and brother Prof. W. G. Moorhead, President emeritus of Xcala Seminary, went home to be with the Lord a few weeks ago. We received last year several communications from him commending highly the testimony of "Our Hope."

One of the best things Dr. Moorhead has written is "False Views on the Person of our Lord." It is the clearest and most able presentation of the doctrine of the Person of Christ we have seen. In it Dr. Moorhead uncovers the pernicious doctrine of Russellism and shows its connection with the errors of false teachers, who troubled the church centuries ago. As he confines himself exclusively to the teachings of Russell on the Person of our Lord and answers scripturally, this treatise is calculated to open the eyes of many. We consider it of far greater value than the other pamphlets against Millennial Dawnism. We have published Professor Moorhead's treatise in pamphlet form. The first edition printed about twenty years ago was exhausted long ago.

Price 5 cents per copy; 50 cents per dozen and \$4 per 100 copies.



A number of other pamphlets are now being prepared for an early publication. We mention the following: "Unless yet Tempted—'or Could Christ Sin?" A symposium by P. C. Jennings, Sir R. Anderson and the Editor of "Our Hope," "Fulfilled Prophecy: an evidence that the Bible is the Word of God." "Angels: their ministry, past, present and future." "The Prayers of Our Lord."



Bible Study Course. "The Gospel of Luke" (Pamphlet 10) has been mailed to all subscribers of this course. No. 11, "The Gospel of John," will follow in a few weeks.

Before June ends we hope, God willing, to have also No. 12, "The Book of Acts," in the hands of our friends. The four Gospels and Acts will be bound in a volume, volume II of the Annotated Bible. But we remind our friends that now is the time to renew their subscriptions for this course. We cannot afford to send the pamphlets to any address after the dollar sent has been used for five numbers. Please attend to this.



It is impossible to give exact dates of all the meetings the Editor expects to hold. We mention a few: South Bend Ind., April 26-28. North Yakima, Wash., May 3-4; Seattle, Wash., First Presbyterian church, Dr. Mark A. Matthews, pastor, May 5-8; Vancouver, B. C., Mt. Pleasant Baptist Church, May 10-12. After that Victoria, B. C.; Spokane, Wash., 2nd Inland Empire Bible Conference, May 24-29 and other places.

Pray with us and for us, that our Lord may give great blessings.



The Volume containing addresses of the Prophetic Conference in Chicago will soon be ready. Price 50 cents, postpaid. For five dollars we send 12 copies. Send in your orders.



“What did Paul mean by desiring to win Christ? He already possessed Christ as God's free gift to him as a sinner. What more did he want? He wanted to win Christ as his prize, even at the cost of all beside. As Christ, the true merchant man, sold all that He had, in order to possess Himself of what He esteemed 'a pearl of great price'—laid aside His glory, stripped and emptied Himself of all—gave up all His claims as man, as Messiah, in order to possess Himself of the church; so, in his measure, that devoted Christian, gave up everything in order to possess himself of that peerless object who had been revealed to his heart on the day of his conversion. He saw such beauty, such moral glory, such transcendent excellency in the Son of God, that he deliberately surrendered all the honours, the distinctions, the pleasures, the riches of earth, in order that Christ might fill every chamber of his heart, and absorb all the energies of his mortal being. He longed to know Him not merely as the One who had put away his sins, but as the One who could satisfy all the longings of his soul, and utterly displace all that earth could offer or nature grasp.

“Reader, let us gaze on this picture. It is indeed a fine study for us. It stands out in bold contrast with the cold, selfish, world-loving, pleasure-hunting, money-seeking spirit of this our day.”

The Prophet Ezekiel.

The Analysis of the Book.

A careful reading of the Book of Ezekiel shows, in the first place, that the Prophet received messages and saw visions before the final destruction of Jerusalem, and after that catastrophe had taken place in fulfillment of his divinely communicated predictions, he received other prophecies. The predictions, preceding the fall of Jerusalem, are the predictions of the judgment to fall upon the city and also upon the Gentile nations, the enemies of Israel. The predictions Ezekiel received after the city had been destroyed, are the predictions of blessing and glory to come for Israel and Jerusalem. The first part of the Book has found a fulfillment in the destruction of the City by Nebuchadnezzar. The second part is awaiting its fulfillment at the close of the Times of the Gentiles, when Israel will be regathered, restored and the Glory of the Lord returns to another temple, which Ezekiel beheld to a magnificent vision. All will be accomplished when the Lord returns to dwell in the midst of His people, so that the name of the City will be "Jehovah-Shammah"—"the Lord is there" (Chapter xlviii:35). These two main divisions are clearly marked in the book itself. In Chapter xxxiii:21, after the Prophet had received a renewed call as watchman, we read: "And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The City is smitten." This determines the two parts.

Part I. Predictions before the Destruction of Jerusalem.
Chapters i-xxxii.

Part II. Predictions after the Destruction of Jerusalem.
Chapters xxxiii-xlviii.

To show the beautiful and orderly arrangement of the

whole Book of Ezekiel we shall give a complete analysis, which, God willing, we shall follow in our exposition.

Part I. Predictions before the Destruction of Jerusalem.
Chapters i-xlii.

Section A. Judgment Predictions concerning Jerusalem. Chapter i-xlii.

1. *The Vision of the Glory of the Lord and the Call of the Prophet.* i-iii:14.

2. *The Judgment announced. Four signs and their meaning. The two messages. ("The Word of the Lord came unto me," chapters vi and vii). Chapters iii:15-vii:27.*

3. *Visions in relation to Jerusalem. Chapters viii-xi.*

a. The vision of abomination in the Temple. Chapter viii.

b. The vision of the man clothed in linen with the inkhorn. Chapter ix.

c. The vision of the coals of fire. Chapter x.

d. The vision concerning the leaders. The Glory departs. Chapter xi.

4. *Signs, Messages and Parables. Chapters xii-xix.*

a. Signs given through the Prophet. Chapter xii:1-20.

b. The Message concerning a speedy judgment. Chapter xii:21-28.

c. The Message against false prophets and prophetesses. Chapter xiii.

d. The Message against the idolatrous elders. Chapter xiv.

e. The Parable of the Vine given to the fire. Chapter xv.

f. The Parable of abandoned child and Jerusalem's barlotry. Chapter xvi.

g. The Parable and Riddle of the two eagles and the vine. Chapter xvii.

h. The Message concerning the righteous judgments of God. Chapter xviii.

i. The Lamentations for the Princes of Israel. Chapter xix.

5. *Further and Final Predictions concerning the Judgment of Jerusalem. Chapter xx-xxiv.*

a. Jehovah rehearses His mercies bestowed upon Israel. Chapter xx.

b. The impending Judgment announced. Chapter xxi.

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- c. Jerusalem's sins and whoredoms. Chapter xxi-xxiii.
- d. The Parable of the boiling pot. The last word. Chapter xxiv.

Section B. Predictions of Judgments against the Nations. Chapters xxv-xxviii.

- 1. *Against Ammon, Moab, Edom and the Philistines. Chapter xxv.*
- 2. *Against Tyrus and Zidon. Chapters xxvi-xxviii.*
- 3. *Against Egypt. Chapters xxix-xxxii.*

Part II. Predictions after the Destruction of Jerusalem. Chapters xxxiii-xlviii.

Section A. The Watchman and the Shepherds. Chapters xxxiii-xxxiv.

- 1. *The renewed call of Ezekiel as Watchman. Chapter xxxiii:1-20.*
- 2. *Ezekiel's mouth opened after Jerusalem's fall. Chapter xxxiii:21-33.*
- 3. *Message against the Shepherds of Israel. Chapter xxxiv:1-19.*
- 4. *The true Shepherd and Restoration promised. Chapter xxxiv:20-26.*

Section B. Judgment announced against Mount Seir and Israel's final Restoration promised. Chapters xxxv-xxxvi.

- 1. *The Message against Seir and Idumea. Chapter xxxv.*
- 2. *The Message of Comfort for Israel. Chapter xxxvi.*

Section C. The Future Blessings of Israel. The Nation regathered. Their enemies overthrown. The Millennial Temple. Chapters xxxvii-xlviii.

- 1. *The Vision of the Dry Bones. Judah and Israel reunited. Chapter xxxvii.*
- 2. *The last enemies Gog and Magog and their destruction. Chapters xxxviii-xxxix.*
- 3. *The Millennial Temple and its Worship. Chapter xl-xlii:12*
- 4. *The Division of the Land. Chapter xlii:13-xliiii.*

To this Analysis of the entire Book of Ezekiel we add a brief table, giving the different dates mentioned in the Book.

Month	Day	Year of the Captivity of Jehoiakim	Chapter
4	5	5	Chaps. i-vii
6	5	6	" viii-xix
5	10	7	" xx-xxiii
10	10	9	" xxiv-xv
10	12	10	" xxix-xxx
11	1	11	" xxvi-xxviii
1	7	11	" xxx
3	1	11	" xxxi
10	5	12	" xxxiii
12	1	12	" xxxii:1-16
12	15	12	" xxxii:17-32
1	10	25	" xl-xlvi
1	1	27	" xxix:17-21

(To be continued, D. V.)

The Olivet Discourse.

(Continued)

The angels will gather them back to the land and bring them in, for the people in greater part are still scattered in the corners of the earth, when the Son of Man, the King of Israel, returns. Of this the Old Testament bears witness. "And it shall come to pass in *that day*, that the great trumpet shall be blown, and they shall come, which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem" (Isaiah xxvii:13). "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 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" (Isaiah xi:11, 12). "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall find them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi:14-16). This regathering of the remnant of Israel, the people left after the great tribulation, takes place after the Lord has been manifested out of the heavens. Then the "lost tribes" will be discovered, and during the age of the Kingdom, God will fulfil in His regathered people, the nation Israel, all the precious promises His prophets spake and which a false theory called "Anglo-Israelism" attempts to have realized in this present Christian age.

What follows now are exhortations and solemn warnings given by the Lord, and these form a sublime conclusion of this first part of the Olivet Discourse, referring, as we have learned, to the end of the Jewish age. We shall look briefly at each verse.

The Fig Tree.

"But learn the parable from the fig tree: When already its branch becomes tender and produces leaves, ye know that the summer is nigh. Thus also ye, when ye see all these things, know that it is near, at the doors" (verses 32, 33). The figtree is the picture of Israel. The parable of the figtree in Luke xiii is well known, and its application is Israel to whom the Lord came, looking for fruit, and did not find it. Luke xxi, the record there of this discourse, mentions likewise the figtree and *all the trees*; these are the Gentiles, the nations. In Matthew xxi we see in the withered figtree a type of Israel's

spiritual and natural death. But that withered tree is to be vitalized. The figtree will bud again. However, the characteristic of the figtree is that fruit and leaves are there together. As soon as the branch becomes tender the fruit is found. It is a rapid development. This is the lesson here. Israel's blessing, new life, fruit and glory will *quickly* be realized in those end days. When in these last seven years, and especially the last 1,260 days, all these things come to pass, they will know that all which is promised to Israel will be at hand. The other application, that *now* we behold Israel like a budding figtree, signs of new national life, and in this a sign of the times is certainly not wrong. It tells us of the nearness of the end.

What Generation?

"Verily I say unto you, This generation will not have passed away until all these things shall have taken place. The heavens and the earth shall pass away, but my words shall in no wise pass away" (verses 34, 35).

The wrong interpretation of the word "generation" is responsible for the erroneous conception so prevalent in our days. It is said that "this generation" must mean the very generation, the people who lived then upon the earth, when the Lord spoke these words. It is easily seen how, if this is the meaning of "this generation," the events predicted by our Lord must have been fulfilled within the lifetime of the people living then. What other event could be meant than the destruction of Jerusalem in the year 70? Thus the wrong interpretation of these two words, "this generation," has led the large numbers of Bible teachers and readers of this discourse astray. But let us get the right meaning of "generation," and all will be clear. The word *genos* means not necessarily the same persons living, but it has also the meaning of *race*. The English word "generation" has this meaning of "family or a race of a certain class of people." And so has the Greek. It is used in that sense in Luke xvi:8. "This generation" is the race sprung from Abraham, God's chosen earthly people. Well have they been called "the everlasting nation": better still we could call them "the nation of destiny." God has kept this race, and is

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keeping them for the fulfilment of His own great, revealed purpose. The verse, however, has also the meaning that the people living, when the end of the Jewish age sets in, will behold its termination; it will all be accomplished in a small space of time. Yea, heaven and earth may pass away, but *His Words* will not pass away. How solemn this is! Here we read still the same great and mighty Words, which were bated by thousands of God's enemies in the past; words which have been attacked and denied. And still the old enemy of the written Word is at it, and through his chosen instruments (alas! many of them in the midst of the professing church) attacks and belittles these Words. They stand! They are as eternal and divine, as infallible and true, as He, the eternal Son of God, is from whose lips they came.

Day Not Known.

"But of that day and hour no one knows, not even the angels of the heavens, but my Father alone" (verse 30).

This makes the matter still more solemn. That day and hour, which will usher in these mighty events, of which the Lord speaks in His discourse, culminating in His own personal and glorious manifestation, is unknown. In the Gospel of Mark the Holy Spirit adds, "nor the Son." This addition is made in Mark because there our Lord is viewed as God's servant, and a servant "does not know what his master doeth." The Father knows the day and the hour, when all this is to come to pass. The beginning of it is liable to occur at any time. How foolish, then, to speculate on the possible time of our Lord's return—and the setting of years and days. It dishonors the Word and brings reproach upon Prophecy.

"But as the days of Noe, so shall be the coming of the Son of Man. For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark, and they knew not till the flood came and took all away; thus shall be the coming of the Son of Man. Then two shall be in the field, one is taken and one is left; two women grinding at the mill, one is taken and one is left. Watch therefore, for ye know not in what hour your Lord comes" (verses 37-42).

The introduction here of Noah and the flood is in fullest accord with the entire chapter. Noah lived at the close of an age, and was saved with his house through a great judgment, and then became the beginning of a new age. That this is typical of the remnant of Israel living at the close of the Jewish age is well known. As Noah's age closed with the deluge, so will the Jewish age close with judgment. The judgment came suddenly upon the ungodly generation of Noah's day; *thus* will it be when the Son of Man cometh. Two classes were living in Noah's day. The one who were unbelieving and these were swept away by the divine judgment. The other class was Noah and his house, and he and his own were left and not destroyed by the judgment. It will be so again in the coming of the Son of Man. The unbelievers will be *taken* away in the day of judgment and wrath; the others will be *left* on the earth to receive and enjoy the blessings of the coming age and enter into the kingdom, which will then be established. It is the opposite meaning of "taken" and "left" when the Lord comes for His Saints. Then, too, some will be taken and others left. The true believers will be taken into glory, caught up in clouds to meet Him in the air; the unbelievers and mere professors will be left. Some deny that the word "taken" in our passage means a judicial taking away. The context, however, shows (the reference to Noah and the flood) that this must be the meaning. Surely those who were taken by the flood were not "received into glory."

And now once more His warning voice is heard.

"But know this, that if the master of the house had known in what watch the thief was coming, he would have watched and not have suffered his house to be dug through. Wherefore ye also, be ye ready, for in that hour ye think not the Son of Man comes" (verses 43, 44).

With these words of warning and exhortation to watch, our Lord closes the predictions relating to the end of the Jewish age. This warning will be understood and heeded by the Jewish remnant, to which it is addressed. They are to watch for the Son of Man; the church is to wait for her Lord.

With the next verse, the beginning of the first of three

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parables relating to His coming, a new part of the Olivet discourse begins. We will find this very clearly marked and shall prove next that this part, from chapter xxiv:45 to chapter xxv:30 refers no longer to the events which transpire on the earth during the end of the Jewish age, but to something altogether different.

(To be Continued).

My Friend.

How often I'd longed for a trustworthy friend,
 On whom in all seasons my heart might depend,
 Both my joy and my sorrow to share;
 But I met with so much disappointment and pain,
 That I feared all my seeking would prove to be vain,
 So I nearly gave o'er in despair.

I was friendless and sad, my heart burdened with grief,
 And I knew not to whom I could look for relief,
 When I heard a voice, gentle and calm:—
 "Oh, come unto Me, lay thy head on My breast,
 And I will refresh thee; in Me find thy rest,
 And I'll ever protect thee from harm.

"I will soothe thee in sorrow, will comfort in pain;
 You never shall seek My assistance in vain;
 Then refuse not My offer of love.
 I will heighten thy joy; I will lessen thy woe;
 I will guide thee through life in the path thou shouldst go,
 And will safely convey thee above."

I listened with pleasure. So sweet was the voice,
 So soothing the tone, I could not but rejoice,
 For I felt that His sayings were true.
 And now I well know that He used no deceit,
 For I'm sure that the hour I have spent at His feet
 Are the happiest ever I knew.

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He stilleth my passions; He calmeth my fears;
 He changeth the aspect of Death as it nears,
 And bids me confide in His love;
 He whispers His infinite power to save,
 To snatch me at last from the realms of the grave,
 To dwell in His presence above.

In what words can I speak of the worth of my Friend!
 Having loved me once, He will love to the end,
 Though I ofttime forgetful may be.
 Every cause of estrangement I would humbly defy,
 So deep and so long, so broad and so high,
 Is the love that He beareth to me.

And how can I tell of the deeds He has done?
 Of the manner in which my affections He won?
 Of His goodness, His kindness, His grace?
 I was lost, and He found me; I was blind, He gave sight;
 My path was a dark one, but He made it light,
 And brightened the gloomiest place.

I was filthy and foul, but He made me quite clean;
 And covered with rags for a long time I'd been,
 But He gave me a garment to wear;
 'Twas a beautiful robe, no defect could I see,
 For He made it Himself, and then gave it to me,
 That I might look lovely and fair.

I had broken the law, and was sentenced to die;
 I knew I was guilty, had nought to reply,
 And my conscience tormented me sore;
 When my Friend came in view, showed His hands and His side,
 And told me that once in my stead He had died,
 That I might have life evermore.

Such, then, is my Friend. Oh, I wish I could sound
 The praise of His name to earth's uttermost bound,
 I would sound it again and again!
 Do you ask who it is that has stilled my complaints?
 Oh, listen, ye sinners! oh, praise Him, ye saints!
 It is Jesus, the Saviour of Men!

—R. H. T.

The Present Day of Apostasy.*

2 Thess. ii:1-12.

This is a most solemn portion of the Word of God. The Thessalonian Christians, whose hearts were filled with the blessed Hope of the Coming of the Lord, had become seriously disturbed by certain teachers, who had stated that the day of the Lord, with its judgments for an ungodly world and its preceding tribulation was about to come upon them. To allay their fears the Apostle wrote to them in his second Epistle that that day, in which the Lord deals with the rejectors of the Gospel, would be preceded by certain conditions. As long as those conditions were not in the earth that day could not come. "A falling away" must come first, and "that man of sin" must be revealed. But notice the original has the definite article, so that it reads "that day shall not come except there come the falling away first and the man of sin be revealed."

A falling away from the Truth of God has been going on from the earliest days of Christianity. John also informs us that even in his day there were many Antichrists. But here we read that in the end of this present age, there is to be a great, a universal apostasy, an apostasy from which recovery is impossible. This final apostasy will culminate in a person, the final Antichrist. We are then to consider this important and solemn theme, the present day apostasy. Perhaps it is one of the most important truths, which can be presented in this Conference over the prophetic Word.

I shall briefly speak on four things:

I. The New Testament Predictions Concerning the End of the Present Age.

II. The Fulfillment of these Predictions in our Times.

*Address delivered by the Editor during the Prophetic Conference, Chicago, Ill.

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III. The Demands, which this Fact Makes upon the People of God.**IV. What the Present Day Apostasy Signifies.****I.**

I take it for granted that we all believe, that our age in which we live will end some day, as every previous age ended. That not all believe this is learned from 2 Peter iii:1-3, where we read that in the last days mockers shall come, who say, where is the promise of His Coming, and that all things are to continue as they were from the beginning. This age will end as surely as it had a definite beginning. Now the question is, How will it end? You remember that there was once upon this earth a great monarch, whom the God of heaven had set over a great world-empire. King Nebuchadnezzar had a desire to know the future, and what should happen to his empire. Then God gave him a great dream-vision in which he beheld the future as well as the ending of the "Times of the Gentiles" in a great catastrophe (Daniel ii). So God made known through Daniel and other prophets what is to be the end of the "Times of the Gentiles," when Gentile kingdoms will be overthrown and God's Kingdom be set up.

In the New Testament the Spirit of God has given certain predictions which reveal to us how this Christian age ends religiously and morally. These solemn predictions are almost entirely forgotten in Christendom. An unscriptural optimism seems to govern today the greater part of the professing church. We hear on all sides that the world is getting better. The professing church dreams of a continued increase of righteousness and sees an era of peace and prosperity just ahead, such as the age has never seen before. So great is the desire to bring this about, that the salvation of souls is rejected as too small a program. The bigger program is the salvation of Society, the State and the Nation. Such conceptions are only possible with men, who reject the testimony of the Word of God. What, then, are the predictions given by the Holy Spirit concerning the religious and moral conditions, prevailing at the end of the

age, immediately before the Lord comes for His saints? I shall rapidly quote a few passages and comment briefly on them. The passages are of great interest. They are found mostly in Epistles which were written by the Spirit of God after the year 60. About that time a great decline set in among Christians. Men began to deny certain truths. The Spirit of God then sounded His warnings and at the same time revealed the fact that these conditions of declension would go on and become more pronounced in the last days. Six great denials are, according to divine prediction, to become prominent in the last times.

1. Denial of the Faith.

1 Tim. 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 demons."

Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Here then is the fact made known that the Faith delivered unto the saints is to be denied in the last times.

2. Denial of Sound Doctrine.

2 Tim. iv:3. "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."

3. Denial of the Power of Godliness and therefore Unholy Living

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,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasure more than lovers of God;

"Having a form of godliness, but denying the power thereof: from such turn away."

4. Denial that Jesus Christ is Come in the Flesh.

1 John 4:3. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."

5. Denial of the Lord Himself.

2 Peter 2:1. "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."

6. Denial of Authority.

Jude 8. "Likewise also these filthy dreamers defile the flesh; despise dominion, and speak evil of dignities."

Notice the successive steps of apostasy in the Epistle of Jude. It is illustrated by past history. It begins with unbelief; it leads to worldliness and immoralities and ends in lawlessness. And again it is written, "Woe unto them! for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward and perished in the gain-saying of Core" (Jude 11).

Such, then, is the picture which the Holy Spirit has given nineteen hundred years ago concerning the end of the age. The Spirit of Truth predicts that the spirit of negation is to manifest his power and that these doings should become prominent. He but affirms the testimony of our Lord He gave while on earth. Our Lord predicted that when He comes again He shall not find the Faith on earth.

II

Have these predictions been fulfilled? There has been at least a partial fulfillment of all of them during past generations. But there has never been a time in the history of the church, when they are so universally and completely fulfilled, as in our own times. Think of the light that has been given to the church during the past hundred years! Think of the power the Holy Spirit manifested throughout

the professing church! And in the face of all this there is a most astonishing departure from the Truth of God.

But let me caution you. The true church must not expect to see the final, great apostasy and the final Antichrist. As long as the salt is in the earth, complete corruption is impossible. As long as Conferences like this Conference are held, as long as faithful men stand firm and contend earnestly for the faith, as long as the body of Christ remains here, this final great apostasy cannot come. Before the apostasy with its predicted heading up in the Antichrist can come the body of Christ, the true church, will be called home. What we see to-day is an ever increasing fulfillment of the predictions we have quoted. Every year marks an increase. Every year shows a striking progress in the departure from the faith. We see the fulfillment of all these things in a twofold manner. First in the very midst of the professing church. There is a widespread and increasing denial of the fundamental doctrines of the Bible in all evangelical denominations. The inspiration of the Bible is rejected. That which is the foundation of all the revelation of God, the opening chapters of Genesis, is branded as legend and myth. The creation account, the fall of man, the deluge and other events are denied completely. Then every article of faith is denied. Men claiming to be Christian preachers and leaders, preach and teach the most subtle and therefore the most dangerous infidelity. The infidel statements of a Voltaire and Paine are unblushingly taught in many universities and seminaries. Worst of all, the ever blessed person of our Lord is also denied. Think of the immoral statements made, and printed in the newspapers and magazines, that our Lord was not born of the virgin, that Joseph was His father. The vilest, immoral French fiction is no comparison with the immorality, which these men exhibit in denying the virgin birth. The Cross of Christ and the work accomplished there is denied. The precious blood, which has washed our sins away and has opened the gates of glory, is ridiculed and sneered at. We have seen strange things during the past three years. First, a leader of the modern

theology came to this country from England. He was welcomed with open arms. Methodist, Baptist, Congregational and Presbyterian churches were thrown wide open to him. Ministerial associations feasted him and, after listening to his ramblings, his great swelling words, passed resolutions of thanks. Yet that man denies our Christ. A year after another one came. Dressed in a flowing, oriental robe, he, too, had access to churches. He stood in Baptist, Episcopal and Methodist churches to deliver his message. He turned, in Christian pulpits, his face towards the sun and delivered himself of a prayer in Persian. Abdul Baha claims to be Christ in His second coming. These are sad facts, revealing the apostate conditions of Christendom.

But in the second place, these predictions are also fulfilled in great world-movements, such as never have been before. These movements have sprung up during the last twenty years. As Christendom yielded to the modern denials and turned away from the Truth, these fraudulent, delusive movements have come in and they are flourishing on account of it. They are attracting the unsaved church membership and fill their ranks with such, who never received the love of the truth. Let me name some of them: Christian Science, Millennial Dawnism, or, as this religious chameleon calls itself now, International Bible Student Association, Theosophy and Spiritism or Psychical research, Bahaism, the New Theology and the new Religion. They are world movements. Oh! the appeals for help which come from China, India, Central America, Japan and other places, to do something to counteract the poison circulated by Russellism, Christian Science and other cults, among the converted heathen. Now let me briefly point out that all these movements along with the apostasy in the professing church have certain things in common.

They all deny the following fundamental doctrines:

1. The absolute Deity of our Lord. They may speak of the divinity of Jesus. But that is a term which covers up the denial of His Godhead.
2. The Work of the Cross. The great sacrifice bought on Calvary is denied. Christian Science sneers at the blood.

The self-styled Pastor Russell teaches that Christians have a share in sin-bearing.

3. The physical resurrection of Christ. All of these systems deny that the body of Christ was raised from the dead. Russell made the statement that the body of our Lord, which according to scripture is out to see corruption, was dissolved in its natural gases.

4. They also deny the bodily presence of Christ in Glory, and with that they reject His priesthood and advocacy.

5. They deny the visible and glorious Coming of our Lord. Theosophy, especially in its satanic "Order of the Star of the East," announces the Coming of a great teacher, who is to embody the Second Coming of Christ. But this Coming One is the Antichrist. And Russell's Millennial Dawn ought to be called the millennial nightmare. It has substituted a hallucination in the place of revelation.

6. They deny the everlasting punishment of the wicked. This last denial is one of the most serious, for it affects the testimony of the Lord Jesus, the infallible Son of God and paralyzes all efforts of the Gospel. I have yet to find a man or a woman, who does not believe in this solemn doctrine, winning souls and praying for the conversion of the unsaved.

These Anti-Christian movements are not only here, but they increase. I do not share the hopes of some of my brethren, who believe that these delusions will pass away. They are bound to increase and become stronger. They are the way-preparers of the coming great delusion, when, under Antichrist, the apostate masses will believe the lie.

III.

What then does the present day apostasy demand of us, who know the Lord Jesus Christ? We are in the midst of it. What is the call of God to us, His people? Is it not true that God calls His faithful people at different periods to a special work? What is His call to us in the midst of the increasing shadows, preceding the rising of the Morning Star?

1. God calls us to contend earnestly for the Faith delivered unto the Saints. To Philadelphia the Lord in Revelation

sends this message from the throne: "Thou hast kept my Word, thou hast not denied my Name." It is this He expects from His people, to whom He has given this promise "I will keep thee from the hour of trial." We must exalt the Lord Jesus Christ. As He is dishonored and rejected it falls upon us to honor that worthy Name. In a bold testimony we must bear witness to all the fundamentals of the faith. Positive teaching is needed. Hundreds of God's people have been praying for a revival of Bible Study, and in many places it has come.

2. God calls us to bear witness against error. This is not the time for smooth speaking, but the time to speak out and attack error, wherever it appears. We must warn and sound the alarm. It may cost us something. I find this out continually. Some Christians think we should leave those movements alone and not witness against them. A well meaning person gave me the advice to obey the Word of God as found in the fifth chapter of Acts. "And now I say unto you refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." But I refuse to accept this as the Word of God. It is an inspired record of what a clever, a shrewd Jew had to say, who advised the safe place to the fence in the dilemma the council was facing. This is not the time to sit on a fence.

3. God's greatest call, however, is to separation. Brethren! God calls you to separate yourself from all which denies His Word, His Name, His Son and His Gospel. Listen! God always has called to that in every preceding crisis. He expects His people to have no fellowship with the works of darkness. Way back in the wilderness Korah, Dathan and Abiram revolted at the priesthood of Aaron. In that great apostasy what did God demand? "Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." We see Christ attacked—Christ rejected, Christ dishonored, out an earthly priesthood. Can God demand anything less of us, than He demanded of Israel? Let the New Testament answer.

"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 deed." (2 John 10-11.)

How dare we support men and institutions, who deny our Lord? How dare we keep fellowship with the enemies of the cross of Christ? Oh! Listen to His call! Who is on the Lord's side? If he tarries a little while longer you will find that you must either follow this solemn call of God or go along with the apostasy.

IV.

And what does this present day apostasy signify? It is first of all a proof of the Inspiration of the Bible. In the beginning of this Christian age men wrote of what should come in the end of that age. From whom did they get their information? Who told them concerning the moral and religious conditions, which should prevail? How did they know that such an apostasy should come? There can be but one answer. It was made known to them in a supernatural way. They received their messages of warning and their predictions by the Holy Spirit. The men to-day who tell the world that Paul, Peter, Jude, John and James were not any more inspired than Milton, Emerson, Ruskin or Shakespeare, furnish themselves an evidence for the inspiration of the Bible. The deniers of the faith add thus a testimony that the Bible is the Word of God.

But above all this present day apostasy signifies the soon coming of our Lord Jesus Christ. God cannot and will not tolerate apostasy forever. His Son is rejected. The greatest possible dishonour is done unto Him. He will vindicate Him. The vindication of our Lord Jesus Christ comes when the Father sends Him back to this earth, when He is revealed the second time in great power and glory. Then every tongue which denied His person and His Name will be silenced forever. Before this great public vindication takes place, before He comes "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel" He will take His saints into Glory.

Tribulation and wrath, which precede His visible Coming, are not for the true church. When the Lord deals with apostate Christendom in judgment, the true saints of God, who constitute the body of Christ, will no longer be on earth. In view of the present day apostasy, the rapid increase of the falling away, the rejection of the faith, indicating the nearness of the final great apostasy and the Coming of the Man of Sin, in view of all this, we may soon expect the home call to meet the Lord in the air (1 Thess. iv:13-18). That is the great imminent event heralded by the present day apostasy.

"Behold I come quickly." It is His last Word in the Apocalypse. The next will be the shout with which He will call us into His own glorious presence. Oh! may our hearts and our lives answer His last announcement "Even so, Come, Lord Jesus." May we expect Him daily and live soberly, righteously and godly in the closing hours of this present age. "Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning. Lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch" (Mark xiii:35-37).

Prophetic Conference Testimony.*

The brethren gathered for the International Conference on the Prophetic Scriptures heartily indorse the declaration made by the previous Prophetic Conferences, but also feel it their solemn duty, in view of the existing conditions in the professing church, to restate and reaffirm their unswerving belief in the following fundamental truths of our holy faith:

1. We believe that the Bible is the Word and Revelation of God, and therefore our only authority.

*This Conference Testimony was suggested and formulated by the Editor of "Our Hope" and adopted unanimously by an audience of about 2,000 persons.

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2. We believe in the Deity of our Lord Jesus Christ, that He is very God, by whom and for whom "all things were created."

3. We believe in His virgin birth, that He was conceived by the Holy Spirit and is therefore God manifested in the flesh.

4. We believe in salvation by divine sacrifice, that the Son of God gave His life a ransom for many and bore our sins in His own body on the tree.

5. We believe in His physical resurrection from the dead and in His bodily presence at the right hand of God as our Priest and Advocate.

6. We believe in the universality and heinousness of sin, and in salvation by Grace, "not of works lest any man should boast"; that Sonship with God is attained only by regeneration through the Holy Spirit and faith in Jesus Christ.

7. We believe in the Personality and Deity of the Holy Spirit, who came down upon earth on the day of Pentecost to in-dwell believers and to be the administrator in the church of the Lord Jesus Christ, who is also here to "reprove the world of sin, and of righteousness, and of judgment."

8. We believe in the great commission which our Lord has given to His church to evangelize the world and that this evangelization is the great mission of the church.

9. We believe in the second, visible and imminent coming of our Lord and Savior Jesus Christ to establish His world-wide Kingdom on the earth.

10. We believe in a heaven of eternal bliss for the righteous, and in the conscious and eternal punishment of the wicked.

Furthermore, we exhort the people of God in all denominations to stand by these great truths, so much rejected in our days, and to contend earnestly for the faith which our God has, In His Holy Word, delivered unto the saints.

Revelation.

Chapter XVI.—(Concluded.)

The Seventh Vial.

Before considering this last symbol of God's awful wrath, let us remember that, while these Vials certainly go down to the very end, for this would appear necessitated both by the words "*For in them is filled up the wrath of God;*" and by the word of finality in this closing one "*It is done,*" yet that end not only includes the judgment on Babylon, but that judgment is the peculiar and characteristic burden of these Vials.

Indeed it is clear that the last judgment of each one of the three series is very comprehensive, and in no case confined to one instantaneous event such as the revelation of the Lord Jesus, which is "*as the lightning,*" but inclusive of more or less lengthened periods of time and of many events. Yet, while this is clear it is equally clear that in each, Seals, Trumpets, and Vials, there is one predominant idea brought before us.

In the Seals,—the sixth, covering the end, the seventh only opening into the "*trumpets,*"—it is the *universality* of the convulsion attendant upon, or introducing the Lord's return that appears to be the characteristic mark.

In the seventh Trumpet it is the reign of our Lord over the earth; and as that is *The Day of the Lord*, it is necessarily inclusive of the judgment of the dead in the *evening*, as well as of the living nations in the *morning* of that Day.

Here in the Vials, while of course inclusive of the very end, it is Babylon, and judgment upon her, that is placed in the centre of the picture; a judgment which we have already seen must precede, and not accompany, the revelation of the Lord Jesus, for the agents of its accomplishment are "*The Beast*" and the *Ten Kings*: Chapter xvii. will tell us, and these, therefore, must continue after her destruction.

But I read our Scripture, returning as nearly as possible to the original text.

And the seventh poured out his bowl** upon the air; and a great voice came out of the temple from the throne, saying, It is done. And there were lightnings and voices and thunders, and there was a great earthquake, such as was not since man was upon the earth, so mighty an earthquake, so great. And the great city became into three parts; and the cities of the nations fell; and Babylon the great was remembered before God, to give her the cup of the wine of the fury of his wrath. And every island fled; and mountains were not found; and a great hail as of a talent-weight comes down out of heaven upon men; and men blasphemed God because of the plague of the hail, for exceeding great is its plague.*

The air is the object of this judgment: the air that surrounds our globe, so long defiled by the presence of those principalities and powers of evil that our Bible consistently teaches us inhabit it, as if it were their very home. Here they have gathered, and contended for the dominion over the earth, and for the worship of poor man upon it.

From this vial of wrath being discharged here, it may be questioned if the casting of Satan out of heaven involved his expulsion from this first or earth-heaven. There would appear no reason for wrath to be directed against a sinless or undefiled heaven of the lower air. But this was not Satan's own original habitation. From that *ethereal* heaven—the home of the "*Host of Heaven*" in both senses of the term—material and spiritual—he has been cast to the earth; but this must include its heaven, or the air, and here he is still. It is his last stand, and upon it is now discharged the last vial of wrath.

* The word "angel" is omitted by the Editors in every case of the libation of these bowls.

** Greek *Phiala*, a word from which has come our *phial* or *vial*; but the child has not inherited the exact significance of its parent, for that was a broad shallow bowl, permitting its contents to be poured out in a flood, quickly. I have, in commenting, retained the word "vial" because of its familiarity; but "bowl" would be better as giving the idea of a sudden flood of wrath.

How marvellous are these complex correspondences between the spiritual and the natural! The air is indeed our vital breath. It has been made, in the delicate balancings of its component gases, the perfect medium of life for man and all the animate creation of which he is the head. Yet the most deadly of his spiritual foes—unseen, unheard, but not altogether unfelt by man's renewed spirit—dominates it, and he breathes, as it were, at one and the same time, in that air, physical life, as provided by a beneficent Creator, and spiritual death, or at least defilement, as it has been infected by these unclean and fallen spirits. The believer in the Lord Jesus, with a new life, as he abides in Him, breathes another air, as one may say.

But following the vial a great Voice (by the way, notice the seven-fold recurrence of this word "great" in this Vial) comes "from the temple from the throne," the two phrases thus combining the two ideas of worship and government; both now being centred in Israel alone recognized both as the sphere of worship, and as the seat of government, and both in perfect harmony, uttering, with laconic majesty, the one word: *Gegonen*, "Done!"

Can one's mind avoid going back to another scene where a similar, single, yet all pregnant, word was uttered: *Tetelestai*, "Finished!"

There, all the atoning work of divine grace was finished by judgment being borne, in love unspeakable, by our Lord Jesus. Here, all the earthly judgments, preliminary to the Lord taking His place in the earth with, and for Israel, are accomplished.

Thus the "It is done" of our book has its place in Old Testament prophecy, and may possibly be found in "the consummation decreed" of Isaiah 2:23; and again in Dan. ix:27, "until the consummation and that determined be poured upon the desolate." The "Done" announces that the way is now as open for Israel's blessing as the "Finished" announced the way open to the Heart of God for us poor sinners of the Gentiles.

The air responds to the Vial with flashes of lightning and awe-inspiring thunder-rollings, but ever, between

the flash and the thunder, is a *Voice* more awful to Israel's foes than either; more comforting to Israel than mother's voice to her babe. It is "the Voice of the Lord," and as you turn to and read the xxix Psalm, think how it will sound in the hearts and on the lips of that beleaguered remnant in Jerusalem; or perhaps, rather, those despairing fugitives after its capture (Zech. xiv.)

But not only is the air convulsed, but again we have reference to that earthquake whereby this very earth seems to shake itself free of all the evidences it has so long borne of the usurper's reign, and to prepare itself to welcome its true King.

And again in this word "earthquake," we have our God letting us see His Finger-prints upon this book, for it, too, occurs exactly seven times. Nor is it hardly credible that the human writer John, unlearned, ignorant, and aged as he was, could have had any idea of the constant sevenfold recurrences of so many words in this one book. It tells of its true Divine Author.

Maa has ever been building, until now, brought together, not in a literal, but still in a deeper sense than at Babel, "in one lip and one speech," as in united opposition to God, they have built "a great city" expressive of their pride. Not necessarily, or probably, a literal city, which would not accord with the intensely spiritual and symbolic character of our book.*

But while there is a unification of the race, or that portion of it within the scope of the Spirit of prophecy here, each nation boasts in its own special "city," has its own national boast; and these "cities of the nations" now fall while the "great city," the central metropolis of pride, the common boast of all, is divided into three parts; upon which Ezekiel vi:1-2 may throw its light, and tell us that God has taken the measure of maa's building and brought it to its punishment.

While we must surely be consistent with one basal principle of interpretation of our book, and discern in all these

* See earlier comments on xi:8.

scenes a spiritual significance, which is not *less* profound or less true, because spiritual but indeed far more so than the material; yet it by no means follows that there are not also literal, and closely corresponding accomplishments of Old Testament and Gospel prophecies.

The disciples who sat with Him on Olivet, and looked on a literal city of Jerusalem, heard Him speak of earthly sieges and of heavenly convulsions, certainly would not, and may we not say, *could not*, attach anything but a literal meaning to His words, nor did He intend to deceive, or even confuse them, in so speaking.

His words here would clearly present to their minds the phenomena of a convulsed, visible heaven, but that convulsed, visible heaven might correspond exactly to an unseen *spiritual* heaven; which is also, as Revelation in the Sixth Seal shows us, in equal convulsion.

But, we must carefully note, that in the gospels, the disciples were not told at all of *one terrific quaking of the earth at the end, universal in its consequences*. There, the earthquakes were to be disconnected and in divers places, and to come, not at the end; but at the "*beginning of sorrows*" (Matt. xxiv:7, 8).

So that not only are we not compelled, but are rather forbidden to expect at the end such a literal *earth* convulsion as shall shake down every literal city of the nations, for we have nothing elsewhere in those prophetic Scriptures that deal with these literal cities to justify or confirm such an interpretation. It is true that Zech. xiv:4 tells of the cleavage of the Mount of Olives; but this certainly does not give the idea of such a universally destructive convulsion as we have here.

"Revelation," must be literally *revelation*; for this is its God-given title. But to be this, it must be the withdrawing of the veil from the unseen, or what would apart from it, *not* be revealed. It must show us then the hidden springs or spirit-forces that control the external actors and their actions.

In the Old Testament, and the synoptic gospels, we look, as it were, upon the *face* of the clock; mark, in what is literal,

material, or visible, the *movements of the hands* upon it. In Revelation, the *works* are exposed, and we see (under the Spirit's gracious guidance) the hitherto hidden springs that produce those movements. To regard these, then, as literal, material or visible would be to miss the very purpose of the Book.

Assuming this to be justified, and it would appear incontrovertible, then it follows that not only are "the cities of the nations" not literal cities of brick or stone, but "great Babylon" itself is not necessarily (for I would speak with caution) a literal city at all; and thus we are led, as we go on, by this divinely given "key" in the very *title* of this marvellous book, "The revelation of Jesus Christ which God gave to him," to see that it is a heavenly view of earth's sad history.

To be consistent with a literal interpretation to what should we be reduced in the next words, "Every island fled, and mountains were not found?" The word for "fled" is exactly as in Chap. xx:11: "The earth and the heaven fled away;" and the idea clearly conveyed is that there were no longer islands or mountains!

But this has either to be diluted to mean all islands "receded from their positions," that is, shifted somewhat; and *some* mountains were levelled, or we get an inconceivable picture, for which nothing in Scripture prepares us.

It is surely unnecessary either to make God's holy word thus to exaggerate, or to be inconsistent with itself. We have another alternative; it is to see, by the Scriptures we have in our hands, in what sense God uses the terms here employed.

For instance, let Psalm xi throw its light on the use of the word "mountain."

"In Jehovah put I my trust: how say ye to my soul, Flee as a bird to your mountain?" Here Jehovah and the mountain are in contrast. *He* is alone the refuge of faith, the mountain is the refuge of those who know not *Him*, and *this* refuge, faith repudiates.

To this Psalm xvi, with its triumphant music of "Let the mountains be carried to the midst of the sea," fully

accords. It is the same song of faith on the part of Israel. Let all earthly refuge be swept away in the storm, God still and forever remains, "our refuge and strength, a very present help in time of trouble." That is a language well worth our learning.

The "islands" bear the same relation to the "sea," as the mountains do to the land—standing up above it. But "the sea" is always a symbol of the lawless *gentiles*; and the islands, from the first mention in Gen. 2:5 to the last in Old Testament, Zeph. ii:11, are termed the "isles of the Gentiles." I cannot resist the conclusion that we have here in "mountains" and "isles" parallel ideas; the former the confidence or refuge of the apostate mass of Jews (the laod), the latter of the apostate Gentiles—there is no refuge now for either.

One other evidence of wrath the heaven adds, as in Egypt (Exod ix:) and later in the land (Josh. x:11). The gentle rain is a beautiful symbol of God's blessing. A genial warmth pervades those "waters above the firmament," so that they distil upon the earth in soft showers of blessing. But that warmth—itsself a symbol of divine love—being withdrawn, those same waters become hard, cold, destructive, pitiless. Perfect, yet most solemn symbol, for it is love refused, that itself becomes wrath.

But we are given another detail: The *weight* of each hailstone is "one talent"—or about a hundredweight. This would mean, if literal, certain death for every living thing. No roof could protect, no building could stand. Such an awful storm would level everything on the earth, and utterly exterminate all within its sphere. But that sphere is as universal as "the heaven" whence it comes. Not a man then would be left alive. But the subsequent context shows that men are still on the earth; and this, as indeed all else, compels us to see the *symbolical* force of this hailstorm of stones of "one talent."

I speak suggestively rather than dogmatically; but the Scriptures would seem to link a "talent" with *the measure of human responsibility*. In the parable, according to the talents committed to the servants is their responsibility and

so their recompense, whilst it was upon the man with the "one talent" that the judgment fell.

Thus here, the weight of the wrath of God is in exact proportion to the measure of responsibility; that is, to the love rejected, the blessing contemned, the privileges despised; each expression of it is "*the weight of one talent.*"

Men are not literally exterminated. Still they cry our tongues are our own, and they use them to express the enmity of their hearts in blasphemy against God.

Alas my reader, you and I have that same heart of enmity—that same carnal nature, too. Well for us if we can rejoice and adore Him Who has reconciled us—poor sinful people as we are—to Himself, for we have seen His beloved Son upon the cross for us, where every symbol of wrath in *all its dread and reality*, fell upon Him, and that sight has destroyed the enmity for ever—we are reconciled; blessed be God.

F. C. J.

The First Resurrection.

FRANK S. WESTON, Toronto.

"The resurrection shall be universal. Good and bad shall rise: yet not altogether, but first Christ: then they that are Christ's: and then there is another resurrection."—Bishop Jeremy Taylor.

The Scriptures teach very definitely the doctrine of a literal resurrection of the body. No language can be clearer and more decisive than that which they employ. "All that are in the graves shall hear His voice and shall come forth" (John 5:28). There will be a resurrection both of the just and the unjust (Acts xxiv:15.) The ordinary and traditional belief is that there will be one general resurrection at the end of the world. But the New Testament speaks of the "resurrection unto life" and the "resurrection unto judgment." Thus there is a wide difference in character and degree between those who are raised, if they rise at the same time. We read of a "first resurrection" (Rev. xx:5): of "the resurrection of the just" (Luke xiv:14):

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of "the resurrection from the dead," which some shall be enuanted worthy to obtain (Luke xx:35): of "the resurrection from the dead," which Paul earnestly strove to attain (Phil. iii:11): and of those that "are Christ's at His coming" (1 Cor. xv:23).

By a careful and candid examination of these and kindred passages, with the best helps at our command, we hope to lay hold of the exact teaching of Christ and His apostles on this great subject.

The first passage we will examine, 1 Cor. xv:20, 24, is one which, without any possible suggestion of figure or symbol, teaches a resurrection, and then a second after Christ's. In the Revised Version it reads: "Every man in his own order: Christ the first fruits: afterward they that are Christ's at His coming: then cometh the end." The word translated *order* is *tagma*, meaning "band or cohort of an army," and under that word, Thayer's "Greek-English Lexicon" gives a clear explanation of the passage. It states that "Paul in these verses specifies several distinct bands or classes of those raised from the dead": that the adverbs "afterward" and "then" found in the verses, "mark a sequence depending on temporal succession"; and that "the end" in verse 24 "denotes either the end of the eschatological events, or the end of the resurrection, that is the third or last act of the resurrection, to include those who had not belonged to the number of those that are Christ's at His Coming." There are thus three different bands in the great resurrection host. Christ, the mighty Captain, comes first, for He is "the fruit begotten of the dead" (Rev. i:5): then they that are Christ's "will be raised at His Coming;" and then cometh "the end." The adverbs mark distinct and separate events with intervals of time between. They are so employed in 1 Cor. xv:5-7. If the interval between Christ's resurrection and those that are His, has already reached nearly nineteen hundred years, we may well conclude that the second interval may be a period of some length. Indeed its length is fixed: "the rest of the dead lived not again, until the thousand years were finished" (Rev. xx:5.) The lexicons already quoted, expressly affirms that Luke

xx:35 also teaches the doctrine of a first and blessed resurrection. In the Revision the rendering is: "They that are accounted worthy to attain unto that world or age, and the resurrection from the dead." Alford says this "is by the context the state of the first resurrection." Dr. F. Godet says of Luke xx:35, that it "points to an elect number of risen ones who shall come forth from the great multitude of the dead, to take part in the happy era which is about to begin, and in which the rest of the dead are not to share."

Can any language be clearer or stronger than that of these distinguished men? The testimony of many others might be given, men like Olshausen, Pfleiderer, Fausset and others. It is a singular proof of the power of a theory to warp the mind, when this interpretation, by means of exegesis, is either ignored or denied. What other truth of the New Testament, supported by equal authority, is made nothing of?

Another proof of the believers' separate resurrection is furnished in the use of the Greek preposition *ek* translated "from." Many times in the New Testament we are told that Jesus was raised "from the dead." Thayer states that *ek* standing before plural words means "from the midst of many." In Luke xx:35 and Phil. iii:11 the phrase *ek nekron*, which is used of Christ's resurrection, is used of the resurrection of His people; so that if His was a resurrection "from the midst of the dead," theirs will certainly be the same.

In Acts iv:2 we read that Peter and John "preached through Jesus the resurrection from the dead." The expression is literally "in Jesus," and the testimony was, not only that the resurrection from the midst of the dead took place in the case of Jesus, but also that the same kind of resurrection will be the portion of all who fall asleep in Jesus. The accuracy of the language is remarkable and the exact meaning of the phrase "from the dead," as given by Thayer, cannot possibly be explained away. Olshausen goes so far as to declare that "the phrase would be inexplicable, if it were not derived from the idea that out of the mass of the dead some would rise first." Every one can see the difference between "the departure of a company," and "the departure from a company." This is just the

difference between a "resurrection of the dead" and "a resurrection from the dead."

Luke xiv:14 bears witness to a twofold resurrection. Our Lord informs the Pharisees that the good man would be "recompensed at the resurrection of the just." Prof. Moses Stuart asks, "What special meaning can this have unless it implies that there is a resurrection where the just only, and not the unjust are raised?" The force of the phrase is clear at once, if we know the truth of the first resurrection.

It seems almost incredible that zeal for the traditional belief shall lead good men so far to pervert Scripture as to maintain that this "first resurrection" of Rev. xx:5 is not a resurrection of persons at all, but of "the cause, principles and spirit of the martyrs." We see how absurd this becomes when we test it by the context. Just think of principles being "beheaded for the witness of Jesus"—principles which refuse to worship the beast—principles with foreheads and hands on which they decline to receive a mark—principles on which the second death hath no power, and which shall be priests of God. According to the same interpretation "the rest of the dead" must be principles too; so there is left no resurrection of persons at all.

It is reiterated over and over that in Rev. xx:5 only have we any statement as to more than one resurrection. I trust enough has been brought forward to show that we can leave that passage out of consideration altogether and have the doctrine fully sustained.

Dr. Thayer says: "The first resurrection will be that of true Christians, and at the end of a thousand years will be followed by a second resurrection, that of all the rest of mankind" (*Lexicon-Anastasis*). This is the statement of the highest authority in New Testament Greek known to students of the present day. If it is correct then the theory of one general resurrection is utterly opposed to the true teaching of Scripture.

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

Prosperity and Good Times not in Sight. Much has been said during the last four months about good times to come for this country. With certain legislative acts and the tariff question disposed of many prophesied that we soon would see a period of prosperity such as this land had never seen before. But these prophets of optimism have prophesied falsely. Instead of good times, bad times have come and evidently there is no relief in sight. Bread-lines in New York, Chicago, St. Louis and other large cities are swelled by hundreds and hundreds of people. We quote a description of one of the many bread lines, as it was given in one of the reliable newspapers.

Ragged and miserable men trooped into the depot all afternoon. They took their loaves of bread and departed with them under their coats. Some of them looked as if they didn't deserve help; some looked as if they had often known the rock pile; but the great majority showed in their countenances and in their bearing that a little kindness was the very thing they did need. There was many a man in that depot yesterday afternoon (the hours are from 2 until 4.30) whose voice trembled as he muttered some words of thanks for the loaf handed him. And there was one who did not speak, but whose actions proved more plainly than words that he was in great need. He snatched at the loaf that was handed to him, and, with haste that was almost ravenous, broke it in two across his knee and left the place munching great hunks of it.

Long before the doors were opened at two o'clock there was a crowd outside. Little children flattened their noses against the window panes and beheld long tables stacked high with bread. Women with shawls in lieu of hats stepped up to the door, peered in, and being informed that no bread would be given before two o'clock, joined the growing groups. Dishevelled men, the kind one sees in the parks after midnight and on the Bowery at all hours, waited in nearby doorways

Such are the scenes witnessed daily in the great metropolis. And alongside of it are the extravagances, the luxuries of the idle rich. At the same time auction sales are held in the city, in which hundreds of thousands of dollars are spent for a few paintings or old pieces of silver.

The discontent of the masses is rising higher and higher and may soon reach the danger mark. Hundreds of the unemployed marched into churches to make their demands and then to be arrested for disturbing the peace. But has not the professing church invited such actions? For several years Rauschenbush, Strong and others have preached, what they erroneously term "the Gospel of the Kingdom." They with the "Federation Council" are trying to improve the labor conditions. And when the unemployed seek help and make a demonstration, they are treated as lawbreakers. However, they acted in a shameful way and some of them deserved all they got. In one church they were treated with great consideration; food and lodgings were readily provided. Afterwards they denounced the givers, indulged in vile language, stood on the seats, etc.

An I. W. W. speaker is reported to have said in New York the other night: "Jesus Christ was a hobo. He, too, was arrested and persecuted as we have been. I tell you we unemployed men here to-night are twentieth century replicas of Jesus Christ."

But is this blasphemous utterance any different from the utterances of the leaders of social Christendom, who speak of our Lord as a Socialist and "the socialistic program of Christ?"

The army of the unemployed is, as estimated, increased by hundreds every day. Men and women are discharged and there is no hope of finding new jobs in the near future. The outlook is more than bad, it is desperate. Yet men, who speak the truth concerning existing conditions are called "pessimistic croakers" and the false prophets continue their song of "peace, peace," when there is no peace.

The United States and Mexico. After the United States permitted the importation of arms and ammunition into Mexico, the situation has become more acute.

The execution of William S. Benton, a British subject of Scottish birth and a wealthy landowner of Chihuahua, Mexico, by Villa, the rebel leader, for an alleged conspiracy against him, has created the utmost indignation in both Britain and the United States, and many excited demands are being made for a rigid investigation into the whole affair, as it is believed that Benton was really murdered by Villa, who makes the ridiculous claim that Benton attempted to murder him. Meanwhile the United States Government made an effort to learn the facts of the case.

However, the chief rebel leader Carranzas gave orders that the appointed commission to view the body of the murdered man was not to advance. It is hard to predict what will come next. That the rebel leader Villa is one of the vilest murderers on earth is confirmed by many reports. Many statesmen believe that the only solution of the Mexican problem is intervention. No doubt it will come to that in due time in spite of the peace efforts of good men. God bears witness in these events to His own Word, which declares that this present age is an evil age.

Facts About the Increase of Crime. One of the best known Judges of New York City has called attention to the frightful increase of crime in New York and elsewhere.

There can be no doubt that crime is increasing, not alone in New York City, but throughout the country. In the Borough of Manhattan alone there were 194 homicides last year, these including shootings, stabbings and such offences, and not killings by automobiles, other vehicles, etc. In the Court of General Sessions, where the more important criminal cases are tried, there was an increase of about twenty per cent. in 1913 over 1912. In the Court of Special Sessions, where misdemeanors, etc., are tried, the increase was about thirty per cent. In his report made recently Commissioner of Police McKay says crime in New York in 1913 doubled that in 1912.

This is not "newspaper talk," but a cold fact. Yet the Social-Christians with their efforts to bring in "the Kingdom," their greater program of world-improvement, tell us all the time, how rapidly the moral and social conditions in our big cities are getting better. Are they blind or dishonest?

Occult and Immoral Cults Increasing. Cults, which practice the so-called "black art" are increasing in London and find many adherents among the higher classes. These cults are given over to the vilest things and abound in blasphemies. The men and women who practice these obscene rites boast openly that they are in league with evil spirits. That these obscene cults exist in France is well known and now they seem to raise their head in London.

Spiritualism must be classed as closely linked with these vile and abominable practices. A competent investigator and writer on the spiritualistic phenomena in our country has lately given a warning to that effect.

This writer, while not denying the extraordinary manifestations of spiritualism, asserts that any dealings in them belong essentially to the black art. Throughout the whole of his experience, he says, he obtained proof that the character of these spirits is immoral and of blighting influence upon their victims. Although for a time they dictate high moral principles, especially to those who indulge in automatic writing, these invariably degenerate into sinister blasphemous or obscene suggestions.

He also asserts that he has known many women to be ruined utterly in body and soul by these debasing immoralities urged upon them when their will power has been destroyed by opening the doors of their minds to evil suggestions.

He says that the end of these experiments is, in hundreds of cases, the sanatorium or the asylum. Yet, in spite of the frightful danger to the nation, there is no attempt to check the propaganda.

There can be no doubt when the age of Noah closed before the judgment by water swept away the millions of impenitents, similar vile things were on the earth. Genesis vi:1-4 gives a solemn hint on that. The demons cast themselves upon mankind as never before. Only those are safe, who know the Lord Jesus Christ as their hiding place and who are under the sheltering blood.

They are still at it. The militant suffragettes are still busy in their wicked work. The historic parish church of the village of Whitekirk near Dunbar, Scotland, being one

of the last buildings to suffer destruction at their hands. A large quantity of suffrage literature was left strewn about the scene. The incendiaries apparently had sprayed the interior of the church with inflammable oils. They also used explosives, as several massive slabs of stone were shattered. The church was erected in A.D. 1297, and contained many relics of the battle in which the Scots were routed by Oliver Cromwell's forces in 1650. In the vicinity is the famous battleground of Dunbar, where the English totally defeated the Scots in 1296, and caused John Balliol to give up the crown of Scotland. Many priceless scriptural relics and curios from the Holy Land were destroyed by the fire.

Another one of these demon possessed, criminal women cut a valuable picture to pieces, valued at \$225,000. In consequence of these wicked outrages many of the art galleries and museums in England are closed. How will it all end?

Nothing but the Blood.

Nothing, save the blood of the Lamb, will shut out the destroying angel. He enters, with the sword of judgment every house that is not sprinkled with the blood. Nothing else will meet the holy and righteous demands of Heaven. Nothing else will meet the deep and varied necessities of the sinner. Nothing else will meet the accusations of the enemy, and turn aside the accuser. They, and they only, are safe, who are under the shelter of the priceless value—the eternal efficacy—and the redeeming power of the blood of the slain Lamb. "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:7).



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MAY.

THE PRODIGAL SON.

(May 3. Luke xv:11-32.)

Golden Text, Luke xv:18.)

Daily Readings.

Mon., April 27, 1 Sam. xxx:1-20. Tues., April 28, 2 Chron. xxxiii:1-20. Wed., April 29, Psalm. lxxvii:1-20. Thurs., April 30., Prov. 1-19. Fri., May 1, Prov. xii:1-25. Sat., May 2, Eccles. xii:1-14. Sun., May 3, Luke xv:11-32.

I. LESSON OUTLINE.

1. A Foolish Demand (verses 11-13). 2. A Sad Sequel (verses 14-16). 3. A Heart Penitence (verses 17-19). 4. A Glad Welcome (verses 20-24). 5. A Surly Son (verses 25-32).

II. THE HEART OF THE LESSON.

This parable was uttered with the preceding two by our Lord Jesus in the presence of the Pharisees and scribes who charged Him with being the friend of publicans and sinners. Exactly what He was though not in the sense in which they would have had it understood. Never a friend like Him had the poor lost sinner ever had; and the parables are spoken with the express thought of showing in what a blessed sense He was truly the friend of publicans and sinners. First it is the Good Shepherd seeking for the lost sheep until He finds it and then in full gladness of heart bringing it home to safety and making a glad time of joy over its recovery. Then it is the Holy Spirit through the church that is seeking the lost coin, and never content until it is found, and again takes its place in the necklace that would otherwise be sadly marred. But now it is the type of a lost son that mirrors forth the sinner who needs help; and it is God the Father who is ever ready to welcome the poor returning prodigal home. There are many precious truths that we may only hint at in this brief study.

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Our portion opens with the foolish demand of a heart that has grown weary of home restraints and was seeking for license rather than liberty. It is the sad portrait of every poor sinner who in heart is in rebellion against God and His laws, and who finds the restraint of the will of God too hard and harsh. The sad sequel is an inevitable one. The physical waste and physical want are only vivid portents of the spiritual destitution of the unsaved soul. The degradation is one of the accompaniments of it all.

All this while the prodigal has been beside himself; and now through grace is he coming to himself. But it required just such an experience to bring about this result. Moreover in spiritual things it is the power of the Holy Spirit through which any helpless sinner really comes to himself at all and turns the face and heart heavenward and Godward. Nor is it left to him to allow this to rest with a mere good resolve. The grace that stirred the heart sends him upon the homeward way. What a sad retracing of what had been the gay steps of the prodigal. Nor is he sure of anything but the place of a hired servant at the end of the journey.

What a glad welcome home! The embrace of love; the kiss of reconciliation; the eager checking of the full confession; the fitting him for the son place; the glad feast of joy. All are full to repletion with the precious truth concerning the welcome of the sinner by the Father through Jesus Christ.

There is scarce room in our teaching to dwell upon the character and conduct of the elder brother whose heart seems incapable of any joy at such a salvation. It would seem as though his narrow heart was even too restricted and narrow to make him capable of wandering. Yet in heart he was farther away than his whilom prodigal brother had been.

THE UNJUST STEWARD.

(May 10. Luke xvi:1-13.)

Golden Text, Luke xvi:10.

Daily Readings.

Mon., May 4, Matt. xxv:14-30. Tues., May 5, Luke xix:11-27.
Wed., May 6, 1 Cor. iv:1-16. Thurs., May 7, Josh. vii:1-26. Fri.,
May 8, 1 Chron. xxiii:1-19. Sat., May 9, Phil. iv:10-23. Sun., May
10, Luke xvi:1-10.

I. LESSON OUTLINE.

1. An Account Demanded (verses 1-4). 2. A Worldly Wise Man (verses 5-8). 3. A Call to Spiritual Wisdom (verses 9-13).

II. THE HEART OF THE LESSON.

Faithfulness is the great key word of our lesson. Spiritually considered this is only possible Godward in a regenerated soul. Yet not every born again one is truly faithful. The parable is not to be pressed

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in every detail. What is commended by the Lord of this servant is his diplomacy in preparing for his future while yet the goods of the master are in his hands. And the point is that as long as we are in the place of stewardship here we should make such good use of what our Lord has placed in our hands as to win His commendation and not His condemnation at last. Moreover this can be effected by the loosing of the heavy burdens of hearts and lives that are all around us, and with which we are in touch every day.

Remember that we are but stewards. Nothing that we have can we call our own in any sense. All belongs to Him whose we are and whom we should be serving as regenerated ones. Moreover it would be well for us to consider carefully that there is an account to be rendered unto our Lord Jesus Christ of our stewardship (Rom. xiv:12; 2 Cor. v:10). And while this should not be continually before us in the way of terrorizing us, it should be remembered that we may be able to walk circumspectly before the Lord day by day in all the way. The earthly lord commended this steward for his wisdom, not for his wrong doing. And our Lord would have us spiritually wise in the use of all that is in our hands at this present time.

Moreover, it is in proportion to our care, as to what place we shall occupy in the coming kingdom of our Lord and Saviour Jesus Christ. He cannot surely trust us with the eternal things of the heavenly kingdom if we have not been faithful to Him in the mere temporal things here and now, the things that are to pass away so soon. Would we seek a high place, and have the reward there, and great usefulness to Him then, we must remember that it depends upon what we are doing with our Lord's goods here and now. Not with what is in the hands of some other child of God; but with what has been placed in our hands to minister as in His name.

Remember, too, that the service of Christ is an exclusive one. He will never share a divided heart or life. It must be wholly His, else it is wholly the enemy's. Nor is it possible for any one of God's children to accommodate himself to two services. This is a word that is most necessary in these days of increasing covetousness and pleasure. And who's the real true service of the Lord is at such a discount. Soon will He come and then our account must be rendered.

THE RICH MAN AND LAZARUS.

(May 17. Luke xvi:14, 15, 19-31.)

Golden Text, Prov. xxi:13.

Daily Readings.

Mon., May 11, Mark ix:36-50. Tues., May 12, Rom. xii:9-21.
Wed., May 13, 2 Cor. viii:1-24. Thurs., May 14, Gal. v:14-26. Fri.,
May 15, James v:1-11. Sat., May 16, 1 Peter iv:1-19. Sun., May
17, Luke xvi:14, 15, 19-31.

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I. LESSON OUTLINE.

1. The Covetous Scoffers (verses 14, 15). 2. The Life that is Now (verses 19-22). 3. The Life that is to Come (verses 23-31).

II. THE HEART OF THE LESSON.

It is fitting that we should have this lesson following upon that of last Sunday. It is another view of how a man with many opportunities failed to properly use his stewardship. And our Lord lifts the veil to show us the sad sequel in the other world. We have no authority whatever for treating this a parable. Our Lord had come from heaven and knew full well concerning all things of the future life; and would be able to tell us, as none else could, about the things of the unseen world. We must then view it as an historical fact and occurrence.

The religious leaders of the day had met our Lord's teaching with the scoffs and sneers of covetous hypocrisy. And our Lord in the truest love would warn them of what was just ahead of them should they continue in the course that they were then pursuing. Men do not like to be told of such an hereafter as the word of God depicts as awaiting the impenitent sinner. They would like to explain it away. But He who is the truth has told us of the place where the worm dieth not and the fire is not quenched; a place of outer darkness from the presence of God. These are solemn and most weighty words that we cannot lightly pass over.

A man with every thing that could possibly minister to the needs of the helpless, with that helpless one lying at his very door, misses the opportunity of doing good in this life. He shows how utterly insensate and hardened his heart is, for he does not spare the beggar, he only ignores his presence and suffers him to lie there unnoticed and uncared for. It is the very supremacy of hard-heartedness; and shows him to be wholly unfit for Abraham's bosom or heaven itself. His very heart condition excludes him. Nor is it that Lazarus' poverty is his only recommendation to heaven. Underneath the rags and sores there was a heart that beat true to God. And out of trial and sorrow he passes to eternal peace.

But now by the hand of the omniscient Lord we are in the other world; and HE speaks of that which HE knows full well. Between the two states is the impassable gulf fixed: there can be no changing of condition in the other world, no salvation of the lost. Elsewhere is this condition on both sides of the gulf said to be eternal—unending. Nor is there any possibility of any one returning from that world to this to warn men. One did rise from the dead, and the gospel of the Risen Christ is proclaimed today, yet men will not believe even that testimony.

Remember the responsibility that rests upon us to do good unto all men, especially unto them that are of the household of faith. And remember that suffering for the sake of the Lord may be a great and

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wondrous blessing to us through grace. Present things and conditions should be more and more regarded by us in their true light as being transient: while our hearts think of the unseen as the eternal and unchangeable things.

UNPROFITABLE SERVANTS.

(May 24. Luke xvii:1-10.)

Golden Text, 1 Cor. i:31.

Daily Readings.

Mon., May 16, Matt. xviii:1-17. Tues., May 19, Acts ii:37-47.
Wed., May 20, Isaiah xlii:1-13. Thurs., May 21, Luke xii:1-13.
Fri., May 22, 2 Tim. iv:1-22. Sat., May 23, Philemon 1-25. Sun.,
May 24, Luke xvii:1-10.

I. LESSON OUTLINE.

1. A Warning against Offences (verses 1, 2). 2. A Word about Forgiveness (verses 3-6). 3. A Word Concerning Service (verses 7-10.)

II. THE HEART OF THE LESSON.

The title hardly conveys the thought of the portion assigned for our lesson. It opens with the Lord's warning concerning offences. When we recall the condition of the world in which we are living, and the fact of the unsaved all around us; and coupled with this the lukewarmness and worldliness and unchristian character and conduct of many who believe in Christ and who profess to do so, we see how absolutely certain offences are to come. It should be our endeavor through grace to keep from being the instrument of laying any trap or snare or cause of stumbling in the path of any child of God, even the least among them. Our Lord Jesus Christ saw that it was such a grave thing that death by drowning was preferable to giving offence. And a condemnation rests upon the one who leads the little ones astray. Our Lord's next word is one concerning forgiveness. Here the one who has been offended and injured is in mind. And the word is that forgiveness is to go to the most perfect limit possible, even to seven times in one day. Far, far beyond that limit does the forgiveness of our Father in heaven extend to us. Nor does He ever turn away from any believing penitent soul. And the forgiveness is full and free (1 John i:6-10). This word elicits a cry for the increase of faith on the part of the disciples. It is as though they were staggered at such a command. Remember that they were living under the law which said "an eye for an eye, and a tooth for a tooth." But now the need and command is one concerning forgiveness, and that to the extent of seven times in a day. Surely they must have more faith to do this. Yet even such a mountain will yield and does yield to faith; the faith which is like a grain of mustard seed. When the faith of the heart truly lays hold of Jesus Christ the Lord and Saviour

there is nothing impossible unto it. And it is surely increased by exercise both in laying hold of the Lord and in granting forgiveness unto the offending brethren.

Our Lord's next word concerns service. Bought with a price we are not our own, nor is anything that we have our own in any sense. And as bondservants of the Lord Jesus Christ our service is ever to be unto Him in all things. But when our service is all completed we begin to feel a bit elated over it; but our Lord would exclude the least tendency to pride for that was the cause of Satan's downfall (1 Tim. iii:6). He would have us say truly from the heart that after our best effort we are unprofitable servants. Our service has never gone beyond the word of command from our Lord. Yet is it also true that the least service never passes unnoticed by our Lord, and He will never suffer it to go unrewarded even though it be but the giving of a cup of cold water to a thirsty one. We are serving a gracious Lord, a tender, loving Saviour, whose commandments are not grievous by any means. They are the words of love.

THE GRATEFUL SAMARITAN.

(May 31. 1913-19.)

Golden Text, Luke xvii:18.

Daily Readings.

Mon., May 25, Psalm lxxv:1-13. Tues., May 26, Exod. xvii:1-19. Wed., May 27, 1 Sam. ii:1-10. Thurs., May 28, Luke i:46-55. Fri., May 29, Luke vi:57-80. Sat., May 30, Psalm cxlvii:1-10. Sun., May 31, Luke xvii:11-19.

I. LESSON OUTLINE.

1. The Cry of the Needy Ones (verses 11-14). 2. The Praise of the Grateful One (verses 15, 16). 3. The Query and Blessing of the Lord (verses 17-19).

II. THE HEART OF THE LESSON.

The history of this lesson is intensely interesting; but we may not miss the full practical truth here. Leprosy is the scriptural type of sin as to its appearance, cause, continuance, and end; and in every mark and characteristic. And the leprosy of sin is in a spiritual disease that the Saviour alone can truly deal with; and His dealing with it is effectual (cf. Acts iv:10-13; Rom. i:16, 17). Remember that Christian Science, Millennial Dawnism, Spiritualism, or any other fact that denies the Deity of Christ or the atoning work of the cross is absolutely powerless in the presence of the leprosy of sin. No humanitarianism although it embraces schemes of moral uplift or social regeneration or change of environment or spiritual evolution, touches the matter at all. Christ only through the Gospel of a crucified risen ascended coming Lord and Saviour reaches the malady and really heals. Nor must we lightly pass by the fact that every one who

calls upon the name of the Lord is heard, and all who believe are saved; most surely healed and given a new heart and a new life in Christ Jesus (John v:24). This is the gospel that this poor lost world needs most surely today. And God would have it simply and fully proclaimed far and wide the world over and the age through.

One must surely wonder at the great heart joy of this healed Samaritan; when you think of all that leprosy meant personally, and of its dread power of exclusion over the poor suffering one. He was barred even from the joys of his own fireside. Hence to have full health and strength, and all these lost blessings restored to him at once would of necessity fill any but the hardest heart with glad praise. Yet it is not to be compared with the praise and glad hallelujahs that so often fill the heart of the one who is saved from sin and all its dread consequences. The more we ponder the fact of salvation and what it truly involves the more our hearts are surely amazed at all that the Lord has done. And the more are we led to cry aloud and sing for very gladness of heart to Him.

Yet our Lord now, as then, often meets with ingratitude. Men are glad to take the blessings that He gives, but they do not have room in their hearts or lives for the One who has so richly blessed them. Day by day the unsaved are enjoying the fullness of God's mercy in providing everything that they have, and in offering to them salvation in Christ Jesus. Yet it never enters their mind and hearts to give thanks to Him for all His goodness. But the matter is even worse than this. Not a few of the children of God are living upon the low plane of ingratitude to a great extent, and are losing so much of the rich grace and blessing that God ever gives to the thankful heart. The nine healed ones went to the priest with healed bodies; but the one who spared time to offer thanks to God took with him in addition the tender loving commendation of the Saviour. And his healing and new life had in them an element of blessing that the nine surely missed. Every bit of heart praise from us only enhances the richness of the blessing which the Lord freely bestows.

Hold fast the truth. As men take no hold on the arm of flesh, Jer. xvii:5, till they let go the arm of God: so men take no hold on error, till they have let go their hold of truth; therefore hold fast the truth. Truth is thy crown, hold it fast and let no man take it from thee.

Notes on Prophecy and the Jews.

Hendrick Andersen, a Norwegian-American sculptor and architect, is planning a great world center. The idea has found a most wonderful acceptance in Europe. All the reigning monarchs have become intensely interested in it. The following gives more detail information:

"The Kaiser is heartily in favor of the plan of the American sculptor, Hendrik Christian Andersen, to create a world center, and has discussed it with a number of prominent German statesmen and sociologists. They were invited to the royal palace for that purpose immediately after the Kaiser had read Mr. Andersen's book, for which he warmly thanked the author through the German ambassador in Rome.

"Hendrik Christian Andersen, sculptor and architect, is an American of Norwegian descent, who for several years has devoted his whole energy to his gigantic scheme of founding an international metropolis of the world, which is to be the center of all international and scientific associations, exhibitions and sports.

"Although the idea at first glance appears rather Utopian, its enthusiastic originator has succeeded in arousing the interest of a great number of scientists, financiers and even governments in his scheme. It is said here that President Wilson and Mr. Bryan have pronounced themselves favorable to the scheme and have promised their support. Several locations have been suggested for the new cosmopolis, among other Belgium, Switzerland and the Riviera.

"Mr. Andersen was recently received in a long audience by King Victor Emmanuel of Italy, who favors Rome. He has also given lectures at the Sorbonne in Paris, at the Brussels Society of Science and has been received in audience by the king of Belgium, while the Kaiser has sent him a cordial invitation to visit Berlin.

"His new work, which contains a wealth of architectural plans and designs, is highly interesting and is daily being studied by interested scientists and sociologists at the Berlin Imperial Academy of Science and the Berlin Royal library."

From other sources we learn that other kings besides the King of Italy favor Rome as the proper place where this world center is to be located. To the student of the prophetic Scriptures, this is more than interesting. All careful students of Prophecy believe that the Roman Empire will see a great revival during the end of the present age,

before the Lord returns in great power and glory. The Prophecies of Daniel necessitate such a revival. Furthermore, in the Book of Revelation, Rome is seen once more as a great world center and as the mistress of the nations of the whole earth. Revelation xvii and xviii certainly predict this. It is strange that so many good teachers of the Word read the literal Babylon in these two chapters and teach that ancient Babylon is to be rebuilt before the Lord comes. We do not accept this theory. Rome is in view. Andersen's plan looks like a very definite step towards the establishment of the final center of man's day, with its boasts and apostasy. We shall gain all the information we can about this scheme and keep our readers informed.



"And He spake to them a parable: Behold the fig tree and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke xxi: 29-31). The fig tree is Israel. Israel is to see a revival, before the Lord comes. This revival has begun. But what does our Lord mean, when He says: "and all the trees?" Which other trees are to be revived and show signs of new life? The other trees mean nations, which will also see a great national revival when this age ends. Italy and Greece are thus being revived at the present time. The most remarkable is Italy's power. She has practically regained a great part of the old Roman empire. We quote from an editorial of the *N. Y. Commercial*.

"When Italy suddenly landed troops on the beach of Tripoli about two years ago the whole world wondered. Further, it wagged its head and uttered prognostications of evil. The disastrous results of the venture into Abyssinia furnished a precedent upon which to base opinions and the colonizing nations were entirely skeptical as to the outcome of Italy's attempt to take up her share of the 'white man's burden.' Then the attention of the world was turned to other things. The war in the Balkans, the Mexican Revolution, the utter obliteration of an age-old government in China and the purely local affairs of the different nations, have turned the eye away from Tripoli.

Consequently there is good reason for astonishment at the progress which has been made in bringing a country with an area four times the size of Italy under her flag. It was a land of sand and thirst, a graveyard of dead civilizations, of the tombstones of past conquerors, of searing sun, of corroding wind, of trackless wastes and white-walled towns, the home of hate and blood-lust, of fanaticism and a people whose psychology is an impenetrable mystery to the white man.

When last we read the news from Tripoli the Italian troops were holding a precarious berth upon the seaboard and her government was secure only within range of the guns of her battleships. Aeroplanes were dropping missiles into trenches behind which crouched the fighters of Islam, and the walls of ancient fortifications were garnished with the corpses of fanatics who had sought the road to paradise and the houris by inflicting death upon the ghouls in devilish and awful forms. It was a story of savagery opposed to civilized means of exacting savage reprisals, and another story is only now beginning to come out.

Over the edge of the horizon flashes the green, white and red of the Italian flag planted 600 miles back from the coast, marking the outer edge of the march of those descendants of the legions which 1,000 years ago built their roads, their palaces, their aqueducts, their laws and their customs in what was then a fertile land. For this is a second Roman conquest of what was, after that first far-back conquest the grain producer for Europe along the edge of the Mediterranean. And there is every reason to believe, if the official reports are correct, that Tripoli will again take her place as a granary for civilization.

The Italian army in its progress has run across many traces of Roman occupancy. There are ruined towns, sand covered roads, ancient wells, a great arch, erected to the memory of some forgotten Caesar.

This striking advance of Italy is significant. It will continue and Italy may soon become a great power.



The Bezalel School of Handicrafts in Jerusalem has sent a magnificent exhibit of its products to this country. This exhibit includes superb rugs and tapestries of oriental splendor, different articles used in orthodox Hebrew worship, carved from ivories, hammered on brass and richly inlaid with gold, silver and precious stones, pieces of carved wood fashioned for different purposes, etc. The purpose of the exhibit is to create an interest in this country in the work of the school. The school was organized a few years ago by Professor Schatz a famous sculptor. Its pupils are drawn from the poorer classes of people in Palestine, em-

bracing sixteen different races and as many separate and distinct languages. In the school, however, only one language, Hebrew, is spoken. From the moment a student enters the school he is paid a living wage, and the institution is made self-supporting by the sale of its products. The Industrial department of the school is by far the largest, embracing carpet-weaving and the other handicrafts. The Art department, which teaches painting, sculpture and ivory carving, has just recently been organized.

The most exquisite filigree work in gold and silver, which is seen in an amazing array, is the work of the Yemen Hebrews, who are said to be the poorest but most skillful people in Palestine. These people are so poor, that large numbers of them are beggars. No one family has sufficient money to buy a Bible, so that they form circles of from twelve to fifteen families, all contributing to the purchase price and all reading the Bible at public meetings.

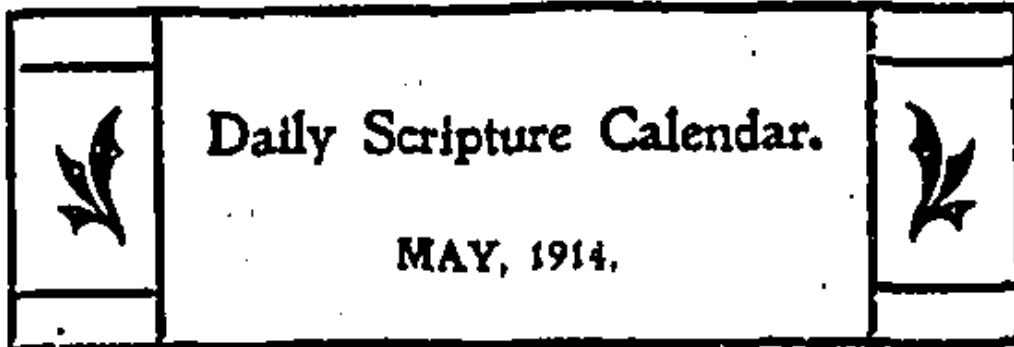


In 1881 there were only 661 Jews in the whole of Canada; to-day there are over 150,000, and they are coming in at the rate of 7,000 a year. In Toronto there are 30,000 Jews, and a good deal of the best town property is owned by them.



Pashkoff, the Jewish tailor of Frastoff, Russia, who was arrested and charged with the "ritual murder" of the boy Tarantsevitch, has been set at liberty, the boy having been found alive and well. Tarantsevitch was reported to have been adopted by Pashkoff as his son and then murdered. A Russian peasant named Gontcharok, who also had been arrested, as he had been reported to have been seen with the boy on the day of the murder in December, was also released. Thus disappears another of the cruel charges, practically made against a whole race of practising "ritual murder," the chief accusers being members of the infamous organization of the "Black Hundred," the society responsible for the instigation of many massacres of Hebrews in Russia.





May 1. "In the last days **PERILOUS** times shall come" (2 Tim. iii:1).

This statement is in direct opposition to the prevailing sentiment of the present day. We constantly hear the times are improving. It is a matter of vital value to your daily living, which you will believe, the Word of God, or man. If you follow the Scriptures, like a rock in a river you must resist the current; and expect to be unpopular; and considered an *obstruction*.

May 2. "Will they **REVIVE** the stones" (Neh. iv:2)?

A world wide revival is predicted by the philanthropist and the socialist. From what quarter is it coming? Is Sabbath desecration lessening? Are any daily newspapers stopping their Sunday issues? Are suicides and divorces declining? Do diseases decrease? Does parental authority improve? Do the rich get any less wine, or the poor any less whiskey? Where are the signs of the good time?

May 3. "This is the **CURSE** that goeth over the face of the whole land" (Zech. v:3).

Commercial dishonesty is one of the predicted signs of the last days. *Are there not manifestations of it now?* The credit of the whole world is strained, and bankruptcy faces many kingdoms. Foods are adulterated; clothing is shoddy; tradesmen tell lies. The expense of *authenticating* everything used amounts to more than the cost of producing. We need a revival in the market and the Stock Exchange.

May 4. "A **WOMAN** that sitteth in the midst of the ephah" (Zech. v:7).

We are promised great things in the way of civic purity when women have full franchise. Will not you who believe your Bible, try and study out why a woman is made the symbol of national corruption, both in this passage and in Revelation ii:20? Study the con-

contrasting characteristics of the two women, the Bride of the Lamb, and the Harlot of Satan.

May 5. "Many shall run to and fro" (Daniel xii:4).

The marvellous celerity of modern travel is pointed to as a sure sign of the world's advancement. This might be accepted, were not the words found imbedded in the midst of everything *horrible*. Along with their realization is to be expected such "a time of trouble as never was, since there was a nation." Believer in progress, recognize the sign if you will, but also what attends it—the end of the age.

May 6. "KNOWLEDGE shall be increased" (Daniel xii:4).

Never were there so many books and periodicals among the Gentiles, or such revival of ancient Hebrew among the Jews as now. But what these words really mean is that there will be a revival of searching the prophecies of God. Since few are doing that now, neither modern locomotion nor diffused knowledge are signs of "world wide revival."

May 7. "She judged Him FAITHFUL who had promised" (Heb. xi:11).

It is very gracious of the Spirit to tell us this about Sarah. Otherwise we see her as an ordinary woman, having no public share in the covenant with Abraham. Submissively calling him *lord*. Here we learn that upon her *private faith* depended the whole issue for generations to come. What an incentive for any woman who seems debarred from a strenuous or political life.

May 8. "If a house be DIVIDED against itself, that house cannot stand" (Mark. iii:25).

Is not this true now of the great house of Christianity? Is not the Gospel receiving its keenest wounds in the house of its friends? Are not its doctrines emasculated, and its precepts carnalised? Blind to this sign of the times, the great church army is shouting "On to the millennium"; and feasting in false expectation, when there is a handwriting on its walls, and an apostasy undermining beneath them.

May 9. "And one cried unto another, and said, HOLY, HOLY, HOLY, the Lord of hosts" (Isa. vi:3).

Your life is so full of confusion and distraction, try and calm it by this vision. There is another world, where angels unceasingly praise; where the Spirits of our holy dead have blissful rest; where the speech is not "the language of the street," but words too high for human comprehension. While your body is amid earth's jangle, do keep your Spirit amid things above.

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May 10. "In due season we shall reap if we FAINT NOT" (Gal. vi:9).

This does not imply we might miss *salvation* at last, but may lose *reward* in the harvest day, if our sowing has been to the *flesh* rather than the *Spirit*. It is a good text for any of us whose kind deeds meet with ingratitude from the people we serve. If we try and think *all we do is done unto Him, who always appreciates, there will be no fainting or letting up.*

May 11. "He that believeth shall not make WASTE" (Isa. xxviii:16).

The thought is, shall not be impatient, though the promises be long delayed. But we like the words as they stand. *Hurry* is a marked sign of the times. Everybody is pushing behind to drive us on to do more than we can do. Get out of the line. Let the crowds pass. To *rush* is only to achieve earthly success. To *wait* is to enjoy the slow but abiding fellowship of God.

May 12. "Our CONVERSATION is in heaven, from whence also we look for the Saviour" (Phil. iii:20).

It is very painful that some who believe in holy prophecy are *flippant in deportment*. They claim that the joy of the hope should make us *happy*. Rather it should make us very serious. It will be our *sifting time*. It will be the Sinners' Judgment. If a lightning flash startles now, or an earthquake makes us tremble, how shall the trumpet of God and the shout of angels affect us?

May 13. "ASHAMED before Him at His coming" (1 John ii:28).

Did you ever see a boy ashamed before his father for some hidden act of dishonesty discovered? You are not criminals but children. You are all right regarding your belief in fundamentals; but is there not some secret leaven of indulged wickedness working in you that shall make you blush when the Judge turns His eyes upon you. Oh! let "the hope" purify us.

May 14. "My brethren, be not many MASTERS" (James iii:1).

In other words, do not many of you be ambitious to be teachers. This is a notable sign of the last days. Everybody is trying to teach everybody else. The worst thing about it is that nearly all the prominent teachers, in press or pulpit, are *agnostics* or *apostates*. They are trying to convert the world; but not to the old Gospel; but to "larger views," to "new thought," to progressive materialism.

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May 15. "Make this man to UNDERSTAND the vision"
(Daniel viii:16).

"Blessed are your eyes, for they see." If you are inclined to keep aloof from the extravagances of the times, it is all because gracious light has been given you for *clearer vision*. Be not boastful, but humble. Pity the many who are infatuated with material progress and are disregarding the only light which can show what shall be the collapse of the inflated wonders of the day.

May 16. "He departed into a mountain ALONE" (John vi:15).

For what purpose we know. Fellowship with the Father was our Lord's great safeguard. And it was usually *night* fellowship. He gave up sleep for prayer. There is no greater need in these fast days than for us to get alone with God all we can. It was when Jacob and Daniel were left alone that they saw grand visions. Try and arrange for quiet moments, that the Spirit may search and restore your soul.

May 17. "The Master is come and CALLETH for thee"
(John xi:28).

Some day we shall realize these words in their grandest import. Louder than the sounds that are clanging in this rushing age shall the strong voice of the Master's angelic attendant be heard. From the grave, from the sick bed, from the busy place of work, how quickly we will rise up at the call. The world will misunderstand, and say "We go to weep;" but no; we go to rejoice.

May 18. "The time will come when they will not endure SOUND DOCTRINE" (2 Tim. iv:3).

And it has come already. The time came when Israel loathed the plain manna and desired it *cooked*. Who dares utter the word "hell" in the pulpit now? Who will listen to be told they are sinners, "from foot to head full of wounds, bruises and putrifying sores?" Who endorses the Scripture statements that times are to grow worse and not better? Who believes in eternal punishment?

May 19. "They are not of the world, even as I am not of the world" (John xvii:16).

Let any one compare New Testament religious society with modern Christianity, and they will see how far from Christ's ideal the Church is. Christians now hoard wealth; go to law before unbelievers; seek the highest places in the pulpit; contend for their rights in the pews; and advance all church interests by the same shrewd business methods that the world uses.

May 20. "I will come . . . and REMOVE thy CANONICALS out of his place" (Rev. ii:5).

And it has been done repeatedly. Nothing but rule and superstition mark many places where Christianity once burned the brightest. If then the river of life has receded from many lands it once watered, and the progress of Christianity has not been an increasing triumph, why will Missionary Societies indulge in the vain dreams of converting the world?

May 21. "Ye shall teach my people the DIFFERENCE between the holy and profane" (Ezek. xlv:23).

Brethren, let me beseech you by the solemnity of all the ancient rites, by the awful observance of watching angels, by the seriousness of the preaching of Christ, abstain from religious vulgarity. Dare not minister with shod feet. Dare not use the language of the street, the dive, or the brothel, in preaching Christ. It is abomination in the sight of the Lord. It will strip you of all future honor.

May 22. "Your miseries that shall come upon you" (James v:1).

The miseries of the rich. It makes one shudder at the judgment reserved for the extravagant rich. While half the world is starving, they are "nourishing their hearts in a day of slaughter." Think what the words mean, "heaping up treasure for the last days"—providing legacies for Antichrist. Oh, blessed are ye poor, blessed are ye that hunger now, for yours is the kingdom of heaven.

May 23. "Until the TIMES OF THE GENTILES be fulfilled" (Luke xxi:24).

This is a very practical text for to-day. Are there any marks by which we may know where we are in the course of earth's history? Yes; two among many. This is the age of *democracy*. It was to be the last form of human governments. It is the *decival* age, symbolized in ten rods (Daniel ii). There is ten times as much of everything that we touch or taste now as was ever before.

May 24. "God at the first did visit the Gentiles, to TAKE OUT of them a people for His name" (Acts xv:14).

Upon a right apprehension of this passage depends the whole course of your Christian service. It does not say the *whole* of the Gentiles, but *some* of them. If you are expecting the conversion of the world, then of course you are doing everything you can to help on social betterment. But if you see church *elections*, then you fall in with God's plan, and leave the world to its own philanthropies.

May 25. "There shall be earthquakes in diverse places" (Mark xiii:8).

As precursors these words have a tongue for us. Earthquakes have always been occurring; but they have been occasional and in restricted zones. Now minor shakes, in many places, are of constant occurrence. Joined with many other predicted signs that are culminating, the Christian should have some other interest than the mere geographical in these things.

May 26. "Lovers of PLEASURES, more than lovers of God" (2 Tim. iii:4).

Evidently these words are spoken of latter day professors, who hold "a form of godliness." If one will observe accurately, they will see it realized now. Beneath a thin veneer of piety, the church is bent on "sanctified fun." All kinds of rally days, with sports, are appointed to lure the young people to interest; and novelty is humanizing what was once sacred.

May 27. "Ye must be born again" (John iii:7).

These words are often quoted now. Modern teachers do not lay the ax at the root of the trees. They are content with pruning the branches. Symptoms and not disease are treated. The things aimed at are the saloon, the ballot, the tenderloin. But God has decreed His way of clearing up the world, by giving a new heart and a new spirit (Ezek. xxxvi:26). Then righteousness will come.

May 28. "Who coverest thyself with light as with a GARMENT" (Psalm civ:2).

Jehovah wears light as a robe. Probably it was so with Adam and Eve before they sinned. All animals and birds are self clothed. Man alone is born naked. And clothing, which was a humiliating necessity, has become the most debasing snare that curses humanity. Thank God for the coming resurrection body which will be "clothed upon" from heaven, like unto the Lord (Rev. i:13).

May 29. "Take thou away from me the NOISE of thy songs" (Amos v:23).

Note, the word is "noise," not melody. Inanimate voices make melody; those human voices but *roared*. Have we not the forecast with us now? This was pre-eminently to be the age of *preaching*. Evangelists are antedating the next age and making it an age of *liturgy*. Where do we read that Paul or Apollos had singing classes, or took around special singing helpers?

May 30. "In the secret of his tabernacle shall he hide me" (Psalm xxvii:5).

That was the exclusive screening place of the Lord on earth. Oh! how much need there is for a taste of this kind of retirement. Nerve distractions assault on all sides. Even holy convocations, if they are at all "alive," are roused into noisy tumult; where the voice of God cannot be heard for the carnal shoutings and "Chautauquess" and windy speeches of men.

May 31. "When may avenge the day of His coming" (Mal. iv:2).

That is, be "sustained." You that know the coming as a hope, be careful how you handle this truth in a common manner before the skeptical. Thereby you bring discredit to sacred prophecy. The pearls of Scripture must not be cast before swine. Your joy is a *secret* not to be flung vulgarly at the unbeliever. Unutterable solemnity will attend that Day to all the unready.

The Critic's Work.

"How many, now wandering in the dreary wilderness of unbelief—when would at one time have shrunk back with horror, if asked to relinquish Christianity—have had their faith undermined by the insinuation of doubts concerning scripture, used by the enemy of souls, as the narrow end of the wedge, to loosen its foundation; for where the authority of scripture is once shaken, all that is supernatural speedily crumbles; and miracles, atonement, and resurrection—all, indeed, that distinguishes Christianity as a revelation of God, and from God—is surrendered by degrees, till, at last, there is not a plank left to float the soul over the dark ocean of eternity."

OUR HOPE

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Editorial Notes.

Glorying in the Cross. “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world” (Gal. vi:14). The Cross of Christ is the only thing in which a true believer should glory; not in his experience, in his service, in his knowledge, or anything else, but in the Cross of Christ. There alone is the source of all our blessing. There it is written, “God is for us, who can be against us?” In the Cross of Christ is given the full and complete proof of the infinite love of God. There God gave His only begotten Son and made Him, who knew no sin, sin for us. There the Son of God gave Himself for our sins, that He might deliver us from this present evil age. On that cross “He bore our sins in His own body”; there He redeemed us from the curse of the Law, being made a curse for us. In the Cross of Christ the believer beholds the individual love of Christ for him. “Who loved me and gave Himself for me,” each believer can say, for He saw each one and gave Himself for each. There God’s Righteousness was completely met; God’s Righteousness is therefore revealed in the Cross, so that God might be just and the justifier of him who believes in Jesus. In the Cross peace was made and redemption through His blood accomplished. The blood shed there has opened the portals of eternal glory and shut forever the gates of hell for the trusting soul. The blood of the Cross has made the way into the Holiest and has made us nigh. In the Cross the believer has died, so that he can say with Paul, “I was crucified with Christ”; our old man is crucified

with Him. There the mighty victory was won, which strips Satan, who had the power of death, of that power. And what else! All we have and all we are as believers, all we shall have and all we shall be in eternal ages flows all from the Cross. Israel's future redemption, the conversion of the world, the deliverance of groaning Creation are the results of the Cross. As we contemplate the Cross and the mighty work done there, the Cross, the empty tomb and Heaven's throne occupied by the glorified Son of Man, we can join in the shout of triumph, which belongs to God's redeemed. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God, who justifieth. Who is he that condemneth? It is Christ who died, yea, rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii:31-34). There is for the believer nothing else to glory in but the Cross of Christ. This is our joy, our peace, our salvation, our assurance and our hope.

And the Apostle Paul testified that the Cross of Christ, in which he gloried, had accomplished something else for him. "By which the world is crucified unto me, and I unto the world." Solemn truth this is! The world had crucified Christ. The Cross of Christ has fully demonstrated the nothingness, the sinfulness, the hatred and lost condition of the world. The world rejected and crucified the Lord of Glory (1 Cor ii:8). He therefore, being identified with Christ, who died for him and in whom he died, knows that he must be crucified to the world which had crucified Christ, and the world also must be crucified to him. He disowned the world and the world disowned him. He did not want anything of this poor world and its honors, the world, which had treated the Beloved One, who had loved him, in such a way. This is what Paul witnesses in his blessed, inspired testimony. Alas! few of God's people today know practically the meaning of this great truth. There is glorying in the Cross. There is the glory-

ing of being redeemed from the curse of the law, free from the law itself and the knowledge of the blessings which come from the Cross of Christ. How few know what all this involves! Separation from this present evil age, the world with its flattering honors, its sinful ambitions, its ever increasing empty pleasures, separation from the world, to be dead to it, is the demand of the Cross of Christ. Yea, do we not hear Him say to the Father, "They are not of the world as I am not of the world?" And should we walk in fellowship with the world, which hates Him, the world, whose god is Satan, the enemy of Christ? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii:15). "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God" (James iv:4). Thousands of believers walk thus. They follow the ambitions of this fast-ending age; they seek the honor and praise of the world; world-schemes and world-methods are used in so-called "spiritual and evangelistic movements"; they run after the amusements and pleasures the world offers to satisfy the lust of the flesh, the lust of the eyes and the pride of life. But such Christians with all their profession, with all their knowledge of divine things, lack reality. They do not know what is real communion with God. There is no power. No streams of living water go forth from them. They stumble along in the unholy alliance, unequally yoked. Israel turned from Sinai to worship the golden calf. A far worse thing is a Christian, who knows the Cross and His love, to love the world. Beloved readers! the god of this age does all in his power to make this lost world attractive. He has ensnared the feet of thousands to run after the things doomed to perdition. May you learn and practice "dead to the world and the world dead to me." No other way is open, if we love Him, who first loved us.

"I tried the broken cisterns, Lord,
 But ah! the waters failed!
 E'en as I stooped to drink they fled,
 And mocked me as I wailed.

OUR HOPE

“Now, none but Christ can satisfy,
None other name for me!
There’s love and life and lasting joy,
My Lord, in only Thee.”



A Gracious Provision. The thirteenth chapter in the Gospel of John marks a new section of this blessed Gospel. The multitudes are no longer in evidence. Israel had completely rejected Him. Upon this our Lord gathered His own beloved disciples around Himself and gave them the sweet and precious words of instruction, of comfort and cheer. It was His farewell. The assurance of His love for His own, even unto the end, is mentioned first. His love knows no change. Then He washed the disciples’ feet. It was a great symbolical action, to teach them and us, the gracious provision made for His own during His absence. Some well meaning Christians have applied the words of our Lord, “Ye also ought to wash one another’s feet,” in a literal way, and teach that the Lord meant this to be done literally. But His words to Peter, “What I do thou knowest not now; but thou shalt know hereafter,” show that underneath the outward action of the Lord in washing the disciples’ feet there is a deeper, a spiritual meaning. We see Him girded, with a basin of water in His blessed hands, to wash their feet. The water is the key to the spiritual meaning of His act. In the third chapter of this Gospel our Lord uses the water as a symbol of the Word of God. It has the same meaning here. Peter refused to have his feet washed; then when the Lord said unto him: “If I wash thee not thou hast no part with Me,” he asked Him to wash his hands and his head as well. “Jesus saith to him, He that hath been bathed* needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all.” When our Lord spoke of His disciples being clean every whit, He had reference to the new birth by the water and the Spirit. They

*This is the literal meaning of the word “washed” as used in John xiii:10. There are two different words used. The first is “bathed” and the other “washed.”

were all bathed, born again, except Judas, whom the Lord meant when He said, "but not all." Titus iii:5 reads literally translated: "Not by works of righteousness which we have done, but according to His mercy He saved us by the *bath* of regeneration and renewing of the Holy Spirit." This great work is done once for all and cannot be repeated, just as the natural birth cannot be repeated with the same individual.

The Lord washed the disciples' feet, not their hands. Hands are for work and the feet for walking. His action has a meaning in connection with our walk in the world. We contract defilement as we pass on through this world. And defilement severs communion with the Lord. We need therefore cleansing. All Christian believers need it. This He has graciously provided, and the washing of the disciples' feet typifies that needed cleansing. He uses His Word to bring this about. This is "the washing of water by the Word."

He is our Advocate with the Father to restore us to fellowship. We must come to Him with our failure, our stumbling, our imperfect walk, our defilement, and place ourselves in His hands as the disciples placed their soiled feet in His loving hands. His own perfect light will then search our innermost beings and bring to light that which has defiled us, so that, after cleansing, we can enjoy His fellowship and have part with Him. This necessitates confession and self-judgment from our side. Thus He has made a gracious provision for us. His service of love is for all His beloved people. How it must grieve Him when we stay away from Him and do not make use of the cleansing He is so willing to give! How many Christians go on in that which is evil and never turn to Him, never come and bring with shame and heart's sorrow their failure and defilement in His presence. Fellowship with Him is an impossibility unless we make constant use of the cleansing He offers.

And we are also to walk in the same spirit of serving, and wash one another's feet. As He lovingly deals with us, so we are to deal one with another. The one that is overtaken in a fault is to be restored by him that is spiritual in the

spirit of meekness. And if we desire to cleanse the feet of another, we must take the lowest place, that is, at his feet. How little of all this is known, in a practical way, among God's people! Blessed are we if we know these things and if we do them.



So He Bring- "He maketh the storm a calm, so that the
eth Them. waves thereof are still. Then are they
glad because they be quiet; so He bringeth
them to the desired haven" (Psalm cvii:30).

Storm-tossed, troubled, tempted soul, the Lord is thy keeper! Be of good cheer! He has hold of thy hand and will bring thee through all the storms of life, across the wild waves, over the dangerous rocks and to the desired haven. Your life and the lives of all who belong to Him is in His control. Fear not! As He guided and kept millions of His Saints before our little earthly existence ever began, and brought them to the desired haven, so will He guide and keep us and bring us home. "He shall not fail; He shall not be discouraged." As darkness increases, as the wind becomes more contrary, as He is nearing, let us lean hard upon Him, trust Him, depend upon Him. He will not leave nor forsake. "So He bringeth them to the desired haven."

" 'Tis but a speck of time at best,
A quickly measured span—so small
That in that long eternity of rest
'Twill cease—'twill fade far past recall.

"We surely shall look back and trace
Our footsteps in the wilderness;
Wond'ring at all His patient grace,
At all His love and faithfulness.

" 'Twill but add fulness to our praise,
In learning then His guiding hand
Which led us in our pilgrim days
Right onward to the looked-for land."



The second and third Epistles of John close with the following words: "Having many things to write you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that your joy may be full" (2 John verse 12). "But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee" (3 John verse 14). These two epistles have a special significance for the last days. The elect lady to whom the second epistle is addressed is cautioned by the Apostle John to have nothing to do with evil teachers, who were at that time going about. These were such who did not abide in the doctrine of Christ. She is told not to receive such in her house and not even to wish them God-speed. In our days many such teachers are found everywhere and here we have divine instruction how to treat them. In the third Epistle of John a self-centered man, Diotrephes, is described. He loved to have the first place; he assumed in the church the role of a dictator and with malicious words he opposed the apostle and cast out others from the church. This is another evil of the last days.

In reading the concluding words of John, quoted above, one thinks of the apostle first of all. He expected to see the lady and Gaius face to face and that would be joy for him. But let us likewise think of our blessed Lord. How solemn these words become when we apply them to Himself! Shortly we shall see Him face to face. Shortly He will speak to us face to face. Shortly we shall know "the many things" in His presence and His joy and our joy will be full. Face to face with Him what a thought this is! May we live more and more in anticipation of this blessed, coming event. Yea—a little while, a few more steps, and we may see Him as He is.



Distress of Nations. As we go to press the warships are speeding towards Mexico and it looks as if the long expected war with that country has come. No one can foretell how it will end. As we stated months ago, the very men who are the most

pronounced peace-advocates are forced to go to war. Several hundred Mexicans were killed by American guns. How all this proves that God's holy Word is right in its predictions concerning the present age. No peace till the Lord Jesus Christ comes again. And other nations are in distress. The beast of lawlessness lifts its horrible head in this and other lands. These are significant days. The comfort we have as His people is that we know these things are pre-written and also the knowledge of what is the outcome of all, even the Coming of the Lord and His glorious kingdom for this world.



The Great Question. The great and most important question is "What must I do to be saved?" Man is lost and needs salvation. God has fully revealed man's condition in His Word. He tells us all about us and that He has sounded the depths of our wicked hearts. Man is lost and helpless. He cannot save himself. He has no strength. The power of darkness holds him in a strong grasp. He is dead in trespasses and sins, an enemy of God by wicked works and by nature a child of wrath. If man is to be saved out of such a condition it must be outside of himself; God Himself must do the work of salvation for man. Even so—salvation is of the Lord and the Lord is our salvation. "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 iii:16-17). "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 in him" (John iii:36). "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 from death unto life" (John v:24). "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out and find pasture" (John x:9). "Believe on the Lord Jesus Christ and thou shalt be saved and thy

house" (Acts xvi:31). "For by Grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. ii:8,9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit" (Titus ii:5). These verses contain God's answer to the great and most important question. And countless human beings have believed and were saved. He alone knows their number. There is no other answer to this question. There is no other way to God, but He, who is the Way. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv:12). The only title to heaven is the blood, which was shed on Calvary's cross. And whosoever rejects that Way, that Name and that Blood is lost. There can be no other answer to this question, than the answer God has given: "Believe on the Lord Jesus Christ and thou shalt be saved!"

"Thine alas! a *lost* condition!
Works cannot *work* thee remission,
 Nor thy *goodness* do thee *good*;
Death's within thee, all about thee,
 But the *remedy's* without thee,
 See it in thy Saviour's blood!"



The New Answer. The Apostasy has a new answer to the question, "What must I do to be saved?" It is a new and yet an old answer. First man's real condition is denied. God's declarations about man are no longer believed. "Ye shall not surely die"—"Ye shall be as God's" (Gen. iii:2-4). These two satanic lies are being more and more accepted. The Son of God and His death, His blood and the salvation offered to the sinner are rejected and something else is substituted.

A Congregational preacher preached in Chicago a sermon on the great question, "What must I do to be saved?" Here is his answer:

“For my salvation I propose to make life a little less difficult for others, to leave mankind a little healthier and happier because I lived—this is my religion in practice and in prayer, and I believe that it includes every shred of worth in all the religions of the world.” The Son of God and His great sacrifice are not mentioned once in that sermon.

Still another, a Presbyterian, has made the statement that we are saved by being saviours ourselves. Following is an extract from the “Christian Endeavor World”:

“As we make ourselves here we shall remain forever. The making of our character must become the main business of our lives. All we have to do on earth is to try to do our best and never mind the failures. Heaven will transform such failures into glorious successes.”

We could quote other statements to the same effect. These answers are all denials of the Gospel of Grace and the Cross of Christ. The men and women who accept this bloodless Gospel who trust in character and in themselves are deceived. They follow the phantom-light of the god of this age; they go in the way of Cain. There is no hope for any human being, who rejects God’s way of salvation and passes by the Cross. What will their end be if they do not accept the Lord Jesus Christ?



The physician, a Christian, who attended **The Death of the French infidel, Voltaire, during his the Wicked.** last illness, has left a testimony concerning the departure of this poor lost soul. He wrote to a friend as follows:

“When I compare the death of a righteous man, which is like the close of a beautiful day, with that of Voltaire, I see the difference between bright, serene weather and a black thunderstorm. It was my lot that this man should die under my hands. Often did I tell him the truth, but, unhappily for him, I was the only person who did so. ‘Yes, my friend,’ he would often say to me, ‘you are the only one who has given me good advice. Had I but followed it I should not be in the horrible condition in which I now am. I have swallowed *nothing but smoke*; I have intoxicated myself with the incense that turned my head. You can do nothing for me. Send me a mad-doctor.

Have compassion on me, I am mad! I cannot think of it without shuddering.' As soon as he saw that all the means which he had employed to increase his strength had just the opposite effect, death was constantly before his eyes. From this moment madness took possession of his soul. Think of the ravings of Orestes. *He expired under the torments of the furies.*"

One is reminded of Asaph's words in reading this account. "How are they brought into desolation, as in a moment! They are utterly consumed with terrors" (Ps. lxxiii:19. And oh! the awful awaking of a lost soul in the blackness of darkness forever! Lost! Lost! And to-day, men, who claim the name of "Christian" follow in Voltaire's footsteps. Like that poor soul lost, these men reject God's Word and the Christ of God. What will their end be? They, too, will pass out of this life, unless they repent, into an eternity of darkness and distance from God. Lost forever. May it please God to use these lines with some soul. Christ-rejector, unsaved professing Christian, flee to Him, Who patiently waits for you still. There is abundance of mercy.



The current issue is the last number of **Volume XXI.** the twentieth volume of "Our Hope."

With the July issue the magazine begins its twenty-first year. Hitherto the Lord has helped and we are confident that He will continue to sustain us in sending out this printed testimony. During the past year the blessings given to the Lord's people through the messages of "Our Hope" have been very marked. We praise Him for all this. We trust in His guidance and direction, so that each issue may contain the meat in due season for the household of faith.

For the many fellowhelpers in prayer we are also very grateful, as well as for the many friends who have assisted us in extending the circulation. We cannot afford to do much advertising and are therefore glad that those who received blessing and help speak to others about it. We would like to print 15,000 every month. If we reach that number we could easily add a thousand names of Missionaries and a thousand Y. M. C. A. and Y. W. C. A. reading

rooms to our free list. God has used "Our Hope" very much with the missionaries on the foreign fields. Often we get letters from them telling us how the monthly visits cheer them in their work. In many reading rooms the magazine is eagerly read by young men and young women.

And last but not least please renew now your subscription. Send a new subscriber (75 cents per year—Canadian and European, 90 cents) and a few names for sample copies.



New Pamphlets. Several new booklets have been published and being timely, containing much needed truths for our days, they ought to have the widest possible circulation.

"The World," by W. H. Bates. This is a most helpful study. Many of our readers requested its publication. It makes a very fine and attractive booklet, printed on good paper with a substantial cover. Price 10 cents postpaid. \$1.00 per dozen or \$6.50 per hundred copies, also postpaid.

"False Views Concerning the Person of our Lord," by the late Prof. W. G. Moorehead. It is a great treatise. Our brother, who is now with the Lord, has rendered a great service in writing this pamphlet. The exposure of Russell's errors is very keen and ought to be the means of delivering many out of that system. Price 5 cents per copy. 50 cents per dozen. \$4.00 per hundred copies, all postpaid.

"The Gospel of Luke." This is Bible Study pamphlet No. 10. The characteristic features of the Gospel of the perfect Manhood of our Lord are followed throughout this Gospel. The parables peculiar to this Gospel are annotated. It is just the help Bible classes need. Price 20 cents per copy. Special prices in quantities.

"Judgment or Judgments " by W. H. Bates. The articles also appeared last year in "Our Hope" and were much enjoyed by our readers. Price 10 cents per copy, postpaid.

"Addresses of the Prophetic Conference." This book of about 250 pages contains a full report of all the addresses delivered at the great prophetic Conference in Chicago. It ought to have the widest circulation. The speakers were: Ford C. Ottman, W. L. Munhall, W. B. Riley, C. I. Scofield, F. Howitt, R. M. Russell, Charles G. Trumbull, R. A. Torrey and A. C. Gaebelein. The volume contains two addresses delivered by the Editor. The price is made very low, only 50 cents postpaid. For \$5.00 we send one dozen copies postpaid. Please order at once.



Blessing in Meetings. We visited **Boston, Worcester, Mass., and Baltimore, Md.**, during April and had blessed and helpful meetings in these cities. The Conference in the Central Presbyterian Church, **Brooklyn**, was very well attended and the messages were much used. During the last days of April the Editor addressed large audiences in **South Bend, Ind.** The appointments during May were: **N. Yakima and Seattle, Wash.; Vancouver and Victoria, B. C.; Spokane, Wash.** As we go very early to press with this number we cannot give any report at this time.

The Lord willing, we hope to visit numerous places during the summer months, including **Winnipeg, Manitoba.** The **Stony Brook Bible Conference** will convene in Stony Brook, L. I., August 9-19. The Editor expects to be present the first part of the Conference. The **Southwestern Indian Conference** will be held in **Flagstaff, Arizona**, August 19-24. We hope to be present and give six addresses. We also have planned to visit **Albuquerque, N. M.**, and several places in **Colorado.**

We are sorry that we cannot accept all invitations which reach us. We are obliged to refuse a large number of invitations on account of our editorial and other work which demands our presence in New York. Pray for us.



Canadian Northwest. Our brother Allen Crabtree has settled in **Winnipeg.** He is a good Bible teacher and Gospel preacher. We heartily commend him to our readers and friends in **Manitoba, Saskatchewan and Alberta.** Mr. Crabtree is willing to conduct meetings for Bible Study in any place where he is invited. Please correspond with him. His address is Allen Crabtree, care of "Men's Own," **Winnipeg, Manitoba.**



The Lord's Coming. We receive many letters asking for a good and inexpensive small book, which covers the different phases of the Second Coming of our Lord, making clear the difference between His Coming for the Saints and with the Saints, the Restoration of Israel, the Kingdom, etc. The best book we know and the most helpful is the one by C. H. McIntosh. Mr. McIntosh, who is no longer here, is the author of "Notes on the Pentateuch." Nothing has been of greater blessing than this work. Men like Charles Spurgeon, D. L. Moody, James H. Brooks and others acknowledged their indebtedness to him. The name of the book on the Lord's coming is "*Plain Papers on the Lord's Coming.*" A new edition has just been printed on good paper. The book has 110 pages and the price is so low that everybody can obtain a copy. We sell it at 15 cents postpaid. This is the paper-cover edition. We also have it bound in cloth, which we sell at 40 cents postpaid.

The Olivet Discourse.

THE SECOND PART.

Chapters xxiv:45—xxv:30.

THE CHRISTIAN ERA.

The second part of the Olivet Discourse begins with the 45th verse of this great chapter and extends to chapter xxv:30. The contents of this division are entirely different from the preceding one. Up to the forty-fourth verse we learned that the Lord gives predictions relating to the end of the Jewish age, an end still to come. We traced all these predictions in the Old Testament and in the great book of prophecy in the New Testament, the Revelation. We found the closest correspondency between Matthew xxiv:3-44, certain parts of the Old Testament and the book of Revelation, because all three deal with the same period of time. But now another series of predictions are before us which have no connection with Old Testament prophecy nor with Revelation vi-xix.

In the first part of this discourse we hear of wars, pestilence, famine, great tribulation, false Christs, the abomination of desolation, Judea, the Sabbath Day and the visible and glorious coming of the Son of Man. The exhortations were to flee to the mountains, to pray that the flight take not place on the Sabbath day, to endure unto the end for salvation, etc. *Of all this we do not read a word in the second section of our Lord's utterances.* Here again He speaks in parables as He did in His second discourse in this Gospel, contained in chapter xiii. The three parables which make up this part of the Olivet Discourse picture the condition of things during the absence of the King and how in the professing church, in Christendom, there will be the true and the false, possessors and professors, saved and unsaved, such who have life and such who have a name to live but are dead. These three parables then may be justly put alongside of the seven parables in chapter xiii dealing with the kingdom of heaven; the phrase the Lord uses again in giving the second parable. The great parables in the thirteenth chapter give the begin-

ning, the external and internal development of Christendom, in a general way; the three parables in the Olivet Discourse give the moral aspect of those who are in professing Christendom, and each is linked with the fact of His coming again. His coming discerns the true and the false and brings the separation of the good from the bad.

Let us, however, understand clearly that we have in these parables not the full revelation of what is the blessed Hope for the Church. The Church is mentioned in this first Gospel and spoken of as being an institution of the future.

Not in the Gospels do we find full revelation about the church, her relationships, her calling, her heavenly hope and glorious destiny. All this is made known elsewhere in the New Testament. The parables concern the Christian profession in a general way. If we hold this fast in our minds we shall find no difficulties at all. This Christian age is a mixed age and will be so to the end, and the Coming One will find the faithful and prudent servant and the evil servant; the wise virgins and the foolish; the faithful servants using their talents and the wicked and slothful servant. The Coming One will mete out the judgment. The faithful servant is called "Blessed," the evil servant is cut in two and cast out. The wise virgins go in with the bridegroom and the foolish face a shut door. The servants who used the talents are set over many things and the slothful servant is cast out into the outer darkness. That the Lord will first descend into the air (1 Thess. iv:15-18) and that the true believers, resurrected saints and living saints, will be caught up in clouds to meet the Lord in the air to appear then before the judgment seat of Christ; that the unsaved, nominal Christians will go into apostasy and after the great tribulation receive judgment when the Lord comes out of heaven and all His saints with Him—all this is not revealed in these parables.

And now we turn to the first parable.

"Who then is the faithful and prudent bondman whom his lord has set over his household, to give them food in season. Blessed is that bondman whom his lord on coming

shall find doing thus. Verily, I say unto you, that he will set him over all his substance. But if that evil bondman should say in his heart, My lord delays to come, and begin to beat his fellow bondmen, and eat and drink with the drunken, the lord of that bondman shall come in a day when he does not expect it and in an hour he knows not of, and shall cut him in two and appoint his portion with the hypocrites; there shall be the weeping and gnashing of teeth" (verses 45-51).

The Lord still speaks to His disciples, but let us understand while they are viewed in the first part as Jewish disciples and typical of the remnant of Israel in the end of the Jewish age, here the Lord looks upon them as soon to be in connection with something new, that is, Christianity. The parable itself is the simplest of all three; yet it has very significant and far-reaching lessons. The thought in this parable is service over the household; the household are those who are Christ's. This household is to receive food in season and the bondman or servant, faithful and prudent, is to supply the household with that food. He does it faithfully and at the coming of the Lord this faithful and prudent bondman is set over all the substance of his lord. This is an extremely beautiful and blessed parable. It takes us at once upon an entirely new ground. Judaism knows nothing of that kind of ministry which is spoken of here; it is essentially Christian. The Lord, the great Shepherd of His sheep, for whom He died, whom He loves so much, appointed His own as bondmen of *Himself* to feed His flock, to give them to eat. This is what pleases the Lord, and it is only another proof of how dear and beloved His own people are to Him. Faithfulness to Him and to His own, His household, is the teaching of these words. The true servant (and every true believer has a service) is faithful and prudent and attends to that, to which his Lord has called him. And what keeps in such service? What is it that makes it ever fresh and refreshing, sweet and precious? It is the Hope of His Coming, yea, His imminent coming. The next paragraph, the description of the evil servant with his evil watchword, will bring this more prominently to our view. The reward of the

faithful and prudent servant is a higher service, a service over all the substance of His Lord. Service does not terminate with this earthly life; there is a service up yonder, for "His servants shall serve Him." Faithful service here fits for that higher service in His presence. According to our faithfulness in service here we shall find service there to the praise and glory of His Name.

But now the other side is to be considered. The Lord pictures an evil servant and he saith in his heart, "My lord delays his coming." He acts outrageously, smites his fellow servants and eats and drinks with the drunken; suddenly his lord comes and gives him his portion with the hypocrites.

The interpretation is easily made. Here is the spurious, that which has taken the name of Christ and claims to be a servant likewise. The person described is a hypocrite; he professes outwardly to be a servant under his lord, but in his heart he saith, "My lord delays his coming." Then he usurps a place of authority, instead of serving in meekness, feeding Christ's own, he domineers over fellow servants and associates with the drunken.

The faithful and prudent servant is a picture of how it ought to be in the house, the church, and the evil servant in his hypocrisy and evil work is a picture of Christendom in corruption. The starting point of this corruption, this domineering over fellow servants and association with the drunken, the world, began with saying "my lord delayeth his coming." It began in the heart. He gave up first in his heart that Hope which was so pronounced in the early church. The belief given up that the Lord would come back, the departure from the doctrine of the imminency of the coming of the Lord, soon brought out the evils which the parable pictures. If the return of the Lord at any time had been the heart faith of the professing church, all the abominations of which the parable speaks would have been well nigh an impossibility. Gradually the belief in the coming of the Lord was given up; and as it was abandoned in the professing church, "the domineers of the people," the Nicolaitans sprung up; an earthly priesthood was inaugurated, fashioned after a priest-

hood, which was the shadow of the better things, fulfilled in Christ. This false priesthood took the place of authority and domineers over the others, the servants of Christ. The separation was likewise given up and the church became identified with the world. It is another glimpse of the mustard seed in chapter xiii becoming a great tree with the birds flocking into its branches. The evil servant and his deeds are more fully pictured in the church message to Pergamos in the book of Revelation. But let us not pass lightly over the fact that the evil servant began by saying in his heart, "my lord delayeth his coming." He may not have been that evil servant all at once; but as soon as he said in his heart that the lord delays he had taken the first step towards becoming corrupt in doctrine and in practice. The enemy had put that foolish thought into his heart and then led him on into the wickedness he practiced.

And has this no meaning for us? Indeed it has. God's own Spirit through the Word has but a few years ago led back to the blessed Hope and the midnight cry has been heard, "Behold the bridegroom; go ye forth to meet Him." There has been a most powerful revival of the study of prophecy and the imminency of the coming of the Lord has been taught and believed with apostolic simplicity. It has led out and on into true service for Christ. One who believes in the imminent coming of the Lord cannot help himself from looking to that Lord, of being responsible to Him and wait on Him for service. This has been the case. Of the large numbers of servants who have been used in preaching the Gospel and shepherding the flock of Christ, the great majority have been and are such "who wait for His Son from heaven." There is a remnant of faithful ones who expect Him to come, who wait for Him; this expectation leads to faithful and happy service. One can be very happy indeed in serving the Lord with the childlike but Scriptural Hope "He *may* come to-day."

(To be continued)

The Prophet Ezekiel.

The Vision of the Glory of Jehovah and the Call of the Prophet.
Chapter 1-iii:14.

CHAPTER I.

1. The Introduction. (1-3).
2. The Vision of the Living Creatures. (4-14).
3. The Movements of the Living Creatures and the Wheels. (15-21)
4. The Wings and the Voice. (22-25).
5. The Throne and the Man. (26-28).

The book of Ezekiel starts with the description of a great vision, which the prophet had among the captives of the river Chebar. The first word "now," which really means "and," connects the book with Jeremiah, as Joshua is connected in the same way with Deuteronomy. The two statements "I was" and "I saw" in verse 1 make it clear that Ezekiel wrote this book. The third verse has been marked by the critics as an addition by some person, who edited the book later. There is no evidence for that. In describing his own person and descent, he no longer uses the personal pronoun. When he describes the vision itself, giving his experience, he resumes the "I"—"I looked." The "thirtieth year" has often been taken as the age of Ezekiel and upon this a parallel has been drawn between Ezekiel and our Lord. As Ezekiel was thirty years old and saw heaven open at the banks of a river, so, it is taught, the Lord Jesus was thirty years of age, when He saw heaven open at His baptism in Jordan (Matt. iii:16; Luke iii:21). There is nothing in the text to warrant this application. The thirtieth year must be reckoned according to the Babylonian era, beginning with Nabopolassar, father of Nebuchadnezzar, who became King of Babylon 625 B.C. This was the date when Hilkiyah found the book of the law in the eighteenth year of King Josiah. This was the thirtieth year before the fifth year of the captivity.

Four things are mentioned by Ezekiel in the introduction of his book. 1. The Heavens were opened. 2. He saw

visions of God. 3. The Word of the Lord came unto him. 4. The hand of the Lord was upon him. The opened heavens are not mentioned elsewhere in the Old Testament. Ezekiel, the priest, is the only prophet of whom it is said that he saw the heavens opened. Four times this phrase is found in the New Testament. In Matthew iii:16 heaven was opened at the Baptism of our Lord. In John i:51 the Lord speaks of the heavens opened and the manifestation of angels, which is still future and refers to His Coming in power and glory. In Revelations iv:1 a door was opened in heaven and John heard the words "Come up hither"; it is symbolical of the time, when the true church is taken into the presence of the Lord. The last time opened heavens are mentioned is in Revelations xix:11. It will be when our Lord comes as King of kings and Lord of lords.

The opened heavens brought for Ezekiel visions of God and the Word of the Jehovah. Not visions of Jehovah and the Word of God. He saw the visions of God in His governmental dealings with Israel, but the commission to him is the commission of Jehovah, the name which denotes the closer covenant relationship with His people. The vision of opened heavens in the New Testament sense was not given to Ezekiel. New Testament believers behold heaven opened and have a vision. In the language of the Scriptures "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death of every man" (Heb. ii:9). Our vision in the opened heavens is the glorified Son of Man, in whom we are saved and seated in the Heavens, our acceptance in Him and future glory with Him. And when the Word of Jehovah came to him, calling the priest to the prophetic office, the hand of the Lord came also upon him. Opened heavens, visions, direct call and enablement by the power of God. Such is still the order for God's servants. And after the great vision is passed, the seer is upon his face (verse 28). Then Jehovah lifts him up and the Spirit entered into him (ii:2).

The phrase "the Lord of Jehovah was upon me" or

“came upon me” is found exactly seven times in the Book of Ezekiel i:3; iii:14 and 22; viii:1; xxxiii:22; xxxvii:1 and xl:1.

Then Ezekiel describes the vision of God. It is one of the greatest vision of the Bible. To explain all in this vision is not possible. Much has been written on it which is extremely fanciful and ridiculous. The vision is mentioned repeatedly in the book. In the tenth chapter we meet it again. In chapter xi:22-23 the prophet beholds the cherubim and the wheels and the glory of the Lord God above them. The glory of Jehovah is seen departing from Jerusalem by way of the mountain which is on the east-side of the city (The Mount of Olives). The last time this great vision is mentioned is in Chapter xliii. “And behold, the Glory of the God of Israel came from the way of the East; and His voice was like the voice of many waters; and the earth was lit up with His glory. And the appearance of the vision that I saw was according to the vision that I had seen when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar, and I fell upon my face” (verses 2-4). We learn therefore that the vision Ezekiel had was the vision of the glory of Jehovah. The first chapter confirms this, for at the end of the vision the statement is made: “This was the appearance of the likeness of the glory of Jehovah” (i:28). That it meant judgment upon the unfaithful city is learned from the tenth chapter, where one is commanded to take coals of fire from between the cherubim and to scatter them over the city (compare this with Rev. viii:5). Then the Glory of Jehovah, Ezekiel had seen, departed from the city. It left Jerusalem and the land by the East (chapter xi:22-23). Ultimately that glory will return and cover the land once more (chapter xliii:2-4).

The vision was seen coming from the North. This is generally applied to mean the threatened judgment against Judea from Babylon. “A fresh storm cloud of divine indignation was about to burst on Judea out of the North, that is, from Babylon.”* However, another meaning is more than

*W. Kelly on Ezekiel.

likely, inasmuch as Babylon was not directly north of Jerusalem. In Psalm lxxv:6 we read: "For promotion cometh neither from the East, nor from the West, nor from the South." It is from the North, that is from above, that promotion, or help comes. In Isaiah xiv:13 the north is also given as the place of the throne of God. From out of the opened heavens from above, this great vision was sweeping before the eyes of the priest-prophet. The whirlwind, the cloud and the fire Ezekiel beholds first of all are symbols of the divine glory and often mentioned in connection with His manifestation. The Lord often appeared in a cloud. He led His people by a pillar of clouds and of fire. Sinai was enveloped in a thick cloud and Jehovah descended upon it in fire. David in describing a theophany mentions the wind, clouds and fire (Ps. xviii:8-13). Read also Habakkuk's great vision. The whirlwind symbolizes Jehovah's indignation. Jeremiah had announced the coming judgment under the figure of the wind (Jerem. iv:12-13). All Ezekiel saw as he looked up indicated the presence of the God of Israel and His glory, ready to deal in judgment with His unfaithful people.

Then the vision unfolds itself. First the living creatures are seen. The tenth chapter calls them by the name of cherubim. They are the same beings described in Revelations iv:6-9. The cherubim are not symbolical figures, but real beings for they are called "living creatures." They are not angels, but belong to another class. Four cherubim Ezekiel beheld with faces of the lion, the ox, the eagle and the face of a man. Their position is beneath the Throne. But while they had these four faces (representing God's creation) they had the likeness of a man.

The likeness of a Man as mentioned in Ezekiel's vision is significant. First, the Cherubim had "the likeness of a Man" (verse 5). Then the hands of a man were seen under their wings (verse 8). When Ezekiel beheld the throne itself, the throne of God, he saw upon the throne "the likeness as the appearance of a Man." And this Man upon the throne was enveloped in glory, with the rainbow about him. "And I saw as the colour of amber, as the appear-

ance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (verse 27-28). That all this anticipates the Lord Jesus Christ and His exaltation upon the throne, government and judgment being given into His hands, who is the glorified Man, cannot be questioned. The application of the faces of the Cherubim to the fourfold character of our Lord as King, Servant, Man and Son of God is well known. However, judgment in the government of God is in Ezekiel's vision the leading reason of the prominence of these celestial beings. They occupy the same position in the last book of the Bible, the book of Revelation. When the Lamb opens the first four seals, one of the Cherubim speaks. These seals are judgments. In Revel. xv:7 one of these living creatures hands to the seven judgment angels the seven vials in which the wrath of God is completed. "And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever." In this solemn capacity they appear in Ezekiel's vision as the attendants of Jehovah's chariot and Jehovah's throne, which Ezekiel beholds above the firmament above their heads. All indicates that this is the right interpretation. For instance, verse 13. There we read of coals of fire, as they appeared; lamps, or as it ought to be rendered, flaming torches, and out of the bright fire came forth lightning. These are all symbols of judgment. "And the living creatures ran and returned as the appearance of a flash of lightning" (verse 14). It denotes the swiftness of the threatened judgments.

And then the wheels and their work, the wheels in which there was the spirit of these beings, their rims (not rings) full of eyes, the orderly movements of these wheels under the direction of the spirit, is seen in this vision. Much has been made of this. The most ridiculous interpretation was made several years ago when some teacher declared that Ezekiel had the vision of an—airship! The wheels

are the wheels of the chariot upon which rests the throne of God. They are representing the purposes of God in His inerrant governmental dealings with the earth. God controls it all and His Spirit directs every movement.

“Intelligence, strength, stability, and swiftness in judgment, and, withal, the movement of the whole course of earthly events, depended on the throne. This living energy animated the whole. The cherubic supporters of the throne, full of eyes themselves, moved by it; the wheels of God’s government moved by the same spirit, and went straight forward. All was subservient to the will and purpose of Him who sat on the throne judging right. Majesty, government, and providence, united to form the throne of His glory. But all the instruments of His glory were below the firmament; He whom they glorified was above.*”

That “the bow that is in the cloud in the day of rain” is mentioned in connection with the Throne itself and mentioned last in the vision has a blessed meaning. It reminds us of Genesis ix:13-16. “I do set My bow in the cloud and it shall be for a token of my covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. . . . And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.” The Judgment by water was passed and upon the dark storm-cloud, which had retreated, the beautiful bow, the sign of God’s mercy, appeared. God always remembers mercy in His wrath. Israel’s hour of judgment had come, but the bow about the throne promised mercy to His people according to “His everlasting covenant.” Judgment-vision and predictions of judgment stand first in Ezekiel’s prophecy; mercy, restoration and glory are revealed after the storm-cloud has passed. Thus Ezekiel beheld the Glory of Jehovah as He himself was commissioned by the Word of Jehovah to make it known to the people.

(To be continued, God willing.)

* Synopsis J. N. D.

Unspeakable.

“In His presence is fullness of joy, and at His right hand are pleasures forever more.”

As brush to paint the mid-day sun were all too weak,
 So words to voice the song of Love were incomplete.
 The joy of sins forgiven, of footsteps led,
 Is to know Him who gives the hungry bread;
 Who binds the broken heart; wipes tears away;
 Turns gall to sweetness, night into glorious day.

Time would not hold the song. If sung,
 The heart would burst in singing.
 But time shall cease when earth hands fold
 With crowns of life and harps of gold.
 The praise shall sweeter grow
 And hearts shall melt and glow with love
 Just hinted at below.

“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).—W. B. R.

“Him,”

• By McCall Barbour.

It is not “religion” that is the supreme requisite. It is “**Him.**” Religion never yet saved any man. It never will. It is **Christ** who saves. If a man’s religion is not of the right sort it will be a hindrance to his salvation, rather than a help. Men are tired of “religion.” Its latest phase may excite their interest, but it ends in aggravating their discontent, and intensifying their disgust. “It” does not satisfy. It never was meant by God to satisfy. It cannot satisfy. The only religion that is “pure” is that which circles round and finds its centre in “**Him.**” It is “**Him,**” not the “religion” that is vital. “He” is enough. No other is needed. Less than “**Him**” will not do. Formalities and superficialities cannot fill the place of “**Him.**”

Men are for ever seeking to solve the problems of life, and to find some satisfaction from its unrest and discontent. The solution of all life’s problems is in “**Him.**” We seek for such elsewhere in vain. God

may be blamed for looking on in silence at the sufferings and sorrows of this sin-stricken earth. But the blame is unwarranted. God **has** "spoken unto us by **His Son**" (Heb. i:2). "**He**" is the answer to the cry from the oppressed, depressed and despairing hearts of men. God has no other answer. Man requires no other. It is the undeniable testimony of myriads that "**He**" has met their direst, deepest needs. When they listened to "**His**" voice and opened their hearts to "**Him**" they found rest.

"I came to Jesus as I was,
Weary and worn and sad,
I found 'in Him' a resting place,
And 'He' has made me glad."

Better than being "In Tune with the Infinite," is being in touch with "**Him**."

Clearly it is "**Him**" men need. They do not think so. In their natural blindness they cannot see that it is so. They do not believe God's Word, which declares that it is so. Thus it is they continue to try to find their satisfaction in methods of their own devising, and go on rejecting "**Him**."

"If our faith were but more simple
We would take 'Him' at 'His' word,
And our lives would all be sunshine
In the sweetness of our Lord."

Countless and constant efforts are made after "better environment," "social uplift," and "reform." It is forgotten that men may be surrounded with the atmosphere of heaven, and their hearts be left to languish in their unregenerate state of sin. When we have "**Him**," "**He**" makes "a new creation" of a man. "**He**" changes from the centre to the circumference. "**He**" puts heaven in the heart. Yes, it is "**Him**" we all need. For "**He**" alone meets all the needs of all.

"'He' shall save." No other can. "**He**" saves from sin, from fear, from selfishness, and all that makes life the burden and the heart-break that it is. That's why "**He**" is called "Saviour" (Matt. i:21).

"**He**" saves from doubt, depression and despair, and all the sad havoc which the devil makes in human lives. "**He**" was manifested to destroy the works of the Devil (1 John iii:8). "**He**" has done it. "**He**" is doing it still.

"**He**" forgiveth all thine iniquities.

"**He**" healeth all thy diseases.

"**He**" redeemeth thy life from destruction.

"**He**" crowneth thee with loving kindness and tender mercies.

"**He**" satisfieth thy mouth with good things, so that thy youth is renewed like the eagles (Psalm ciii:1-5).

Are you a sin-burdened soul? Listen! All the salvation and the help a sinner needs is found in "**Him**." "**He**' is the propitiation (covering) for our sins" (1 John ii:2). "**He**" is the substitute Saviour who was "made sin for us" (2 Cor. v:21). "**He**" bore our sins in **His** own body on the tree" (1 Peter ii:24). It is **His** blood that maketh an atonement for the soul (Lev. xvii:11). Through "**Him**" the past of sin is blotted out. Through "**Him**" the present power of sin is paralyzed. Through "**Him**" we shall "some happy day" be translated from sin's presence.

Only "**He**" can save. "Neither is there Salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv:12). "As many as received **Him** to them gave **He** power (right) to become the Sons of God, even to them that believe on **His** name" (John i:12). "This is the record that God hath given unto us eternal life, and this life is in **His** Son. He that hath **The Son** hath life; and he that hath not **The Son of God** hath not life" (1 John v:11, 12). "This is life eternal, that they might know **Thee**, the only true God and **Jesus Christ** whom thou hast sent" (John xvii:3).

"I've found a friend, O such a friend,
He bled, **He** died to save me,
 And not alone the gift of life,
 But **His own self**, **He** gave me."

It is "Christ in you," who is "the hope of glory" (Col. i:27). Christ outside you is a hopeless state.

"In Christ is love abounding,
 In **Him** redeeming grace,
 In **Him** my daily manna,
 In **Him** my hiding-place;
 In **Him** there is atonement,
 In **Him** eternal life.
 In **Him** a full salvation,
 In **Him** an end of strife."

Receive "**Him**."

Believer, listen! "**He**" is our life (Col. iii:4). Yes, "**He**" is, "**Himself**."

This is what God has purposed, planned, and made provision for. "That Christ may make **His** home in your hearts through your faith" (Eph. iii:17, Weymouth).

Have you ever gripped that fact? Is "**He**" your life in a practical way? Is "**He**" to you—

OUR HOPE

“A living bright reality,
 More present to faith’s vision keen,
 Than any outward object seen,
 More dear; more intimately nigh,
 Than e’en the sweetest earthly tie.”

“**He**” wants to be thus near to **you**.

You are praying for power. “**He**” is power. Appropriate “**Him!**”

You are longing for love. “**He**” is love. Lay hold of “**Him!**”

You are pleading for patience. “**He**” is patience. Partake of “**Him.**”

You are wanting peace. “**He**” is our peace.

“**He** is made unto us wisdom, and righteousness and sanctification and redemption” (1 Cor. i:30).

“There’s love, and life, and lasting joy,
 Lord Jesus found in **Thee.**”
 Yea, all I need in **Thee** to find,
 O Lamb of God I come.”

To seek for satisfaction outside of “**Him**” is to be on a side track and find assured failure. How apt we are to pursue the “blessings” rather than “the Blesser.” “**He**” is ever better than all **His** blessings. “**He**” is superior to “it,” and “them.” Seek, claim, appropriate “**Him.**” In “**Him**” we find “them” also. They are stored in “**Him.**” Seeking soul, be not seduced to sojourn beside the streams that fail. Go higher! Dwell beside the never-failing source. The source is “**Him.**” “**He** satisfieth the longing soul, and filleth the hungry soul with goodness” (Psalm cvii:9). The “love that wilt not let us go” would spare us the disappointment of the streams that dry up. “**He**” longs to pour into our lives the fulness of the fountain-head. “Ye are complete (filled full) in **Him**” (Col. ii:10). Get there! There the thirst is assuaged. There the song of satisfaction ascends.

“My heart is resting, O my God,
 I will give praise and sing.
 My heart is at the secret source
 Of every precious thing.”

“**He**” it is who saves the downcast, the depressed, the doubting and despairing souls. Listen! This is for such. “When men are **cast down**, then they shall say there is lifting up; and **He** shall save the humble person” (Job xxii:29). “Why art thou **cast down**, O my soul, and why art thou disquieted within me. Hope thou in God, for I yet shall praise **Him** who is the health of my countenance and my God” (Psalm xliii:5).

Circumstances may be cruel, calamities may crush, criticisms may cut. Temptations, trials, and tears may be our lot. In the midst of all we may have "**Him.**" "O Lord, **Thou** art a shield for me, my glory, and the lifter up of my head" (Psalm iii:3). "They looked unto **Him** and were lightened: and their faces were not ashamed" (Psalm xxxiv:5).

This is the unfailing asset of life—"Him." When hopes are blighted; when friendships fail; when possessions perish; when props give way; when the darkness of death creeps into heart and home; we may have "**Him.**" "He abideth faithful." When we are misunderstood, misrepresented, maligned and maltreated, "**He**" will understand and comfort and sustain. "**He**" will undertake. "**He**" will carry us through.

"I fear no foe with **Thee** at hand to bless,
Ills have no weight and tears no bitterness;
Where is death's sting? Where grave thy victory?
I triumph still if **Thou** abide with me."

To know "**Him**" in this peculiarly personal way, is to understand more fully the meaning of **His** mysterious methods and the purposes behind **His** plans. It is then we begin to see the reasons for the wreckage of our "idols" and the disappointment of our dearest earthly hopes.

"These inward trials I employ
From self and sin to set thee free,
And break thy schemes of earthly joy
That thou mayst seek thy all **in Me.**"

What a legacy of spiritual wealth they leave behind who learn this lesson well. It was the saintly Anna Shipton who, out of the sanctifying influence of such deep experiences, wrote the soothing, strengthening and sweetening words:

"**He** emptied my hands of my treasured store,
And **His** covenant love revealed.
There was not a wound in my aching heart
But the balm of **His** breath had healed.
O tender and true was the chastening sore,
In wisdom that taught and tried,
Till the soul that **He** sought was trusting **in Him,**
And in nothing on earth beside."

"My meditation of **Him** shall be sweet, I will be glad **in the Lord**" (Psalm civ:34). Here is our refuge from the things, the people, and the circumstances that sour and embitter us. Turn from **them** to **Him.**" We can overcome the gloom in "them" only by finding our gladness in the Lord. Here is our refuge from the weariness and worry of our

lot. Resort to "**Him.**" The result is sure. It "**shall** be sweet." But, for this result we must "**meditate**" on "**Him.**" To give **Him** just a passing thought, a hasty glance, a hurried word will not suffice. We must "**meditate.**" This never fails. As we steal into **His** presence and continue there in contemplation of **Himself**, there creeps into our hearts the "peace of God" that "surpasses all our dreams." We are hid in **His** pavilion from the strife of tongues (Psalm xxxi:20). "In **His** presence is fulness of joy" (Psalm xvi:11). What a holy hush is here. What clearing of our mental faculties. What soothing of our shattered nerves. What renewing of our enfeebled frame. It is here we learn that it is true—"Thou wilt keep him in perfect peace whose mind is stayed on **Thee**, because he trusteth in **Thee**" (Isa. xxvi:3). By our meditation on "**Him**" we are transported into another higher, holier and happier sphere. We get away from others and forget ourselves. Better than drugging our sensibilities to the circumstances around us by the opiates of earth, seek and be soothed by "**Him.**"

Better than drowning our dissatisfied desires in the dissipating pleasures of the world, be occupied with, and absorbed in "**Him.**" Let us find our freedom from the people who oppress, and the problems that perplex us in "**Him.**" Let us rise above the circumstances that fill us with fear and fret, with fuss and fume, to "**Him.**" "My meditation of **Him** shall be sweet." It "**shall.**" No doubt about it. "O taste and see that the Lord is good. Blessed is the man who trusteth in '**Him.**'" (Psalm xxxiv:8).

How shall you know "**Him?**"

Receive "**Him!**" Take God at **His** word. "I will dwell in you" (2 Cor. ii:16). Read about "**Him**" in **His** word! Meditate on "**Him!**" Pray to "**Him!**" Tell "**Him**" all? Trust "**Him**" in all! Obey "**Him**" implicitly! Reckon on "**Him**" in you! Make "**Him**" real!

"Speak with **Him** then, for **He** hears,
And spirit with spirit shall meet.
Closer is *He* than breathing,
And nearer than hands and feet."

"One day I came to know Dr. John Douglas Adam," writes C. G. Turnbull. "I learned from him that what he counted his greatest spiritual asset was his unvarying consciousness of the actual presence of Jesus. Nothing bore him up so, he said, as the realization that Jesus was **always** with him in actual presence; and that this was so independent of his own feelings, independent of his deserts; and independent of his own notions as to how Jesus would manifest **His** presence. Moreover, he said that Christ was the home of his thoughts. Whenever his mind was free from other matters, it would turn to Christ; and he would talk aloud to Christ when he was alone—on the street,

anywhere—as easily and naturally as to a human friend. So real to him was Jesus' actual presence." Make "**Him**" real and "**He**" will become real. Thus it is you will know "**Him**."

What power for service **then!** "It is God who worketh in you" (Phil. ii:13). "The Lord's work," is the Lord working. "I—no not I, but Christ in me" (Gal. ii:21), "**He**" does **His** own work in us and through us. "**He**" will speak. "**He**" will keep silent. "**He**" will bear the sting and suffer the undeserved abuse. "**He**" will meet and make the mountains of difficulty dissolve. "**He**" will dispel the depression. "**He**" will wipe away the tears. "**He**" will fight the battles. "**He**" will win the victories. "**He**" will overcome. We are "more than conquerors through **Him** who loved us" (Rom. viii:37). In "**Him**" is the unparalleled privilege of defeating all the "principalities and powers" arrayed against us. "**He**, that is begotten of God (that is Jesus Christ the only begotten Son) keepeth them and the wicked one toucheth them not" (1 John v:18). "Greater is **He** that is in you, than he that is in the world" (1 John iv:4).

As we court **His** companionship we shall learn to count upon **His** coming again. We shall look for "**Him**" with eager longing. "The Spirit and the Bride say Come!" (Rev. xxii:17). Then **He** shall receive us unto **Himself**. Then shall we "ever be with the Lord" (1 Thess. iv:17;).

"**He** is not a disappointment! **He** is coming by and by,
In my heart I have the witness that **His** coming draweth nigh,
All the scoffers may despise me, and no change around me see
But **He** tells me **He** is coming, and that's quite enough for me."

Till then "**He**" will enable us to endure. "Consider **Him**, lest ye be wearied and faint in your minds" (Heb. xii:3). "He endured us seeing **Him** who is invisible" (Heb. xi:27). As, with the eye of faith, we look away to **Him**, "whom having not seen we love" (1 Peter i:8) we shall live strange lives. The mystery of our conduct will be the conviction of those around. Perhaps it will be their conversion. As we become increasingly absorbed in "**Him**," they will catch an "other-worldly" gleam in our eye. As we keep "looking unto Jesus" it will be plain to them that we "look for a city which hath foundations whose Builder and maker is God" (Heb. xi:10). It will be manifest that our heart's affections are higher than this world. It will be seen that our feet are on "the upward way." God rather than gold, shall be our Quest. The doing of **His** will, shall be our deepest delight. Sacrifice for **His** sake will be reckoned our success. To live will be Christ. To die will be gain. To walk with "**Him**" in such close fellowship may bring to us the reproach of those who do not know "**Him**." We may be labelled "peculiar," "foolish" and worse, "fear ye none of these things."

"Let us go forth, therefore, unto **Him**, without the camp bearing

his reproach. For here have we no continuing city, but we seek one to come" (Heb. xiii:13-14). Suffering with "**Him**" here we shall reign with "**Him**" hereafter.

"In the kingdom of the future
In the glory by and by,
We shall live and reign together
My Lord and I."

"Wherefore, comfort one another with these words."

To have less than "**Him**" is to be still unsatisfied.
To have "**Him**" is to possess more than enough.

"Thou, O Christ, art all I want,
More than all in Thee I find."

"**He** is altogether lovely" (Cant. v:16).

"**Thus saith the Lord**, Let not the wise man glory in his wisdom, neither let the mighty man glory in His might; let not the rich man glory in his riches, but let him that glorieth glory in **this**, that he understandeth and knoweth **Me**" (Jer. ix:23-24). Whatever else in life you miss, see to it that you do not miss having "**Him**." Take "**Him**" now, and make sure! Let "**Him**" live. Out of the joy of **His** experienced presence, and the assurance begotten by **His** constant companionship, give forth unflinchingly your testimony to a world that needs to know "**Him**"—"I suffer . . . nevertheless I am not ashamed; for **I know Him** whom I have believed, and am persuaded that **He** is able to keep that which I have committed unto Him against that day" (1 Tim. i:12).

"I have seen Thy face Lord **Jesus**—
Tell me not of aught beside;
I have heard Thy voice Lord **Jesus**—
All my soul is satisfied."

The Gem.

"If a man would give all the substance of his house for love, it would utterly be contemned."—Cant. viii:7.

Gem of the deep, within its rugged shell,
Spotless and pure, and exquisitely white,
Lurks the rich pearl:—Thus love, O Lord, will dwell—
Love to thy name! where our defective sight
No beauty finds, while thou through all canst see,
And prize the jewel that belongs to thee.

Lord! thou art Love—and shall we dare contemn
The feeblest soul where thou art pleased to dwell?
Where love divine, that pure and perfect gem,
Dim and unpolish'd now, shall far excel
Yon orient sun, when sorrow's night is past,
In its full lustre unobscured at last.

What brought the Son, O blessed Father! down,
To dwell, to suffer, die at last on earth,
But love divine? In thine eternal crown,
What gem of nameless all-excelling worth,
Most brightly shines—irradiates all above,
With its pure beams? What jewel, Lord! but Love?

Revelation.

Chapter XVII.

Babylon and the Beast.

We have already, in Chapter xiv, listened to the anticipative, solemn chant, "Babylon is fallen, is fallen"; we have seen, in the last vial of wrath, "great Babylon" coming "into remembrance before God;" but we have not finished with Babylon yet; she is far too important to leave without a closer look at her features, a clearer view of her end.

So, in accord with the characteristic construction of our book, we are now led back to regard Babylon more closely; see her in her worldly glory and pride; in her personal filth and wickedness; in her shame and judgment.

Nor can it lack the most profound interest for us, for our own path will be largely governed by the interpretation we may give to this chapter.

The scene is in close connection with the vials, for it is one of the angels who had poured them out who invites John to come with him and see the sentence of this great harlot.

In verses 3 to 6 we have, in the woman, the *cause* of the sentence; in verses 7 to 15 in the composite beast, the *executors* of the sentence; and in verses 16 to 17 the *execution* of the sentence; then verse 18 apparently forms a link with the next chapter; the woman *is* the city.

First, then, to identify the one on whom the sentence is to be executed: a woman. Who is that woman?

In this, the two-fold interpretation of the book will help us much; for all these scenes covered by seals, trumpets, and vials, have both a historical fulfilment, more or less shadowy it is true, but which in itself becomes a help in interpreting the final definitive fulfilment still in the future. Thus, we may possibly discern something existent even to-day that may foreshadow this woman.

First, what does "a woman" symbolize when thus used figuratively? To answer this, the manner, and all that surrounds her introduction into this scene will serve to assure us that the woman was divinely intended to express all the more gentle and tender qualities of the race, as the man was created to express responsibility and headship. Thus the man may be said to represent the *spirit* of corporate humanity; woman the *soul*, and both in nature and Scripture she speaks of dependence on, and confidence in him to whom she alone of all the animate creation is united by an equality of personality. In the reversal to-day of everything in this world that is of God's order, she has lost both her place and her glory; for alone in her own place is she the glory of the man as 1 Cor. xi:7 clearly teaches.

Here is one, then, who, as a "woman," takes professedly this place of dependence on the man of this book: *Christ*; to Whose death she professedly owes her existence, as Eve did to Adam's "deep sleep." In that dependence and devotion consists her purity and chastity; in departure from it her impurity and unchastity.

And this woman has been guilty of this; for she is "*the harlot, the great one.*" There have been others, but she

exceeds them all. Both Israel and Judah in their day have walked in the same unclean path (Ezek. xvi-xxiii), but this one is viler far than either. In the Old Testament, and under the government of God, no Gentile *nation** is ever called a harlot; it is always that one which, being in professed, or external, relationship with God, sought alliances elsewhere. So, to-day, we must not look for this woman among the heathen. She could not be there; but we shall find her, beyond a doubt, in that place that corresponds with Israel's of old—that of *professed Christianity*.

This certainly is further confirmed by its absolute correspondence with two other women who appear as symbols in the New Testament; the unnamed woman of the fourth parable of Matt. xiii, putting the leaven of evil doctrine into the pure meal; and the Jezebel of the corresponding fourth letter, that to Thyatira, with her wicked teaching answering to that leaven, and thus, on the one hand, linking her with the woman of Matthew; and, on the other, by her bloodthirsty persecution, showing her kindredship to the woman here. All three are thus found at exactly the same time, all go down to the end, all have the same evil and unwomanly characteristics: it is impossible not to identify them as one, although looked at in different lights, and that one the false worldly church having at this time its clearest expressions in *Papal Rome*.

But where does this spurious profession find its congenial home? “In a *wilderness*.” And that is not the earth in either its natural beauty or barrenness; but *the world*, from which He, Whom we know as the Fountain of all Life and refreshment, has been rejected. To the true bride, as to every true saint, it has ever been and is “*a dry and thirsty land where no water is;*” but the harlot-church finds *her home* in it.

Yet the figure changes, for even in a *wilderness* she sits “*upon many waters;*” but lest we should err and think the one figure contradicted the other, these are explicitly

*The Word is applied as a term of contempt in two *cities*: Tyre and Nineveh; but this would not correspond exactly with its application to Israel or as used here.

interpreted for us as "peoples, and multitudes, and nations, and tongues." She is supported by vast masses of mankind; and there is but one ecclesiastical institution in the world thus universally maintained, and that is *Papal Rome*. Peter's Pence, of which the Apostle himself said he "*had none*" (Acts iii:6), *do indeed flow to the Papacy from all "peoples, and multitudes, and nations, and tongues,"* and thus she *sits upon* them in very truth. But while sitting on many waters,* more definitely and directly she is supported by a scarlet-coloured beast, which is unmistakably recognized by "seven heads and ten horns" as closely related to "the beast from the sea" of chap. xiii, that is, the fourth or Roman Empire. And since this has a time of non-existence, as the angel tells us in verse 8, and there is no such empire to-day; we really discern it by its very non-existence.

See her clothing. It is purple and scarlet decked with gold, precious stone, and pearls. These, I apprehend, must all be taken together as they are written. That is, we must not interpret the scarlet and purple in a bad sense, and the others in a good; if the first two are clear symbols of this world's government and glory; then the last three must, in harmony with these, speak of the stock-in-trade of the harlot. It is by these, in strong contrast with the godly woman of 1 Tim. ii:9, whose adornment is "*not gold or pearls, or costly array,*" she would seek to increase her attractions in the eyes of that world that knows no other.

Is there no correspondence between these symbols of earthly authority, and any ecclesiastical system to-day? What professed ministers of Christ literally clothe themselves in scarlet for their ecclesiastical functions, save the

*There is a slight, but not uninteresting, difference between the form used for the woman's sitting on the *waters*, and her sitting on the *beast*. The former is *epi* with the genitive case, and suggests simply her *natural* place, as "the dwellers *upon earth*," that is their natural abode. The latter is *epi* with the accusative case, and suggests the *activity of the woman*. She has *aimed* at sitting on the beast, moved towards, and at last attained that aim. Compare Acts i:8. The Holy Ghost is come *upon you*; it is the activity of the Holy Spirit, and this is expressed by *epi* with accusative.

Pope and his cardinals? What professed minister of Christ—that same Christ whose Kingdom is not of this world—sits enthroned, and not with one crown only on his head, but a tiara of three, telling out the wearer's claim to a *threefold* rule, in heaven, earth, and the underworld?

But it is said, the Papal Church has, in most European countries at least, little or no political power to-day. True; but is that because of her voluntary abnegation of that power; or because she has, at least for the time being, been forced out of making good the pretensions which she still holds, and only awaits a favorable opportunity again to enforce?

Are there not constant evidences, even in those countries that are most opposed to her, of the never ceasing underhand pressure of those claims? When did she withdraw the claim of her Canon Law that "The Bishop of Rome may excommunicate emperors and princes, depose them from their states, and absolve their subjects from their oaths and obedience to them, and so constrain them to rebellion"?

And again, does not the very fact of her having been stripped, even temporarily, of that power, forecast, in a shadowy way, what our Scripture tells us shall more finally and definitely befall her in the future, when she shall be permanently stripped, desolate, and naked?

As to her deckings of "gold, precious stone, and pearls," what ecclesiastical system like Rome flaunts her wealth before the world that can appreciate only such? On every vantage spot of nearly every city we see the Roman cross, which she has, by her abominations, made almost a symbol of every form of wickedness. As it lies at *her* door that, in her *Jesu-its*, she has made that ever-blessed Name a very proverb for all that is false and crafty. Has she not in truth?

The cup of gold that contains her filth—do we not see it in all those externals: the pomp of her ritual, held in the most imposing of buildings, with their dim religious light; her mumbled liturgy that may impress by its very mysteriousness; her soul-enrapturing music; her swinging censers filling the air with their sensuous appeal? Do not all these contain the filthiness of her fornication? And would you

look into that cup; see in it then the filth of her "Indulgences," or *encouragements* to sin; the filth of her enforced celibacy, the filth of her auricular confession, with its unmentionable questions. Is it not all utter "filthiness?"

But come closer; she has long proclaimed herself "*The Church*;" written that name, as it were, upon herself; but another Finger—the same that wrote on the walls of another Babylon once before—has written here her true name even upon her forehead. It begins with the word *Mystery*, that is, we are not to look for her in any Old Testament Scripture. There has been no revelation of so vile a creature. She is most surely then not the literal city Babylon rebuilt, although her name is "*Babylon the great*." She occupies a place in the ways of God exactly corresponding to the literal Babylon of old. But the term "the great" was not, as far as I am aware, divinely applied to the Babylon of the smaller sphere of this earth. But as the spirit is *greater* than the body, as the spiritual is *greater* than the material, as the substance is greater than the shadow, so does this very addition "the great" conclusively point to the *spiritual* sphere of this Babylon. She is the very essence of Babylon or "Confusion," and "greater confusion there cannot be than that which confounds matter and spirit, creature and Creator; makes water to wash the soul, and brings the flesh of the Lord in heaven to feed literally with it men on the earth."*

But further there results from her "fornication with the kings of the earth"—her unscriptural connection with the governments of this world—children, who partake of the nature, and walk in the ways of their mother; for they too are "women," or ecclesiastical systems, and "harlots;" for they too live by a meretricious union, not only of Church and State, as the *national* churches; but of righteousness with unrighteousness, of light with darkness, of Christ with Belial, of believers with unbelievers, for they are formed in their pseudo-charity of all these, and *thus* show their parentage.

*Numerical Bible, Vol. V.

Alas! that the question should be even possible, Which of our great Protestant denominations is not displaying more and more, as time goes on, in one feature or another, whether in the clerical assumptions of a ruling class, or in the return to the bondage of the law of Sinai, or in ever-growing worldliness, a family likeness that may well point to a future union with Rome.

These "daughters of Babylon" may not yet be fully manifested, for these systems include a vast number of most precious saints; but the principles of their being are of the same character; and let those saints be caught up out of them to meet their Lord, and what will be left to hinder the natural flowing together of mother and daughters?

But there is one other terrible feature: she is "*drunk with the blood of saints and with the blood of the witnesses of Jesus.*" This corresponds closely, and tends further to link together very closely, the *woman* of this chapter and the *city* of the next, for in that (the city), too, was found "*the blood of prophets and of saints, and of all that were slain upon the earth.*" With this too compare Matt. xxiii:35: "*That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.*"

Note, that here the Lord says "*all the righteous blood from the blood of Abel*"—all was to come upon that generation; whilst in Revelation all that blood is found in Babylon cxviii:24. Must there not be, then, the strongest moral identity between that "generation" of the religious leaders of the Jews of our Lord's day, and this Babylon? Both are of one "*generation,*" or of the same life and nature; a generation begun by and in Cain; a generation characterized by the highest, proudest religious profession, as was Cain, as were those Pharisees, as is Rome and her daughters to-day, and always combined with violent hatred of the alone efficacy of the Blood of the Lamb, and of all who put their whole confidence in that never-to-be-repeated sacrifice. Note the expression "*drunk with the blood of saints.*" Her lust for shedding that blood has so possessed her, that, in gratifying

it, she has lost all self-control—is as one in whom reason has been dethroned through strong drink. If that does not point directly at one blood-thirsty system whose seat is at Rome, if she has not continued the work of Cain whenever and wherever she had the power and opportunity of doing so, then all history is but myth; all testimony is but fable. If her present abstinence from so acting in Protestant countries proves her incapability, then the ravenous beasts, now caged in our zoological gardens, are really, by nature, as gentle as they seem, and could never, when at liberty, have shed blood. *They* shall change their nature sooner than a fleshly religion, or those born after the flesh cease to persecute the true church, or those born after the Spirit. The lion shall indeed lie down with the lamb, the leopard shall indeed lie down with the kid, but never shall Satan, or that system in which his “deep things” (ch. ii:24) are expressed, love the Cross of Christ, or that entire abnegation of human righteousness it involves.

Again: “*The Kings of the earth have committed fornication with her, and the dwellers on earth have been made drunk with the wine of her fornication.*”

Have not the governments of Christendom embraced this woman? As surely as they have done so in the past, and still do so wherever Roman Catholicism is the recognized national religion, so shall they all do so again.

The mass of the earth-dwellers, drinking of this wine, have been stupefied as a drunken man. Their conscience has been comatosed, so that it is silenced. If it awakens from its stupor sufficiently to raise uneasiness, a fresh application to this “wine” soothes with a fresh assurance of the efficacy of anything rather than of that precious Blood of Christ once shed on Calvary.

In the *absolution* of the priest a sip is taken, and conscience sleeps; but to make this more effective another sip of *penance* is added, and it quiets for a time, to be repeated again and again. So life passes, till the end comes; and then, with it, Rome puts that “wine” again to the dying lip in what she calls “Extreme Unction”; a gross distortion of Scripture. Are any doubts still left? The cup again shall lull and the

purifying fires of *purgatory* shall do what the Blood of Christ has failed to accomplish. And if you have money, and bequeath it to this "Church," you may purchase exemption from these fires in proportion to the wealth she gets from you! All do but silence the God-given witness of the conscience; all do but deny the perfect efficacy of the Blood of Christ; or in the symbolic language of our book, all do but make "*drunk* with the wine of her fornication." Is it not simple truth?

John wondered with great wonder, as well he might. Had he seen a wild beast, such as symbolized the Gentile empires, with mouth running with the blood of saints, that is only what might be expected, for he himself was under the claw of such a beast even then. But a woman! the very figure of gentleness and dependence; the symbol of God's saints corporately considered; to see such drunk with the blood of those saints, and finding her support on the Beast—is it strange that he wondered?

Surely our identification is complete. This Harlot is, in the historical, but shadowy, fulfilment of our book, that has been and is still unfolding, *Papal Rome of to-day*; but in the final and definitive fulfilment, that same Rome fully developed, and with no Spirit of God dwelling in the true Church of Christ to resist her assumption, for this Church with that indwelling Spirit has gone from the earth.

Solemn, beyond all estimate, are these Scriptures. None may touch them without fear, or in a spirit of carnal strife. May our God grant us all to seek the deliverance of our fellow-men whom God has so loved, from this awful net of error, in which so many are enmeshed, and to discern the one blood-bought Church, that is practically inclusive of all saints, manifested as such by holiness and love, and of only these. What justification does Scripture give for the *existence* of any other?

F. C. J.

The Kingdom.

By Frank S. Weston.

When John came preaching in the wilderness of Judea he cried, "Repent ye, for the kingdom of heaven is at hand." The Lord Jesus began His ministry with the same announcement. The twelve apostles were sent forth to proclaim, "The kingdom of heaven is at hand." The seventy proclaimed "The kingdom of God is come nigh unto you" (Luke x:9).

None of these made any explanation as to the nature of this kingdom. They proclaimed it in a way that indicated their hearers were acquainted with its meaning. The opening pages of the New Testament take it for granted that the kingdom was well known, already the object of faith and hope.

What, then, was the belief and expectation of the devout Jews? It is universally admitted that they held to a literal restoration of the Davidic throne and kingdom, and the personal reign of the Messiah on David's throne. The Jew had the book of Daniel in his hand and in that book he read of the God of heaven setting up a kingdom that should never be destroyed. Moreover, it was to be set up on the ruins of the world powers and itself fill the whole earth (Dan. ii:35-44). There can be no doubt that the kingdom promised was to have an outward and visible form.

In Daniel, the kingdom under the figure of a stone cut out without hands, smites the world power and destroys it. The destruction is by impact and the work of a moment. The kingdom does not come by the agency of man but by direct intervention from heaven. The Messiah's advent brings the kingdom which rules over all (Dan. vii:13, 14).

But the Jew held more than the political aspect. He saw a social aspect as well (Isaiah xi:3, 4; Psalm lxxii:4). Righteousness was to be exalted and ungodliness put down. The kingdom of God was to inaugurate a new social order. There are in fact four aspects of the promised kingdom, the natural, the political, the social and the spiritual.

The birth of Jesus was the coming of the King (Matt.

ii:2; John xviii:37). Our Lord appeals to the miracles He performed in a way that indicates He regarded Himself as embodying the kingdom (Matt. xii:28).

I look at Luke xvii:21 as an assertion that among them in their midst stood the king, the embodiment of the kingdom. The discourse of Matthew (chapters v to vii) is really a king's manifesto—a declaration of the principles of his reign. As Dr. John Orr says: "Jesus is not only the founder of a new theocracy, but is Himself the vital germ of it, the living embodiment—so that the kingdom of God may truly be said to have existed on earth in His person from the moment of His manifestations."

But the King was not received. He came to His own throne, but it was denied Him (John i:11). After this took place (Matt. xii:14), Jesus speaks no more of the kingdom as "at hand." On the contrary, He taught His disciples it was far off (Luke xix:11-25). The kingdom was delayed till His second coming. He was to go into a far country, heaven, receive the kingdom and at His return rule in power.

This parable makes the public and open manifestation of His authority at His second advent.

Of this coming kingdom there was a foregleam on the Mount of Transfiguration. Then the kingdom of God came with power (Mark ix:1). They saw the King in His royal splendor. As Peter says, "We were eye witnesses of His majesty" (2 Peter i:16-18).

But it was only a transient showing of the Saviour's royal prerogatives. The scene was soon changed, and the King went forth not to rule, but to die. His permanent glory is to come (1 Peter i:11; Luke xxii:18). "I will not drink of the fruit of the vine until the kingdom of God shall come." It is in the future. The great prophetic discourses of Matthew xxiv, Mark xiii and Luke xxi all show the kingdom to be in the future. "Then (when the King comes) shall He sit on the throne of His glory." Now Christ occupies His Father's throne (Rev. iii:21). At His Coming He will take His own Davidic throne (Luke i:32; Jer. xiii:13; Isaiah xxiv:23). David's throne was in Jerusalem, he never had a throne in heaven. Luke xxi gives a series of signs and

says, "When ye see these things come to pass know ye that the kingdom is nigh at hand."

In Acts i:6 the apostles were looking forward to the kingdom. They did not regard it as having come. It was to them still in the future. Were the apostles mistaken? Not if God means what He says as to the kingdom (Isaiah i:26; Zech. ix:9; Micah iv:1-3; Amos ix:11; Hosea iii:4, 5).

Christ does not contradict their conception. He simply refuses to reveal the time. The doctrine of the New Testament is not the substitution of another kind of kingdom for that which the Old Testament led us to expect, but the postponement of the expected kingdom. In Acts iii:17-21 Peter promises the nation the establishment of the kingdom on condition of their repentance, and the acceptance of Jesus Christ. The epistles and the Revelation regard the kingdom as still future (2 Tim. iv:1; James ii:5; 2 Peter i:11). Not till Revelation xi:15 do we read that the kingdom has come.

The Scriptures cited to prove the kingdom will never have a visible aspect are not conclusive. John xviii:36, "My kingdom is not of this world means," as the Greek clearly shows, "My kingdom is not from earth as the source of its power." His kingdom gets its authority from heaven. In John xvii:16 we read, "They are not of the world," yet the disciples are in the world. So Messiah's kingdom is to be on earth (Jer. xxxiii:5).

Rom. xiv:17—"Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." The meaning is as the Bishop of Durham says, "He does not claim a throne in your soul, and in your society merely to enlarge your bill of fare, but to make you righteous and give peace and joy." Thayer says, "The essence of the kingdom is set forth, as not to be found in questions of eating and drinking, but as righteousness and peace and joy in the Holy Ghost."

Mark iv:26-29 gives us an admirable statement of the development of the kingdom. The beginnings were formed when Christ was on earth, but opposition compelled Him to either force His claim or wait their repentance. He chose the latter course (Matt. xxiii:29).

He has gone away, the field is left. When the time is ready the issue will be made. The kingdom will be established as promised, with its natural, political and social aspects, all filled with righteousness (Isaiah xi; xvii:25).

The world is not gradually to be changed into the kingdom; the world is to be judged. A crisis is coming. The unbelief and opposition of men will reach a climax, and then God will send His Son to rule.

The second Psalm shows the nations given to Christ and He subdues them, not with the Gospel, but with a rod of iron. In Daniel vii the investiture of the Son of Man with the kingdom is followed by awful judgments. The kingdom will never come through the church. The kingdom comes through judgment. The nations are in arms against God when the kingdom comes (Psalm ii:1-3; Zech. xiv:1-3; Rev. xix:11-18).

When the kingdom comes as predicted in the Old Testament, there will be no difficulty in discerning the fact. Nature politics and social conditions will witness to the rule of God (Micah iv:1-7).

However much our spiritualizing friends may smile at our "wild anticipations" and "absurd interpretations" we are not ashamed of them. We hold that God means exactly what He says and are quite willing to understand Isaiah xi:6-9, Zech. xiv:4 and like passages just as they read. We believe that as creation suffered bondage and degradation on man's account (Gen. iii:17), so will it share in the Saviour's redemption (Rom. viii:19,21).

The kingdom is said to be a spiritual kingdom established in the heart. That's true so far as it goes. Every kingdom to be stable must have the ruler in the people's heart. But is that all? Have not all kingdoms a visible manifestation and an outward order? Can any rule be a kingdom that does not? What did Gabriel mean when he said of Jesus, "The Lord His God shall give unto Him the throne of His father David." Had David a spiritual throne or a literal one? Was his throne in heaven or on earth? On earth most surely.

Acts ii:30-36 gives no proof that Christ is now on David's

throne. Peter says David knew that of his seed one would be raised up to sit on his throne; and he refers to this to show that when David said, "Thou wilt not leave my soul in hell" (Psalm xvi) he did not speak of himself, but of the resurrection of Christ. He then gives his own and his fellow apostles' testimony to the fact, "This Jesus hath God raised up," but he does not say, "and placed on David's throne." So far from this he declares that Jesus is exalted to a seat which David never occupied. "For David is not ascended into the heavens." How David's throne can be meant by a seat in heaven to which we are told David has not ascended, is hard to see.

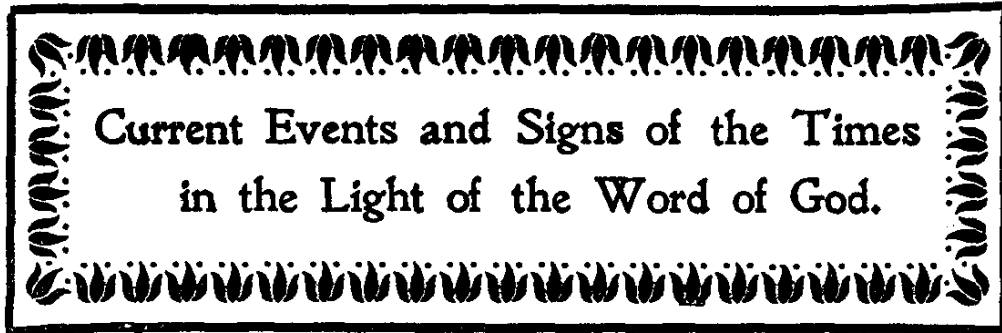
The kingdom will be a positive, visible government. It will have its throne and order. It will display that reality of power which is now so feebly mimicked by the kingdoms of the world. It will penetrate all nature and reach at once to the heights of heaven and the depths of hell (Phil. ii:10).

The mountains will feel its sway and likewise the recesses of the ocean. It will cover the beasts of the field, as well as the whole human race.

God hasten the day.

"Have you never observed, when a little child has been in very deep distress, if a *stranger* has attempted to comfort and comfort him, that all his efforts have only increased the anguish of the child; but that as soon as he has *heard his father's voice, and felt his father's embrace*, his sorrows have been hushed, and a smile of gladness has lighted up his countenance?"

Child of God, your Father will not leave it to *strangers* to comfort you. He will not suffer a servant's hand rudely to touch His child. "God himself shall wipe away all tears from their eyes."



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

The Jews of Roumania. The large number of Jews living in Roumania have suffered for many years the most cruel persecutions. Treaties which were made concerning them were never kept and their condition has become almost unbearable. A few months ago Mr. Walter M. Chandler of New York City, delivered in the House of Representatives in Washington, a very fine address on this matter. He reminds the Gentile nations how much they owe to the Jews, what wonderful men that race has produced and calls a halt to the shameful attitude of Roumania towards the Jewish race. We quote the following:

The marvelous contributions of the Jewish people to the spiritual and intellectual wealth of the world entitle them to the gratitude and homage—not the hatred and persecution of mankind.

If gratitude were a supreme virtue of nations, as it should be of individuals, there would never be any organized governmental persecution of the Jews.

If her sense of national honor and international obligation does not incline Roumania to deeds of justice and righteousness, then let the strong arm of force be used and the wrath of the nations be visited upon her.

The nations will never pay the debt they owe to the Jew and it is feared that but few Christians realize their indebtedness to the peculiar people. The Gentiles will continue to persecute the Jews. The climax comes during the great tribulation, which is not for the true church, but the time of "Jacob's trouble." This well meaning man may speak of using force to change Roumania's attitude towards the Jew, that "the wrath of the nations be visited

upon her." That will never come. But when the King comes back He will deal with the nations for their sins against His people.

Great Britain's Drink-bill. Great Britain's annual drink bill, to which attention, as is usual at this period of the year, is called by the United Kingdom Alliance Temperance Organization, shows a greatly increased consumption over 1912.

The total amount expended on alcoholic liquors in 1913 was nearly £167,000,000 or \$835,000,000, more than \$25,000,000 above the 1912 figure. The average expenditure works out at about \$18 per head.

Since 1909 the per capita expenditure on drink has been increased by nearly 3½s. or 87½ cents.

The papers generally contend that this does not mean that the nation is growing less temperate; it simply means a period of sustained prosperity.

Other experts declare, that the increase is due to the fact that a very large number of women take to drink and that drunkenness is frightfully on the increase among all classes of women. The conditions are not better in this country.

The Cost of War to Bulgaria. Professor Tsankoff has figured out the cost of the Balkan war to Bulgaria. The total credits voted amounted to \$62,000,000.

The requisitions for horses, supplies and other necessaries are estimated to have cost \$30,000,000.

The deficit in the revenues of the country owing to the hostilities amounted to \$10,000,000.

Munitions and transport cost \$30,000,000.

The expenses of taking strategic railways and other miscellaneous expenses are placed at \$36,000,000.

Pensions for soldiers incapacitated will require the capital sum of \$80,000,000. The value of the territory ceded to Roumania is placed at \$300,000,000.

The grand total is thus \$548,000,000.

The number of lives lost was between 55,000 and 58,000,

or between six and seven per cent. of the adult male population of the country.

Besides this the report says there are 10,000 cripples, mostly young men without hands and feet and almost 400,000 orphans. Oh! the misery of war.

Giant Warship Launched with Prayer for Peace. The biggest dreadnaught ever launched in this country is the giant ship *Oklahoma*. A girl of Indian ancestry smashed a bottle of wine against the sea monster's gaunt stern and then said "In the name of the United States I christen thee *Oklahoma*." The Bishop of Oklahoma then prayed:

We pray that this great battleship which we launch to-day may never be a mere engine of destruction, but always and everywhere a minister of peace, and a guardian of the rights and interests of mankind, protecting the weak against the strong and illustrating in its whole history the magnanimity of Christian civilization. O, God, our Heavenly Father, Lord of men and of nations, hasten the coming of that golden age in which all nations shall be bound together in a universal brotherhood and the angel song of peace on earth, good will toward men, may find its fulfillment under the whole heaven. Amen.

How could this prayer be answered? Nations expend their millions and billions for armaments. This is not the time for peace. The building of such ships by this nation and others means preparation for war, which will surely come. Peace will come with the coming of Him, who alone can give rest to this poor world.

The Finding of a Valuable Manuscript. There was recently found by Dr. R. Harris a very interesting and valuable manuscript containing a number of Christian odes and hymns. Dr. Harris makes the following statement:

In this manuscript, if my judgment is correct, we have for the first time recovered a book of hymns of the early Christian community, and these hymns are marked by all the characteristics which we are accustomed to associate with the time of that great spirituality which marks the first days of the early Christian church. That is to say, they constitute a key to primitive Christian experience, much in the same way as the rediscovery of the Olney hymns or a volume of early Methodist hymns or of St. Bernard's Latin hymns—supposing any or all of these to be lost—would furnish the clue to the understanding of

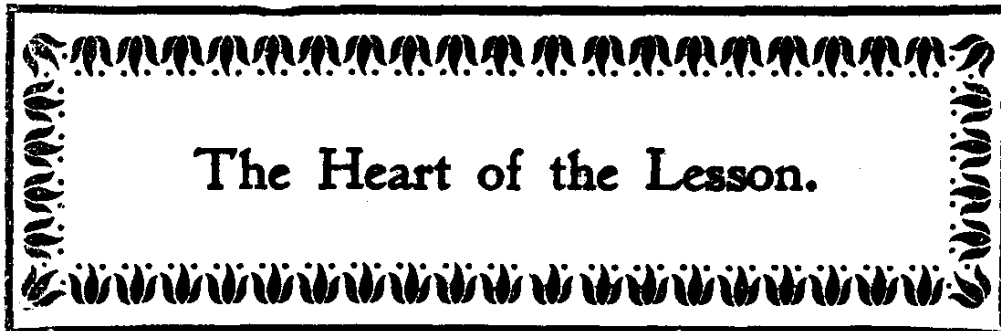
what really went on at the Methodist revival in England or in the great monastic revivals of the Middle Ages.

To a thoughtful mind the great problem of the odes is not the question of authorship, nor the question of a possible Jewish original, but the question as to how a community which was as inspired and inspiring as these songs show it to have been could have ever lapsed into the half-heathenism of mediaeval Christianity or the worse than heathen dulness of much that passes under the name of Christian in later days.

I am sorry I have not yet got a proper versification of these odes in modern English. Its opening stanzas have a well known parallel in the Christian hymn books. If I may quote one verse, perhaps the following would be a good parallel:

“In darkest shades if Thou appear
My dawning is begun,
Thou art my soul’s sweet morning star,
And Thou my rising sun.”

It is claimed that the hymns cannot be later than 150 A.D. and may be even earlier than that.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JUNE.

THE COMING KINGDOM.

(June 7. Lu. xvii: 20-37.)

Golden Text, Luke, xvii:21.

Daily Readings.

☞ Mon., June 1, Matt. xxi:1-14. Tues., June 2, Matt. xxiv:1-22.
Wed., June 3, Matt. xxiv:23-42. Thur., June 4, Matt. xxiv:43, xxv:13.
Fri., June 5, Matt. xxv:14-46. Sat., June 6, Rev. xix:1-21. Sun.,
June 7, Lu. xvii:20-37.

I. LESSON OUTLINE.

1. The Kingdom as it is Now; (verses 20, 21).
2. The Coming of the King; (verses 22-25).
3. The Signs of the Coming; (verses 26-30).
4. The Warning of the King; (verses 31-37).

II. THE HEART OF THE LESSON.

We have our Lord's word concerning the Kingdom of God in the portion for our study. May we bear in mind that the term Kingdom of God is an all inclusive one; designating the universal dominion of God. And that the kingdom of heaven is more or less confined to the rule of God with respect to this planet, which is like a rebellious province ruled over by a usurper-Satan. This will help us to a clearer understanding of many passages that are difficult though not all perhaps. In a sense the Kingdom of God is now set up in every heart that is regenerate, although not all regenerated ones are yielding to God as fully as He asks (Rom. xii:1,2). So too in the company of the saints we have it in a sense; hence God's order as in I Cor. xiv, where man's position and woman's is clearly defined as being the divine order amid all the present disorder.

Yet in its fulness the kingdom is to come. As the kingdom of heaven it is seen in its mystery form as in Matt. xiii, the seven parables. But it is to be one day manifested. Yet not with the outward show of the world, (verse 20, margin). Still in all the majesty and power and inherent glory that is its divine portion (cf. Matt. xxvi:63,64. Rev. iv:1-11; xix:1-21). And it will come visibly with the return of the Lord Jesus Christ, its Rightful King. (Acts i:11, Zech. xiv:21, Isa. xi:1-10, Matt. xix:27-30). Moreover that Coming of the King to reign is to be visible, (verses 23, 24, Rev. i:7.)

Very definitely does the Lord speak of the signs that immediately precede the coming of the King and the setting up of the kingdom; (verses 26-30) not signs of world conversion and gospel success; but those of apostacy and departure. And of the world engrossed in its own legitimate pursuits careless about the coming judgment. Occupied with the things of this age and blinded to the things of the coming age and kingdom. Given over to all kinds of evil and sin and hating the light.

Solemnly do the words of warning fall upon the ear today, for the coming of the King has drawn near. On every hand the signs are rapidly coming into sight. And His call is for a whole-hearted walk of faith with Himself. That day is to be a day of judgment. Remember that we do not have the church aspect of the coming of Christ in the closing verses. That is before us in Thess. iv:13-18. This of verses 34-37 is the taking out of His kingdom all things that offend, and leaving the righteous for the earthly kingdom and rule, and the place of earthly blessing (Matt. xiii:41-43).

THE FRIEND OF SINNERS.

(June 14. Lu. xviii:9-14, xix:1-10).

Golden Text, Mark ii:17.

Daily Readings.

Mon., June 8, Lu. xviii:1-14. Tues., June 9, Lu. xviii:15-30. Wed.,

OUR HOPE

June 10, Lu. xviii:31-43. Thur., June 11, Lu. xix:1-10. Fri., June 12, Lu. xix:11-28. Sat., June 13, Rom. iv:23, v:11. Sun., June 14, Rom. viii:1-11, 31-39.

I. LESSON OUTLINE.

1. A Penitent Heart (xviii:9-14).
2. An Earnest Seeker (xix:1-4).
3. A Seeking Savior (xix:5-7).
4. A Saved Soul (xix: 8-10).

II. THE HEART OF THE LESSON.

Our golden text is surely the heart of the lesson today and it finds its complement in verse 10 of chapter xix of our lesson. The two men in the Temple at prayer are characters that set forth very necessary truths about our approach to God. The self-righteous man in only "praying with himself." And so far as any prevailing power is concerned his prayer never reaches heaven. He has no need and asks for no blessing, and of course he departs unblest. So with all who are in any sense self-righteous. God has nothing for them. Their very attitude makes them independent of God, and shuts them off from all blessing at His hands.

But the one who came with nothing but his great sore heart need; the one who claimed nothing of goodness at all as his possession; but took his place as the needy sinner; the one who has but the brief urgent cry "God be merciful to me a sinner;" and that not as a word of the lip merely, for his action speaks of his felt need. That one received blessing untold. The Pharisee went as he came clothed in his own self-righteous rags. The Publican went home clothed in the righteousness which is of God by faith of Jesus Christ: a justified, accepted man with God. That is the only way of salvation now; the believing heart cry to the God who justifies every one who comes to Him believing in Christ Jesus. Have you been thus justified.

Every event in the life of our Lord Jesus Christ was always in its proper place, and has some definite end and purpose in view. At Sychar there was a needy soul and a city full of unsaved ones; hence "He must needs go through Samaria." Here at Jericho are two blind men that need their sight and so must He needs go by way of Jericho to Jerusalem. Yea, in Jericho there is a publican whose heart and life need the saving power of the Lord Jesus; and He goes that way to find Zaccheus.

We have in Zaccheus a work of grace in the heart that made him want to see Jesus at all; it is an evidence that the Spirit had been working in his heart; even as now He operates to make souls yearn after a heart view of Jesus as the Savior of souls. Moreover that this desire should be kindled in the heart of an oppressive taxgatherer who was wealthy through his exactions is all the more an evidence of the work of grace. Add to this the persistence of his seeking to see Him and we cannot but see the hand of God in it all.

Safely hidden, as he supposes, in his Sychamore tree, he gets his view of the Lord Jesus; and, but for God's grace, he would have gone

home to his old way and walk. But the Lord was seeking for that man, and God never begins a good work without perfecting it (Phil. i:6). The Lord knew where to find Zaccheus, and also knew his heart. Gladly does He enter that heart and home.

As upon other occasions this elicited the criticism of the self-righteous, proud, self-sufficient religionists of the day. "Gone to be guest with a man that is a sinner," is their sneering comment. Never truer words were spoken. That is exactly what the Lord has been doing ever since Adam fell and sin came into the world. But His going to Zaccheus heart and home brought salvation in its fulness, and Zaccheus is, through grace, given the power to take the place of a son, (Jno. i:11-13). So is it even now when the Lord enters any heart and home. Nor were the fruits of righteousness absent: the restoration of what had been unjustly taken away, and the great beneficence to the poor were in evidence. Zaccheus wealth felt the touch of the Master's hand that day. Nor does our Lord vouchsafe any answer to the criticism of unbelief save to say that His mission was to seek and to save that which was lost.

THE GREAT REFUSAL.

(June 21. Mark x:17-31.)

Golden Text, Luke xvi:13.

Daily Readings.

Mon., June 15, Gal. iii:1-18. Tues., June 16, Rom. iii:10-31. Wed., June 17, Acts xiii:26-43. Thur., June 18, Acts xvi:16-34. Fri., June 19, Matt. xix:16-30. Sat., June 20, Lu. xviii:18-34. Sun., June 21, Mark x:17-31.

I. LESSON OUTLINE.

1. "What Shall I do?" (verses 17-20). 2. "All These Things Have I Observed"(verses 21,22). 3. "One Thing Thou Lackest" (verses 23-27). 4. "What Shall We Have?"(verses 28-31).

II. THE HEART OF THE LESSON.

Our portion opens with the earnest heart query of a soul fully set upon the works of the law as a way of salvation; and yet uncertain about it as such. Never had this young man seen the fact that he had no righteousness of his own in any way. This is what our Lord proceeds to show him so clearly. Secure in his supposed righteousness, he tells the Lord that he had observed, in the way of obedience, all the commandments of the law from his youth up. And surely, if this is the way of salvation, then is he secure. So many today think that, and have need of the divine hand and the divine word to show them, as this young man, the utter folly of all this. When our Lord pointed out the one thing lacking, He showed how utterly hollow and false was all the so-called obedience to the law. Money was the young man's god; not Jehovah the Lord. So today whatever has the supreme place in our heart and life is our veritable god whatever we may profess to the contrary.

OUR HOPE

Yet the Lord loved this young man and would have had him obedient through faith to this behest concerning his wealth. But the grieved heart of the whilome earnest seeker shows how fully he was wedded to his wealth. A sad departure indeed from the presence of Christ and from eternal life that might have been his that day.

With what clearness our Lord points out the danger of riches! How easy it is to have the mind and heart occupied with what is material and at hand rather than with what, to the natural eye, is immaterial and out of reach. It needs a living faith to properly estimate the present worth of all this material scene through which we are passing, and to enable us to have our affections set upon things above where Christ sitteth at the right hand of God. It takes the grace of God in our hearts to keep us from being blinded by the god of this age as to the gospel of the glory of the grace of God and the precious things of God in Christ Jesus. Yet is the salvation of one from among the rich possible with God. Yea He has saved some, and their consecrated wealth has given evidence of the grace of God in their hearts that would have otherwise been closed to all the goodness and mercy of God. How blessed to realize that we have to do with a God with whom nothing is impossible. He whose is the silver and the gold can so deal with the minds and hearts of men who hold it as to make them willing to take the place of His stewards in the dispensing of that wealth.

The Apostle Peter, for the moment, shows the selfish heart of one who, without wealth, is yet seeking some selfish advantage from following Christ. Was He not the great Master? Had He not done many things? Was He not the Coming King? Would He not give liberally of material things to His true followers? Perhaps Peter's eye was rather upon these material things. Yes, the Lord would indeed take full care of their needs now. Yet would He not give that which would in any sense endanger their spiritual welfare, or hinder their usefulness in the work He gave them to do. Still while in this scene they must needs have the added persecutions and trials because they were His forsooth, and the world was and still is His enemy and ours.

REVIEW.

(June 28. Heb. iv:14, v:10.)

Golden Text, Luke xix:10.

Daily Readings.

Mon., June 22, Lu. xiv:7-24, xxiv:13-35. Tues., June 23, Lu. xiv:25-35, xv:1-10. Wed., June 24, Lu. xv:11-32. Thur., June 25, Lu. xvi:1-37. Fri., June 26, Lu. xvii:1-19. Sat., June 27, Lu. xviii:20, xix:10. Sun., June 28, Mark x:17-31.

II. THE HEART OF THE LESSON.

Our lessons all have something about our Lord Jesus whose mission to this world is so clearly set forth in the golden text of the quarter. We take each lesson in turn and would seek to look at it in this light.

In lesson 1, the parable of the Great Supper is the imagery of the full salvation that He comes to bring; and the gospel invitation is to all,

“come, for all things are now ready.” The coming of faith brings the full supply of grace to the heart.

In lesson 2, the heart of the truth is found in the words of Christ, “ought not Christ to have suffered these things, and to enter into His glory?” It is the glory of the One who is now able to save to the uttermost all that come unto God by Him. But it is via the cross that He must needs go.

In lesson 3, the Lord shows us that our following of Him by faith is not a mere holiday pastime; but the earnest heart obedience of a faith which worketh by love, even to the surrendering of all unto Him, and the seeking to please Him alone.

Lesson 4 sets before us the Lord Himself and afterward the Holy Spirit in the earnest, urgent and persistent seeking after the lost and perishing until they are found and fully saved through the grace of God.

Lesson 5 as clearly reveals to us how the heart of the absent prodigal is turned by grace to the Father. And the sequence in the gracious reception given him is but the revelation of how all the while the Father has been seeking the lost one and desiring to bless him as he had never been blessed before.

In lesson 6 we have the saved ones taught by our Lord how they are to use all that has been put in their hands by way of stewardship. It is ever to be with an eye single to the glory of the One who has redeemed them from sin and iniquity.

In the next lesson we have the sad sequel in the future of the one who failed in this life to believe and to use the opportunities for ministry that were daily crowding his pathway in the person of Lazarus. While for the suffering saint there is a future home of joy and bliss.

In the eighth lesson the forgiven one is taught to manifest the forgiving spirit through grace by faith; and to keep from giving any offence that would in any wise stumble or weaken any dear saved one. And the fulness of service rendered to the Lord is never to be looked upon as yielding any ground for self gratulation.

In the next lesson we have a blessed picture of the grateful heart which returns to the Saviour with the meed of praise and worship and thanksgiving. And in doing this there is a richer flow of blessing to the grateful heart. So it is ever.

That there is a kingdom to come is the testimony of all scripture. That it is to come with the return of the Lord Jesus Christ is just as clearly set forth. That the coming of the Lord for His own is imminent is the increasing certainty of faith. Blessed, blessed Hope.

Self-righteousness ever shuts the door against the Lord. But the penitent cry of a truly humbled believing heart allows Him to come in and to work His marvellous and blessed work of grace for the heart and life.

The love of money, whether the lover of it be rich or penniless, erects a god in the heart and life that demands such exclusive worship and service as to shut out the light of the gospel of God’s grace and bring in ruin eternal to the soul.

Notes on Prophecy and the Jews.

Mr. E. W. Thwing, Secretary of the International Reform Bureau in Peking, China, a reader of "Our Hope" sent the Editor an interesting communication. He had seen the call to the Prophetic Conference in the February issue, which led him to write something about the Jews. We give his communication:

"A part of the work of our Bureau is sending out news items and articles on current events to the native press. My Chinese writer is a Confucian scholar and a very able man. He has not been willing to read the Bible or go to church. Last week on seeing the notice of the 'Prophetic Conference' held in Chicago, February 24-27, I thought it would be interesting to write a few articles, in connection with this event, on Jewish prophecy, and the wonderful history of the Jews, and their present return to Palestine in such remarkable fulfillment of prophecy. My Chinese writer came to be deeply interested in the story and wished to take the Bible home and read the prophecies himself. He read of the prophecy of Christ, his rejection and death, the prophecy of the punishment of the Jews and of their future recall. He came to see the great purpose of God unfolded in the Bible, and to understand the message.

He came to me to-day and said: 'I believe my heart has come into the light. Before I was all darkness and confusion. I did not want to read the Bible, now I love it. Although I have not yet joined the Christian church, I believe the Word. And I will learn more every day. I thank God. I wish that I had understood before. But I think my light is due to that **conference in Chicago**, which led to the writing of the article. It is so clear and light in my heart.'

"His face showed a new joy. The wonderful words of the ancient prophets contain a message for China to-day. They may lead many of China's scholars to the Saviour of whom they spoke."

We are thankful for the conversion of this Chinese scholar. More than once have we found that the Prophetic Word is used in the awakening of sinners and sometimes unbelievers, so that they accepted the Gospel. It is this which has often cheered us, that not a few have been brought to the Lord and accepted Him as Saviour by reading something of the Lord's Coming in "Our Hope." It encourages us

very much. Sound it forth dear friends "Behold He Cometh."



The advocates of that unscriptural theory, that the true church will pass through the great tribulation and that there is therefore no coming of the Lord for His Saints, often refer to the predicted death of Peter and Paul before the Lord's return and use this as an argument against those who believe in the Coming of the Lord at any moment. Our brother Mr. Philip Mauro in his small volume "Looking for the Saviour" disposes of this argument in the following manner:

This is an argument that has been often used to disparage what is contemptuously spoken of as "the any moment theory." We, of course, fully agree that the predicted death of Peter and that of Paul must needs have occurred before the Lord's Return. But the conditions which beset those apostles made their death an event that might have occurred **any day**. Paul said he stood in jeopardy "every **hour**." So those predictions never were a bar to the Lord's imminent Return. And if they ever were, they certainly are not a bar now.

The question before us is, not what might have occurred before the New Testament Scriptures were written, but **what will occur in the light of what is revealed in those Scriptures.**

Our friends refer to, and rely much upon, the Lord's words to Peter, recorded in John xxi:18, 19, "Signifying by what death he (Peter) should glorify God." It is generally agreed that those words were not put down by John until **after Peter had departed**. How strange, then, that our friends should have overlooked the force of the succeeding verses of the narrative, which clearly are most pertinent to our inquiry. The Lord not only spoke to Peter about his (Peter's) death, but He added some words about John. Concerning the latter He said, "If I will that **he** tarry till I come, what is that to thee?" Surely, then, after Peter and Paul were taken away, the saints could point to the Lord's own words as ample warrant for expecting His Coming "at any moment," even during the lifetime of John. And if the Lord's Coming were imminent in John's lifetime, then, of course, there is the possibility of its occurrence "at any moment" subsequently.



What will amount to nothing less than a revolutionary change in the Holy City is involved in the plan, soon to be carried out, to provide Jerusalem with a modern electric street car service and with electric light. The city is also to have a much-needed adequate water supply.

In order to effect these improvements, the engineers have come to the conclusion that it is necessary to pull down the picturesque ancient walls and massive towers of the city.

The rapidity with which Jerusalem is extending, through the return of the Jews in great numbers to the home of their ancestors, has rendered these improvements necessary. To the north and west of the old city there have sprung up within the last ten years, says a correspondent of *The Daily Express*, large Jewish colonies, populous residential sections, as well as convents, hospices, institutions, schools and other buildings, with the result that to-day there is a greater Jerusalem without the walls than within.

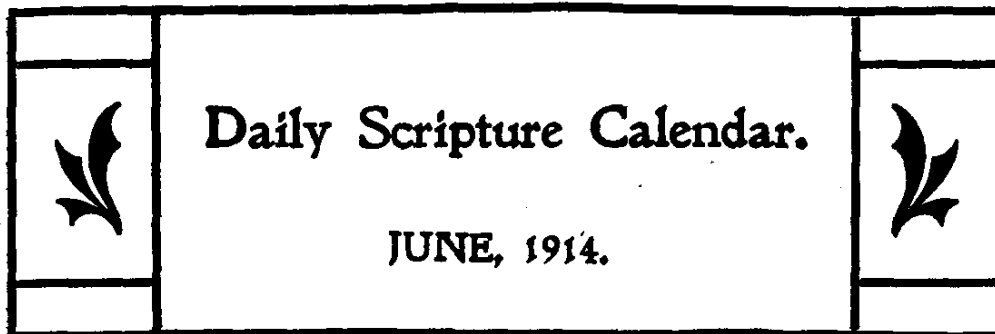
Four separate tramway routes are to be laid down. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the "business quarter" of the Holy City. The second, of similar length, will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites, such as "Calvary," believed by many scholars to be the scene of the Crucifixion, the Tomb of the Kings, the Mount of Olives, and the Valley of Jehosaphat.

The fourth line will run from the Jaffa Gate to Bethlehem, about six miles away, traversing what is perhaps the most sacred throughfare in the world. It teems with holy places—sacred wells, tombs and convents.

The work of laying the rails is to begin in April, and, according to the terms of the concession, the syndicate has power to extend the lines in any direction for a distance of some twenty-five miles.

The city walls, which have a circumference of about three miles, and rise in places to a height of thirty-eight and a half feet, are now being offered by the Government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particularly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the Government with a view to preserving "David's Tower," which they propose to convert into a museum.





June 1. “By FAITH Abel offered unto God” (Heb. xi:4).

This is the first recorded instance of personal faith. How opposite the conduct of the two brothers. Both realized their obligation to God. One accepted His way of atonement. The other chose his own way. One presented a gift. The other offered a propitiation. One was a believer. The other was a worker. They stand as everlasting types of the two great classes of men.

June 2. “God hath APPOINTED Me another seed instead of Abel” (Gen. iv:25).

Some intimation of a coming Redeemer had been given. Like us all, Eve expected God to fulfil the promise *right away*. She could hope for nothing good through Cain; so hope centered in Seth. Perhaps Eve’s faith can help you to-day. God has suffered some door of hope to be violently closed. Believe He will permit some other to be opened.

June 3. “By faith Enoch was TRANSLATED” (Heb. xi:5).

The words “was not found,” indicate Enoch was hunted to be killed; probably for preaching the coming of the Lord (Jude 14, 15). His special faith seems to refer to the coming *deluge*. The incident was a far-off prophecy. As Enoch was caught away before the world-wide tribulation, so the church, who walk with God, and know His secrets, shall be hidden from coming wrath.

June 4. “Through faith we UNDERSTAND that the worlds (ages) were framed by the Word of God” (Heb. xi:3).

Do you comprehend the power of the Word of the Lord? “He spake, and it was done” (Psa. xxxiii:9). In the garden of Gethsemane, a word from Jesus made the soldiers fall backward. When He comes again, He will bring no artillery to fight the Anti-christ, but the Sword out of His mouth, which is His Word, shall smite the nations, and paralyze the Man of Sin.

June 5. "Faith is the EVIDENCE of things not seen" (Heb. xi:1).

This is a singular word. Kindred words are translated "reproof" and "rebuke." Christian faith stands as the great *reproof* to all the false theories of men. No man, not born again, can understand the meaning of the word faith. He may plow his garden, or arrange his business in hope, but all that has to do with natural cause and effect. Faith, all the way, is supernatural.

June 6. "He that cometh to God must BELIEVE that He is" (Heb. xi:6)

Look at this Scripture from the old Hebrew standpoint. In that time faith centered itself in the one idea that Jehovah was the Self-Existent God, in contrast to dead idols. Now faith centers in Jesus Christ, the Son of God. Right to become children of God is given to them that believe in His Name. "If ye believe not that I am He, ye shall die in your sins" (Jno. viii:24).

June 7. "By faith Noah being warned of God of things NOT SEEN AS YET" (Heb. xi:7).

In one feature Noah stands *head* in the line of faith. He had no analogies as retaining points for his faith. God was about to do an entirely new thing. It is supposed that dew, not rain, had watered the earth previously. Daniel could recall the miracles of Egypt. Zacharias could remember the miracle to childless Abraham. What had Noah, but the bare word of the Lord?

June 8. "As the DAYS OF NOAH, so shall also the coming of the Son of Man be" (Matt. xxiv:37).

Because of these words we ought to take a very special interest in Noah. He seems to clasp hands with us across the ages. Just like ours, his times were very worldly. Weddings, and beautiful, debauched women, and banquets were the common course of things. One pessimistic family of eight "stood pat" against it all. Have we the faith and courage of Noah to do the same?

June 9. "A FAITHFUL WITNESS in heaven" (Psa. lxxxix:37).

Pious Jews when they beheld the rainbow, were wont to bless God, Who set His covenant in the clouds. As we look back to this witness of comfort, let us not forget the other judgment which awaits the earth. "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment."

June 10. "By faith Abraham when he was TRIED" (Heb. xi:17).

Notice the *many ways* in which he was tested. He must leave his native land for a country, which was not then *promised* him. He waited *twenty years* for a child; and then against all affection, and all reason must give up the seed, and seemingly lose the inheritance. Is he not justly called "the father of all them that believe?"

June 11. "Dwelling in TABERNACLES, with Isaac and Jacob" (Heb. xi:9).

They were three rich men, owning vast herds of cattle, and much substance. They might have built cities like Cain, or become Dukes like Esau; but they had higher hopes concerning a heavenly inheritance (v. 16). If you are rich, will you not try and imitate these patriarchs, and please God by voluntarily relinquishing your tenure on things earthy!

June 12. "Through faith also Sara herself received STRENGTH" (Heb. xi:11).

Evidently she doubted *her own faith*, but "she judged Him faithful who had promised." That is a little secret for us to learn to-day. His faithfulness. Count yourself a grain of mustard seed. But see what Heaven's watering will do for the little seed. It shall grow till birds find lodging under its shadow.

June 13. "Walk BEFORE me, and be thou perfect" (sincere, margin Gen. xvii:1).

The Lord does not set Abraham *behind* Him to follow, where it is implied his actions might be unseen. It is a very solemn thought that Christ sees all our ways, and knows all our minds. We are not expected to be perfect, in the absolute sense, but sincere. The standard is very lofty, but it is not impossible; nor will it interfere with any action save sin.

June 14. "These all DIED in faith, not having received the promises" (Heb. xi:13).

What a great thing it is to "see the promises afar off." The faith of the Patriarchs never went beyond "the land." But they so firmly believed it was theirs, that each in their last will and blessing passed it on to their posterity. The Church has no legacy of faith to *give*; but she has everything to *receive* at coming of Him Who has made her heir of all things.

June 15. "Righteous Lot, sore DISTRESSED by the lascivious life of the wicked" (2 Pet. ii:7).

We are so comforted to have this written about Lot. The last days

of this dispensation are to be like those of Noah and Lot. Like them we are distressed over the godless trend of things. Like them we are powerless to reform even our nearest kin. Like them we must walk contrary to the age. Like them we must have faith to look for deliverance.

June 16. "By faith Joseph gave commandment concerning his BONES" (Heb. xi:22).

Did Joseph believe in resurrection? Did Moses and Joshua believe in it? They certainly did, or they would not have carried about his coffin for forty years, till they could bury it in the covenant land. Do you grasp the beauty of such faith? Do you apprehend what blessing awaits the earth, when in glorified bodies, these patriarchs with Daniel, shall stand up "in their lot and place?"

June 17. "By faith Moses when he was born was hid three months of his PARENTS" (Heb. xi:23).

Amram and Jochebed, two oppressed slaves! Why are *their names* written in God's book, when we must dig deep in the ground to seek the doubtful identity of any proud Pharaoh! Because their faith was linked to God's covenant. Anything you do for Christ is immortal. All you do apart from God, must miserably perish.

June 18. "By faith Moses . . . REFUSED to be called the son of Pharaoh's daughter" (Heb. xi:24).

Consider along with this grand decision, some of her great refusals. Abraham refused the Sodomites' tainted money. Joseph refused Potiphar's wife. Elisha refused Naaman's honors. Vashti refused the king. Daniel refused idol meats. Nehemiah refused the king's protection. What pleasures or emoluments are you willing to refuse for "the reproach of Christ"?

June 19. "By faith they PASSED THROUGH the Red Sea" (Heb. xi:29).

Faith is an unseen quantity; but it is very demonstrable in its results. The Egyptians "assayed" to do what Israel did, and failed. We see now many *attempts* at the life of faith, which are mere child's play. You cannot trust God, and hold on to nature at the same time. Beware, lest "assaying" be your motive instead of true faith. "Fools rush in where angels fear to tread."

June 20. "The harlot Rahab PERISHED NOT, with them that believed not" (Heb. xi:31).

Here is the whole story of Bible salvation. Once Rahab was im-

moral. Faith in God's promises changed her life. And faith did for her what it does for us all; linked her on to Christ. She married Salmon the prince of Judah, who became the forefather of David. Have you sheltered yourself and your household by blood? (Jas. ii:25; Jos. vi:25; Matt. i:5).

June 21. "Through faith wrought RIGHTEOUSNESS (Heb. xi:33).

Note, these men, like Samson, were far from righteous themselves. Their bad deeds are plainly recorded in the Old Testament. There is not a charge against them in the New Testament. Have you experienced this miracle of cancelled guilt, without merit, through faith in the virtues of Jehovah—Jesus, the Messiah, Saviour (Rom. iv 5)?

June 22. "They were . . . destitute, AFFLICTED, tormented" (Heb. xi:37).

Every one conspicuous for faith has likewise been conspicuous for suffering. Herein lies the difference between *faith* and *hope*. Hope wishes for good, and expects only good. Faith expects chastening, and is not discouraged by punishment. Faith is strengthened by things backward. Hope looks only on things to come.

June 23. "He ENDURED as seeing Him Who is invisible" (Heb. xi:27).

"Endured" is the word that marks the time period of *thrice forty* years. It designates the experience of all the men of faith. Noah endured *one hundred and twenty years*; Abraham *twenty-five*, waiting for Isaac; Jacob *eighty-three*, till God's promise was realized. It is the word for us, till our long absent Lord returns as He said He would

June 24. "He REMEMBERED His holy promise" (Psa. cv:42).

Faith in God is the surest investment in all the world. How often it is said, "He remembered Noah"; remembered Abraham; and Rachel, and Joseph, and Moses, and Hannah. His word is not like Man's. Pharaoh's butler forgot Joseph. Ahasuerus forgot Mordacai. But "God is not unrighteous to forget your work and labor of love."

June 25. "They WITHOUT US should not be made perfect" (Heb. ix:40).

The companionship of faith is one of the most delightful prospects revealed in Scripture. Not yet has the persevering Noah, the confident Abraham, or the patient Moses received their reward. Nor will they till every redeemed soul of this age is gathered home. How blessed then, though differing in glories, to all meet together as children in our Father's house.

June 26. "Jesus, the AUTHOR and FINISHER of faith" (Heb. xii:2).

All men live a kind of faith life. The *object* makes the faith good, or worthless. The River Ganges cannot save, no matter how sincerely the Indian mother trusts. It is not *our* faith that saves us; but the *Jesus* of our faith. Let it humble us to know that it was not our *choice*, but His selection which *began* faith in our souls, and is carrying it on to completion.

June 27. "The SURE MERCIES of David" (Isa. lv:3).

Do not mistranslate the word. It does not read swift, but "sure." To us the Lord seems a very long time maturing His promises. Why should Israel so long suffer? Why should the Church be so long without her Bridegroom? Why should Satan so long rule the world? We only know a thousand years is as one day with the Lord. Faith will have *eternity* to learn God's reasons.

June 28. "Faith without WORKS is dead" (James ii:20).

If you are not holier for believing on Christ, you may question if you really have faith. See what it produced of old. It made Noah face scorn. It made Abraham surrender his dearest. It made rich Isaac a pilgrim. It made Moses quit a palace for a desert. It made Hannah pray. What conspicuous marks of excellence above others, has faith stamped upon *you*?

June 29. "He that BELIEVETH NOT is condemned already" (Jno. iii:18).

Let us consider it well, unbelief is the *crowning sin* of the Bible. We convict men for murder, or lust, or greed. The Lord takes higher ground; all these sins can be forgiven. But deliberate rejection of the Saviour can never be forgiven. At the bar of God, men will not be asked about their specific crimes, but of their attitude towards the Bible, and Christ.

June 30. "I live by the FAITH OF THE SON OF GOD" (Gal. ii:20).

Many Scriptures support this startling statement. (Rom. iii:22) Back of any faith I may have, lies the faithfulness of Christ on my behalf. He was the Author and Finisher of it all. Thus Scripture, like a balance, weighs two truths. It tells me my faith saves me (Eph ii:8). It tells me it is *His faith* by which I live. And the two equal each other.

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By A. C. GAEBELIN

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Mr. Gaebelin writes from the standpoint of a Christian, taking faith in the Bible as his starting point. He is an authority and authority of his own right. He is not a mere student, but a man with a neither a weak nor a reasoning. He has weighed the arguments and alleged facts of the higher criticism fairly and presents an admirable summary of the critical conclusions.

As an apologist of great present cogency and value I know of nothing so good to read, fair and convincing.

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