

OUR HOPE

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No. 1.

Editorials.

“All my springs are in Thee” (Psalm
All My Springs lxxxvii:7). The earthly Zion in its future
are in Thee. glory, when the Lord has come and
Israel is restored, is in view in this Psalm.

Then “the singers as well as the players on instruments shall say—all my springs are in Thee.” While this is not yet come, God’s children know now the blessed truth expressed in these words. In Him, in the Lord Jesus Christ, are all our springs. All we have is in Christ; all we are is through Him and all we shall be will be in Him, through Him and with Him. And therefore we rejoice and can sing “all my springs are in Thee.” In whom? In Him “who loved me and gave Himself for me.” In Him who is raised from the dead and seated at God’s right hand in the highest glory, far above all principality, and power, and might, and dominion, and every name that is named. In Him who has all power in heaven and on earth. In Him, in whom the fullness of the Godhead dwelleth bodily. In Him under whose feet all things are yet to be put and who will ere long be crowned king of Kings and Lord of lords. In such a One, wonderful, almighty, omniscient, all-loving and all-glorious, are all our springs. To know Him means a never failing and a never ending supply of all we need in time and in eternity. Apart from Him there is nothing but death.

“All my springs are in Thee.” He is our Saviour, who bore our sins on the shameful cross, by whose precious blood, the blood as of a lamb without blemish and without spot, we are redeemed. He paid the price of our redemption and set us free. Having believed on Him as our Saviour and being redeemed, He is our Lord whose we are; we are

His servants. He is also our Shepherd, who careth for us His sheep for whom He laid down His life. He is our Life as well as our Food. He is our Priest and our Advocate. He is our Peace, our Pattern and our Hope. He is all in all. And He is altogether lovely. In Him we find all. His fullness can never be exhausted. He is the fountain of living waters and all other things in this poor world are but broken cisterns that hold no water.

And do we really find in Him and in Him only, all our springs? Or are you, dear reader, still going to broken cisterns? Do you find in Him more and more your joy and delight? Is He all your comfort, your strength and your hope? Do you realize your complete need of Him as never before? Are you living in greater dependence on Him and is your heart more longing for Him, more devoted to Him? These are searching questions. Oh! that we might learn that it is just Himself we need, in whom are all our springs. What would we do without Him? Such is the cry of the soul which leans hard upon Him. What a comfort He is in conflict; what a help in present day difficulties and perplexities! And what a sustainer in sorrow! Oh! the springs of joy, peace and hope which flow forth from His blessed person! To Him we cling closer—Him our souls love and desire. Yet a little while, a very little while, and we shall know as we never knew down here that all our springs are in Him.

“Take thou our hearts, and let them be
Forever closed to all but Thee;
Thy willing servants, let us wear
The seal of love forever there.”

“How blest are they who still abide
Close sheltered at Thy loving side;
Who life and strength from Thee receive,
And with Thee move and in Thee live.”



The Lord “And behold I am with thee, and will keep
Our Keeper. thee in all places whither thou goest, and
 will bring thee again into this land; for I
 will not leave thee, until I have done that
 which I have spoken to thee of” (Gen. xxviii:15). “Behold,

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I send an angel before thee, to **keep** thee in the way, and to bring thee into the place which I have prepared" (Ex. xxiii:20). "The Lord bless thee and *keep* thee" (Num. vi:24). "He **kept** him as the apple of His eye" (Deut. xxxii:10). "For He shall give His angels charge over thee, to **keep** thee in all thy ways" (Psalm xci:11). The Lord shall **keep** thy foot from being taken" (Prov. iii:26). "Thou wilt **keep** him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa. xxvi:3). "I the Lord have called thee in righteousness, and will hold thine hand and will **keep** thee" (Isa. xlii:6). "He will *keep* him, as a shepherd does his flock" (Jer. xxxi:10). "Holy Father, **keep** through thine own name those whom Thou hast given me, that they may be one as we are" (John xvii:11). "I pray . . . that Thou shouldst **keep** them from the evil" (John xvii:15). "But the Lord is faithful, who shall stablish you, and **keep** you from evil" (2 Thess. iii:3). "For I know whom I have believed, and am persuaded that He is able to **keep** that which I have committed unto Him against that day" (2 Tim. i:12). He is able "to *keep* you from falling" (Jude, verse 24). "Because thou hast kept the word of my patience, I also will **keep** thee from the hour of temptation (trial) which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:10).

The Lord is the keeper of His people. We cannot keep ourselves, but He is able to keep us; all His power is on our side for this purpose. His people belong to Him. He has redeemed them and made them His own. We are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter i:5). "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand" (John x:27-29). The Lord our keeper! What blessed comfort and strong assurance we have in this fact. Let the days be ever so dark and dangerous, He is able to keep and He will keep all His own. Think of it daily. Sing it as a melody in your heart, "The Lord is my keeper." Memorize the verses we quoted

which speak of His keeping power and let the Holy Spirit daily bring them to your remembrance. Then we shall also keep close to Him who keeps us.



At His Feet. “Yea, He loved the people; all His Saints are in Thy hands; and they sat down at His feet; receiving of Thy words” (Deut. xxxiii:3). Thus Moses spoke through the Spirit of God’s people. And we take the precious comfort. He loveth His people and will always love them. We are in His hands. He holds us with omnipotent power. And the best place for us, the highest place, is at His feet to receive from Him. This He loves to do, ministering to our needs. “Now it came to pass, as they went, that He entered into a certain village, and a certain woman named Martha received Him into her house. And she had a sister called Mary who also sat at Jesus’ feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord dost Thou not care that my sister hath left me to serve alone? Bid her therefore to help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her” (Luke x:38-42). But how few care for this good part! It is all activity in our days, as if that were all and as if it were the best. More at His feet is all our need in these days of confusion and spiritual delusion. The things learned there will produce that kind of service which He wants and which will bring blessed fruit.

We quote from the pen of another, words which are true and helpful.

“It was not much to record of this one that she sat at Jesus’ feet. Has this value in the eyes of the world, or even of Christians in general? Has it in ours? But it was as ointment poured forth to the heart of the Beloved One. We may be active in service, right as all this is in its place, but there is nothing He so values as for us to love to listen to *Him*. How wonderful that, although He is now exalted

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on the throne of the Majesty on high, He still looks for the opportunity of speaking to us down here. Are we beyond His care or reach? Or outside His interest? Here was no bustling crowd, no activities of service—here was rest even for Him.

“The *last* of the seven addresses to the churches, ‘Behold I stand at the door and knock. If any man will hear my voice, and will open the door, I will come in to him.’” What for? To talk with him! He, when here in this world, had many things to say to His own which they could not bear, and He would have much to say to us if we were ready to listen. The only place to learn His mind for service is at His feet. Service is good, but the Lord said, Mary had chosen *the* good part. He appreciated and valued Martha’s service as no other could, for He never slights or fails to value service in its place. He is listening for the voice that will bid Him enter. May we open to Him!

“What was the end of it all? The Lord perhaps had spoken to Mary of His death. When He spoke to His disciples about His decease they wouldn’t have it. But this one had **sat at His feet**, and because of what she had there learnt from Him, she brings out an alabaster box of precious ointment, and pours it on His blessed feet. Let it be ours to be found sitting at His feet, listening to His word.”



Restore Unto Me the Joy. “Restore unto me the joy of thy salvation” (Ps. li:12). This was David’s prayer in this great Psalm of confession and repentance. He had sinned and the joy in the Lord, the joy in His salvation had been clouded and interrupted by a defiled conscience. There is a joy of salvation of which all God’s true children know, for it comes in believing and is produced by the Holy Spirit. And that joy is not an experience, but the Lord Himself is our joy, who is our salvation. “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory” (1 Peter i:8). He is our joy as well as our peace. We know His great love wherewith He loved us. We know that He

bore our sins in His own body on the tree. We belong to Him and He belongs to us, for we are one with Him. And we wait for the blessed moment when our joy will be full, when we shall see Him as He is face to face and be like Him. Forever with the Lord to share His Riches in glory. This is our wonderful future. And in this the believer is to rejoice at all times.

But this joy, real and abiding, is only possible if we walk in that salvation. True joy becomes impossible if we do not walk in the light, if there is no self-judgment and confession. We must live in the power of salvation, dead indeed unto sin, dead to the world and alive unto God. The believer is delivered out of the world, he is not of the world. Our calling is a heavenly calling. Where this is forgotten and the soul is conformed to this present evil age, when there is a forgetfulness of heavenly things, a walk not in the Spirit but a carnal walk, there can be no joy in the Lord and in His salvation. The peace of God is unknown and the Lord Jesus is dishonored. Nearly fifty years ago a brother wrote, "Earthly-mindedness is the very stamp and character of the Christian profession of our times." It is even more so to-day. It is true there is everywhere a multitude of activities, called Christian service; there is also a remarkable increase of biblical knowledge; but how little true piety and real separateness from the world is to be found!

And have you lost the joy of His salvation? Do you mourn over your indifference? Do you wish to possess greater reality, greater joy, greater strength? The way is plain. Read this fifty-first Psalm. Humble yourself in His presence! Bring all the hidden things to the light! Confess it to Him! Judge yourself! Yield yourself to Him in complete self-surrender and then the prayer "restore unto me the joy of thy salvation" will be graciously answered.



It is very remarkable that throughout the
The First and the Second. Word of God the first things are always the things which fail and are rejected while the second things are the things which are chosen and used, which please God and are

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accepted by Him. We mention some of these interesting contrasts. There is the **first** man, a failure, and the **second** man, the Lord Jesus Christ and His work which pleased God. The **first** son of Adam, Cain, was a failure, the **second** one, Abel, pleased God and he became a type of the **second** man. The **first** son of Abraham, Ishmael, was not the son of promise, but Isaac, the **second** was the promised one. Isaac's two sons Esau and Jacob show again how the **first** is rejected and the **second** chosen. When Joseph was in Egypt and his brethren came the **first** time, they knew him not; but "at the **second** time Joseph was made known to his brethren" (Acts vii:13). Moses was not accepted by his brethren when he sought to deliver them "for he supposed his brethren would have understood how that God, by his hand would deliver them, but they understood not" (Acts xii:25). But when he came the **second** time they accepted him. The **first** tables of stone were broken; the **second** kept. The **first** generation died in the wilderness; the **second** entered into the promised land. The **first** who brought them out of Egypt, Moses, could not bring them in; but the **second**, Joshua, did. The **first** king, Saul, was a failure; but the **second**, David, was the man after God's heart and accepted. But not the **first** could build the Lord an house; but Solomon, the **second**, was chosen for that work.

And so there was a **first** coming of Christ, when He came to His own and His own received Him not. A **first** coming in humiliation, when the world cast Him out and there was nothing for Him (Dan. ix:25); and there is to be a **second** coming of the Lord, when He will receive the throne, the nations for His inheritance, and the Kingdom. And so it is, **first** the suffering, **then** the glory. **First** the night and **then** the morning without clouds. **First** the storm and **then** the calm. **First** the wars and **then** the peace. **First** the sowing and **then** the reaping. **First** the path with Him in rejection and humiliation and **then** the reigning. **First** the tears and **then** the everlasting joy. **First** the homesickness and **then** at last the blessed home.

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Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day, for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the Morning Star,
That bids the saints awake, and dawn arise."



Did Our Lord Know? A well-known New York Presbyterian minister of the Gospel, gave recently the following information:

"I heard a graduate of the Union Theological Seminary some years ago preach on the authority of Christ, which he wrote with a minus sign from the beginning to end, finishing with this extraordinary prayer: 'And now, O Lord, Thou knowest that when Thou wast on earth there were many things that Thou didst not know that we now know.'"

One who knows the Lord Jesus Christ can never utter such blasphemous nonsense. This poor seminary student put into practice what he had been taught by a theological professor. They teach a theory called "Kenosis." According to this theory the Son of God in incarnation had no longer divine powers, but that He thought and spoke as a mere man. They claim that there were many things He did not know, nor could know. This theory has been invented to destroy (if it were possible) the witness of our Lord to the authority and inspiration of the Old Testament. When our Lord's words are quoted bearing testimony to the Mosaic authorship of the Pentateuch, to the Book of David, the historicity of Jonah, etc., they try to make it nil, by saying that He did not know any better and was incompetent to pass upon the critical questions which the most subtle infidelity under the guise of "devout scholarship" has raised, concerning the truthfulness of the Old Testament.

This Kenosis theory denies the infallibility of the Lord Jesus Christ in order to establish the fallibility of the written Word of God.

These poor scholars must be wilfully blind, for if the Gospel records show anything, they certainly show the divine, infallible knowledge of the Son of God. We quote Professor Moorhead's words:

"He saw into the depths of Nathaniel's heart when Nathaniel was under the fig-tree; He saw into the depths of the sea, and the exact coin in the mouth of a particular fish; He read the whole past life of the woman at the well, though He had never met with her during His earthly pilgrimage. He bases His discourse on the greatest in the Kingdom upon His accurate knowledge of the secret communings of His conscience-stricken disciples. He gives particular instructions as to the finding of the colt, and as to the room and its owner where He will observe the Passover. He was perfectly cognizant of the secret plottings of the traitor, though no human informant had disclosed them. Nor was this knowledge communicated at the moment; it was the result of an actual supersensuous sight of that which He describes. 'Before that Philip called thee,' He says to Nathaniel, 'when thou wast under the fig-tree, I saw thee.' 'He needed not that any should testify of man: for He knew what was in man' (John ii:25). Nor was this knowledge the result of observation or scrutiny of men's actions, but of His 'perceiving in His spirit,' and of His 'knowing in Himself,' the unuttered reasonings and volitions which were taking shape within the secret souls of men. This was the conviction of the apostles: 'We are sure that thou knowest all things' 'Lord, thou knowest, all things.'"

For a little bit of a man to say, in view of such evidences of His superhuman knowledge, "Thou didst not know," is sheer blasphemy.



Prof. George Burman Foster, of the Chicago University, who a few years ago denied so boldly the Lord Jesus Christ and attacked the fundamental truths of Christianity, has spoken again. We quote the following from the *American Journal of Theology*:

"Gone is the preacher's living upon the capricious and gratuities and donations of a flock who felt that it was their place to keep him poor. More serious still, the divinity of his church, of the doctrines

and morals of his sermons, of the head of the church—these, too, are gone; and with them the old miraculous supernaturalism of regeneration.

“The dream is of a scientific ministry instead of the old religious ministry. The minister is not so much prophet and priest of God as **an administrative officer of a philanthropic and humanitarian institution** endowed by capital, which he is competent to execute. The church is not a temple, but a plant. The idea seems to be gaining favor that if men are fed and clothed and sheltered and washed and amused, they will not need to be redeemed with the old terrible redemption.”

Let us take the last statement first: “If men are fed and clothed and sheltered and washed and amused, they will not need to be redeemed with the terrible redemption.” Think of it! The infinite cost price which was paid for our redemption in the great sacrifice on Calvary’s cross is branded as a “terrible redemption,” and which is no longer needed for man. What blasphemy! This, according to this man, is going fast. Then what else is gone? The belief in the Lord Jesus Christ as the head of the church and “the old miraculous supernaturalism of regeneration.” “The church is not a temple but a plant—a philanthropic and humanitarian institution.” One shudders in looking at such bold and wicked denials of the Truth of God. This professor, one of the great blind leaders of the blind, as a chosen instrument of Satan (in whom he does not believe) tells “theologians” that all the Word of God teaches is gone. Only a person who is completely blinded can make such a statement. It is a falsehood! These proud Sadducees in their self-exaltation and intellectual (?) achievements think that they have won the day and that their scribblings and cunning inventions are exterminating the doctrine of Christ. Let them think so! True, their aim is Satan’s aim. The day of the predicted universal apostasy is rapidly approaching. However, as long as God’s true church is on earth, as long as sinners find at the cross forgiveness and cleansing in believing the Gospel, and faithful servants contend earnestly for the faith, that complete apostasy cannot come. God will in due time close this day of Grace and take home to glory His true church. Then Professor Foster, the Chicago University, the Union Theological Seminary and scores of other institutions and hundreds of professors and their

dupes will plunge deeper and deeper. Now they harden their hearts. Then God will harden them and, Pharaoh-like, in the midst of the judgments which prevail on earth, they will not repent, but rush on to their well deserved doom.

The Truth of God, the Doctrine of Christ gone? What blindness! They themselves will be gone before long. The Truth will be victorious, for it is of God and eternal. "If any man destroy the temple of God, him shall God destroy" (1 Cor. iii:17). The church is the temple of God, though this Professor declares it is a humanitarian plant. The foundation of this temple is the Truth of God. These men are trying to destroy this foundation by denying "the Lord who bought them." The Spirit of God saith that he who does this "him shall God destroy." Fearful word! Yet perfectly just and right!

A little while longer and God will show that "His Word abideth forever," and then He will deal in an awful judgment with these enemies, and the sentence, "him will God destroy" will be executed; eternal shame and punishment will be their portion.



What Will the While Europe is blood drenched and the
Harvest be? awful war continues, while the great
 nations pass through unspeakable horrors,
 this country, so favored and blest, rushes
 on in its mad race for money and for pleasure. The rapid
 increase of the cost of living and of everything else, in many
 instances, it is said, is produced by the greed of men. Such
 a craze for pleasure and amusements has never been wit-
 nessed before. The flesh is running riot in every way. And
 what is more serious is the indifference to divine things of
 those who profess Christianity, and the continued rejection
 of the Word of God, the Gospel and the Lord Jesus Christ.
 Great "church gatherings" were recently held in this land.
 The evidences of the departure from the faith were numerous
 in these councils. One great body of ministers side-stepped
 the most serious question touching the denials of the faith.
 No action was brought against those who disbelieve the virgin
 birth of Christ and who deny His physical resurrection.

As we said before in these columns, is this land to escape the judgments which devastate Europe for the same sins and the same rejection of the Bible and the Gospel? The European nations experience the truth of the divine statement, "what a man soweth that he shall also reap." Is this law not in force for the United States? Is there no harvest coming of all the ungodliness, unrighteousness and unbelief going on to-day? Will the Lord let this land go unpunished?

The truth is He waits still graciously for repentance and for a return unto Him. Alas! where are the Jeremiahs who lift up their voices? A voice here and there, but the great mass of religious leaders are like Israel's deluded prophets, preaching a false message and a false peace. God's people should be much on their faces. Like Daniel we also must confess these sad things about us and cry to Him for mercy, who delights in mercy and whose strange work is judgment. How we ought to be given to the prayer of intercession in these days of impending judgments!



The Conflict It seems in the camp of Destructive Criticism extra efforts are being made to attack
Is On. the Word of God. The one who stands behind these attacks to destroy the foundation of the faith knows that his time is short. But God's people should also realize that their time is short for service and for contending earnestly for the faith. Occasionally somebody writes us or saith: What is the use fighting these attacks and speaking against them, we cannot stop them, and it will go on and become worse till the Lord comes? The latter is true; but the whole statement is bad logic. No Christian has a right to fold his hands in idleness and sit still in self-complacency and do nothing. A Christian who does this disobeys the Word of God, for it tells us that we should earnestly contend for the faith delivered unto the saints. Every Christian has a responsibility in this direction. And a witness against error and witness for the truth will always be blest by God and used to help others. Nor must we forget that we honor the Lord in being outspoken

against error and when we contend for the faith. Let us do all we can to warn against the present day attacks upon the Word of God and counteract as much as we can the subtle denials of the truth. This is well pleasing in His sight and the Spirit of God will graciously own our testimony.



**Bible
Conferences.**

We are now able to give definite dates of Bible Conferences this summer to be conducted by the editor, if the Lord permits.

Los Angeles, Cal. Bible Institute, South Hope Street, August 6-13.
Camp Eldin, Ariz., near Flagstaff, August 15-17.

Manitou, Colo. Tourist Bible Conference, First Congregational Church, August 20-25.

Colorado Springs, Colo. Twelfth Annual Conference in First Presbyterian Church, Aug. 27-Sept. 1.

Denver Bible Conference. North Presbyterian Church, Pastor Siewert, September 3-September 8.

We call special attention to the two conferences in Manitou and in Colorado Springs, August 20-September 1. Thousands of people visit these beautiful spots during August. Our many readers in Texas, Oklahoma, Nebraska, Kansas, are cordially invited to meet us there. If you plan to attend the Tourist Bible Conference in Manitou, Col., write Pastor C. P. Martin, Manitou, Col. If you want to take in the Colorado Conference write Pastor David G. Monfort, N. Walnut Street, Colorado Springs, Colo.

Our readers in Los Angeles and vicinity will receive programs by mail and the Denver friends will also be notified.

And all our readers can be fellow-helpers in prayer that God's blessing may continue to be upon the ministry.



Volume XXIII The current issue is the first number of the new volume. We enter upon the twenty-third year of the publication of "Our Hope." In His name we continue in this ministry and as never before is it our highest ambition to glorify Him, to exalt His Word and to contend earnestly for the faith delivered unto the Saints. We are grateful to our gracious Lord that He permits us to minister to the household of faith and give them, month after month, under Him, meat in due season. We praise Him for the ever increasing evidences of the blessing which rests upon our

little effort and that everywhere He has been pleased to use the magazine in a truly remarkable way. We are confident that this will continue. We have no desire to be great and receive the honor of men. Our wish is to keep on in the same way and therefore we know that His gracious blessing will increase as the days grow less and less for testimony. For the thousands of beloved readers who pray for us daily and for blessing upon "Our Hope" we are also very grateful.

Of present difficulties we say nothing. We have put all into His hands, who knows, who cares and who is able. But we ask all our readers to assist us in the publication of "Our Hope" as fellow helpers in the Gospel and the Truth of God. We cannot advertise the magazine in religious papers. In fact the religious press, the denominational organs, have no use for such a clear-cut testimony. If others of God's dear children are to share with us the feast of fat things He has provided, **it must be done through the instrumentality of those who love the Word and who love His appearing.**

As we took off nearly 2,000 names from our mail list recently on account of non-payment of the yearly subscription we need the help of all. **And you can help in the following ways:**

1. **By paying now the subscription for the new volume.** If this is done promptly it saves us much labor and expense.
2. **By sending names for sample copies to those who need the magazine.** Do not send large lists of names, but only those who will become interested. Tell them or write them that they will receive a free copy and urge them to take the magazine.
3. **By subscribing for some yourself.** Though the magazine costs us now almost a dollar a year, we still offer them to new subscribers for 75 cents per year.
4. **By helping us to maintain the free list.** "Our Hope" goes free to many Y. M. C. A. Reading Rooms, missionaries, invalids, poor Christians, etc. And above all pray that each issue may be a great blessing to His people.



We receive many letters from every part of the world speaking of blessings received through **From a French Officer.** "Our Hope." It would be impossible to publish them all, month by month. However, we must quote part of a letter received recently from a French officer on the war front. This soldier, evidently an earnest Christian, received from us several months a lot of back numbers of "Our Hope." Other copies and books we sent him evidently miscarried. He writes us that he eagerly waits for more; what he had received was such a blessing to him. We quote the last part of his letter:

"I am trying to uplift Christ amidst both French and Germans. I am a French soldier and your so intensely spiritual magazine will certainly help me to carry on God's work among prisoners, to the best of

my abilities. So, I will wait, and when the day comes that will bring me 'Our Hope,' you may be sure of a happy and blessed time I shall then spend in its perusal, unless our dear Lord should come before. Our longings would then be satisfied. May He soon come, He, who is our only and blessed Hope. May the Lord shower the richest blessings upon your work."

May the Lord bless this dear brother as well as all His other servants engulfed in this horrible conflict and may the Lord use them mightily.



Sowing in Hope Scattering the message from God's Word and the Gospel is a sowing in hope. The farmer who puts the seed in the ground sows in hope and waits patiently for the harvest. And so we can sow the precious seed of the Word and know in greater assurance than the tiller of the soil that there will surely come a harvest. His word will not return void. Our sowing is not in vain. During the past weeks an immense amount of printed matter has been sent out from our office.

Thousands of Preachers received pamphlets and copies of "Our Hope" free. This work we hope to continue throughout this summer and more so in the fall. The "Brookes Series" mostly as the Word of God and the fundamentals we hope to send out freely later.

Missionaries of the China Inland Missions and others also received parcels of pamphlets and "Hopes." As already stated, several thousand of the Russian edition of "**His Riches**" were sent to a Russian prison camp in Germany. The next box will contain several thousand copies of "**Joseph and His Brethren**" in Russian. We hope the committee on the Gospel work among these millions of Russian prisoners will succeed in reaching them all.

We have not yet been able to publish another 10,000 copy edition of "His Riches" in English as we did last year. Nearly 100,000 are now in circulation and the day of Christ will show how they were used. It is your privilege to share in all this with us. You can share the burden now and by and by the blessing and the reward.



The New Pamphlets "**Higher Criticism**," by B. Douglass, and Editorials bearing upon this subject is a small pamphlet which ought to be out in large editions. Price 5 cents a copy; 50 cents a dozen; \$2.50 per 100.

"**A Reason for my Hope**." A testimony by J. W. Chapman on the blessed Hope. 20,000 published. 10 cents a copy; \$1.00 per dozen; \$6.00 per 100.

The "**James H. Brookes Series**." The testimony of that mighty exponent of the Word, Dr. J. H. Brookes, has begun. We have in print the following: 1. **Brief Outline of Revelation**. 2. **Christ and the Bible**. 3. **Fifty Reasons for Believing the Bible**. 4. **Christ and the Sinners**,

Christ and Believers; each 10 cents, or \$1.00 per dozen. In process of publication: **Regeneration—Law and Grace** and a most excellent work on **“His Life, His Death and Resurrection”** and **“Woman in the Church.”** Each is 10 cents postpaid. Procure them all and after reading them pass them on to others. They are the finest of the Wheat.



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The greatest joy one ever experiences arises from a sense of God. Known in his covenant relation as reconciled in Christ Jesus, and full of infinite love, the soul perceives Jehovah’s all-pervading presence by an unutterable sense of over-shadowing which brings with it a delight such as nothing can rival, as much above all joys of mere nature as the heaven is above the earth. The will of God is then the soul’s highest will; His glory, its all in all. More bliss it could not conceive; yet it is not bliss that it thinks of, but the Lord Himself.—*Spurgeon.*

The Prophet Ezekiel.

Chapter XXIII

Once more a parable is given to illustrate and expose the wickedness of Samaria and Jerusalem in their ungodly relationship with Assyria and Chaldea. On the whole, this chapter bears a similar message as the one contained in Chapter xvi, however, with this difference that here the later history of the two kingdoms, the Kingdom of Israel and the Kingdom of Judah and their defilement with heathen nations is the prominent feature. The chapter has five sections.

I. The two Sisters Aholah and Aholibah. (Verses 1-4.)*

The two daughters of one mother are Samaria and Jerusalem, called sisters in Chapter xvi:46. They were sisters not only because they had the same mother, the Jewish nation, but they were also sisters in their vile idolatry. Samaria is called Aholah. Aholah means "her tent." Jerusalem is named Aholibah, "my tent is in her." The latter denotes the fact that the true sanctuary was in Judah, while the Kingdom of Israel, Samaria, practised a "false worship." Yet Jehovah owned them both as His people.

II. Aholah's Wickedness. (Verses 5-10.)

Aholah's, Samaria's, wickedness is described first. It began with Jeroboam's idolatry (1 Kings xii:25) and became worse and worse. They went to Assyria and shared their corruption in idolatry and made a covenant with that nation (Hosea xi i:2). Thus Samaria played the harlot by forsaking the Lord and turning to Assyria, trusting on Assyria instead on the Lord, and then she defiled herself with all their idols. Hosea described their condition. "Ephraim also is like a silly dove without heart; they call to Egypt, they go to Assyria. When they shall go I will spread my net upon them; I will bring them down as the

*On account of the length of this chapter we do not quote the full text.

fowls of the heaven; I will chastise them, as their congregation hath heard. Woe unto them! for they have fled from me; destruction unto them! because they have transgressed against me, though I have redeemed them, yet they have spoken lies against me" (Hosea vii:11-13). The judgment of Samaria is also mentioned. The Lord delivered the people into the hands of the nation with which they had become enamored, to discover their nakedness. "Wherefore, I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted." The historical record of this is found in 2 Kings xvii, when Hoshea, King of Samaria, became servant to Shalmaneser, King of Assyria. And when Hoshea acted treacherously, Shalmaneser imprisoned Samaria's king and led the people away into Assyria.

III. The Wickedness of Aholibah. (Verses 11-21.)

And her sister Aholibah, Jerusalem, saw this, but did not profit by it. She became even more corrupt than Samaria and increased her whoredoms. She was enjoying greater privileges and blessings than Samaria and therefore her wickedness and fall was greater. King Ahaz, when pressed, by Rezin, the King of Syria and Remaliah, King of Israel, sent messengers to Tiglath-pileser, King of Assyria, with the message, "I am thy servant and thy son, come up and save me" (2 Kings xvi:5-8.)

He also took the silver and gold in the house of the Lord and gave it as a present to the Assyrian King. Isaiah's message and offer as described in Isaiah vii he refused. Then King Ahaz "went to Damascus to meet Tiglath-pileser, King of Assyria, and saw an altar that was at Damascus. And King Ahaz sent to Urijah the priest, the fashion of the altar, and the patterns of it, according to all the workmanship thereof." This strange altar was set up in Jerusalem, and the house of the Lord was defiled by him (2 Kings xvi:10-20). Likewise, Jerusalem also followed the Chaldeans and was inflamed by the pictures of the Chaldeans portrayed on walls in vermillion, the peculiar color used by the Chaldeans. She loved Chaldea, Babylon with her vile idolatry, and sent messengers to the Chaldeans. And the Babylonians

responded and came to her to corrupt Jerusalem. Then Jehovah says: "My mind was alienated from her, like as my mind was alienated from her sister." Yet she continued in her evil ways. In all this we have a description of Jerusalem's history in becoming defiled by heathen nations, their idolatries and corresponding immoralities.

IV. Aholibah's Punishment. (Verses 22-35.)

And those with whom she had sinned were to be her chastisers. "Behold I will raise up thy lovers against thee. . . I will bring them against thee on every side." Her well-deserved judgment would be, as it was, in the hands of the Babylonians, all the Chaldeans, as well as the Assyrians...." And they shall come against thee with chariots, wagons and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about, and I will set judgment before them, and they shall judge thee according to their judgment." A holy and righteous God in His wrath moved these vile nations to heap upon this disobedient and idolatrous people the worst punishments. "They shall deal furiously with thee, they shall take away thy nose and thine ears, and thy remnant shall fall by the sword; they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire." The explorations in Assyria have brought to light wall-sculptures in which such atrocities are depicted. God is righteous, and divine retribution was thus manifested in Jerusalem's shameful history. And in our own times we behold similar judgments in the earth meted out upon nations, professedly Christian, who forgot God and rejected His holy Word. Jerusalem had walked in the ways of her vile sister Samaria and had even outdone her in wickedness. She was, therefore, to drink her cup, "because thou hast forgotten me and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms." Jerusalem had seen all what happened to the northern kingdom when Shalmaneser had carried them away, yet she kept right on in her evil course and did not repent of her idolatries, her vile immoralities and wickedness. And so it is today. Nations reap what they have sown and other nations, like our own, do not take the warn-

ing. They continue in the downward course, rejecting God's holy Word and are guilty of the same sins as the nations who drink now the cup of divine displeasure. Ere long the judgments of God will reach every nation for the evil they have done. The saddest part of all were the false prophets, who, with their lying message of "Peace, Peace," upheld Jerusalem in her impenitence and delusion. This we learned from previous chapters.

**V. Final Rehearsal of their Sins and Punishments.
(Verses 36-49.)**

Little comment is needed on this final section, there is a recapitulation of the sins of Aholah and Aholibah. They committed adultery with their idols, both in a spiritual way and also literally. Their offspring were cast into the fiery arms of Moloch and thus slain to their idols. They profaned the sanctuary of the Lord. Adulterers they were and blood was in their hands. What degradation! Licentiousness, violence and child sacrifice were the leading sins of the nation and these were produced by having forgotten God and by idolatry. The punishment of the adulterers, according to the law, stoning, awaited Jerusalem. "And the company shall stone them with stones and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women (surrounding nations who knew of Jerusalem's vileness) be taught not to go after your lewdness. And they (the heathen nations) shall recompense your lewdness upon you, and ye shall bear the sins of your idols, and ye shall know that I am the Lord." The Lord had manifested Himself to Jerusalem as a Lord of grace and power. He had dealt with that nation as He had not dealt with others. "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities" (Amos iii:2). In awful judgments they were to learn that He is the Lord; what they should have known through His mercies, they found out by the punishment from the hands of a righteous Lord. All this will be repeated in future history. The time is not distant when still greater judgments will be poured out upon nations as well

as upon the Jewish people. During that time the world will find out that He is the Lord. "For when thy judgments are in the earth the inhabitants of the world will learn righteousness" (Is. xxvi:9.)

The Holy One of God.

"This is my beloved Son, in whom I am well pleased."—Matt. iii:17

O thou beloved and lovely One of God!
 Whom I have learnt to love—from whom so long
 I wandered in the night of misery
 And sin; but to whose dear and bleeding feet,
 Drawn by the cords of love, my soul has come,
 To stay and rest for ever: fain would I
 Lift up to thee the voice of gratitude,
 And sing Thy matchless worth, whose glorious praise.
 Sounds from the lips and harps of heavenly choirs.
 And fills the unmeasured universe of God
 With solemn, sweet, and ceaseless harmony!
 Thy name is "Wonderful"—Thy Person is
 The mystery of mysteries—the Word
 Of God incarnate. . . .

And yet, O Christ,

Thou art all meek and lowly—like a lamb
 For gentleness, and like a weaned child
 For sweet humility—God's meek and lowly child.
 Ne'er didst Thou break the bruised reed, nor quench
 The smoking flax, nor turn away from pain,
 Or poverty, or feebleness, or woe,
 When such have sought thee. No! but to thine arms
 Hast bid them welcome; with thy tender hands
 Hast healed their diseases—bound up
 Their broken hearts, and wiped their tears away
 And thou art still the same! no shadows come
 O'er the light of thy pure holiness:
 No storms disturb the calm of Thy deep peace:
 No changes cross the ocean of Thy love—
 The same for ever! yes, the same to me
 This day as when at first my wondering eyes
 Beheld by faith Thy glory—the same
 This day to all who seek Thee, as Thou wast
 To the poor outcast woman who of old
 Embraced Thy feet, and washed them with her tears,
 And loved Thee much, for she was much forgiven.
 O Thou beloved and lovely One! what words

Can speak Thy worth! what words can ever tell
 All that Thou art, Thou everlasting all!
 Dear bleeding Lamb! blest fountain, where I cleanse
 My sin-stained soul! O river of my peace!
 Rock of my rest! shelter from every storm!
 Light of my darkness! joy of my distress!
 Balm of my wounded spirit! morning star
 Of all my future! haven of my hopes!
 O day-spring from on high, whose cloudless light
 Has beamed upon me, banishing my night
 With dawn of heaven; Son of Righteousness!
 Rise, oh, for ever rise! for ever shine
 Brighter and brighter! from all weeping eyes
 Remove all tears; and over all thy saints,
 And over earth and heaven, and o'er the bounds
 Of Time's dark night, and far into the depths
 Of all eternity, pour out the light,
 Pour out the sea of glory, the full sea
 Of all Thy glory inexhaustible,
 Pour out for ever and for evermore;
 And o'er the earth renewed, and azure heaven
 Unshadowed, and the realms of endless peace,
 Spread the sweet noontide of the hallowed day.

A Brief Epitome of the Epistle to the Romans.

BY JOHN JAMES.

Chapter X.

Israel had stumbled at that stumbling stone. As it is written, "Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed" (Rom. ix:33). It is instructive to note that this quotation is a part of two scriptures. The first is, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. xxviii:16). The second is, "Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem" (Isa. viii:13, 14). Paul quotes the beginning and the end of the first scripture; but instead of the middle part of it, which speaks of what Christ is to the believer, he had to quote from the second passage, what Christ was to the unbeliever. How gladly he would have quoted the whole of the first scripture, but it would not have

been true of them, for they had rejected their own Messiah, who came to them having "salvation" (Zech. ix:9). God's gracious purpose is shown in the scripture Paul began to quote; but, alas! they "rejected the counsel of God against themselves" (Luke vii:30). Christ come as Saviour was a stumbling stone and rock of offence to them, because that involved the truth that they were sinners in need of a Saviour, a truth they refused to accept.

But now it is not only Christ on earth, but Christ in heaven, and the Spirit of Christ in the apostle, and the entreaty continues. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Their rejection of Christ, and their handing Him over to the Romans to be crucified, and their persecution of himself, had not quenched the love of Paul for his kinsmen. He would also put the best possible construction he could upon what was, after all, but the very reason that Christ was a stumbling block to them. They were going about to establish their own righteousness, instead of submitting to be justified freely by God's grace, through the redemption that is in Christ Jesus. That way of being justified did not suit them, for it would make them debtors to grace; for to believe on Christ for righteousness, brings to an end all efforts to get it by the law, that is, by their own works.

Paul then quotes Moses, their own authority, in which they boasted, to state what the righteousness of the law is. "That the man that doeth those things shall live by them." The passage reads, "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them" (Lev. xviii:5). It does not say that he shall get eternal life, but if he keeps the law of God, perfectly and constantly, he will go on living; death will have no claim upon him.

But no man has ever done that; "death has passed upon all men, for that all have sinned." When we see death we see the effect of sin. Even believers in Christ die, who have been justified from their sins; for sin has not been eradicated from the mortal body. This accounts for the fact that the believer is liable to fall into sin, and for the way in which he is warned against it in scripture. The new birth does not consist in the eradication of sin from the Adam nature, but the gift of eternal life in Christ. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John iii:6). The "old man" is sinful in its nature, and cannot be changed; the new man is righteous and holy in its nature, and cannot be corrupted (Eph. iv:22-24). The first is the life of Adam by natural birth. The second is eternal life in Christ, by new birth; but that is not to be earned by keeping the law, even if any of Adam's race could keep it. It is a gift by grace only.

Paul, therefore, now speaks of another principle than that of law. "But the righteousness of faith speaketh on this wise. Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down); or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it- The word is nigh thee, in

thy mouth, and in thy heart." The apostle quotes Deut. xxx:11-14, where the Jew is regarded as scattered among the nations because of his sins, and calling to mind the commandments and ordinances of the Lord, says he cannot keep them because it is only in the land, which is afar off, beyond the sea, where they can be observed. Paul therefore brings Christ in as the One who can meet their need under such circumstances. The word that is nigh thee, said Paul, is the word of faith, which we preach. "That if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on Him shall not be put to shame. For there is no distinction between Jew and Greek, for the same Lord of all is rich unto all that call upon Him; for, Whosoever shall call upon the name of the Lord shall be saved."

The apostle then takes up the way by which this gospel shall be made known to men everywhere. If men are to call on the Name of the Lord, they must believe in Him; and to believe in Him, they must hear of Him; and for that a preacher is required. That indicates very clearly what the business of the preacher is; it is to preach Christ, and nothing else. For this he has to be one whom God has sent. God sends suitable men to do His work. He qualifies them by putting into their hearts a love for souls; and they will read their commission in such a passage as "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Isa. lli:7). The apostle does not quote the whole of the passage, but only that part of it which would apply to the present dispensation; characterized by world-wide gospel preaching. No previous dispensation had this character. Man had been under probation and trial in various ways for four thousand years. He had failed utterly in every way and was then pronounced lost. Then the New Testament opens with the cry of the first preacher, calling men to "Repent" and pointing them to the Lamb of God, who taketh away the sin of the world. This was an entirely new beginning in God's ways with men. The preaching of John the Baptist was only preliminary. He announced One coming after him, mightier than he, who would baptize with the Holy Spirit. This promise the Lord confirmed after His resurrection. "For John truly baptized with water," He said, "but ye shall be baptized with the Holy Spirit not many days hence" (Acts i:5). The apostles, notwithstanding all that the Lord had taught them in such passages as Mark x:32-40; Luke xviii:31-34, still had their minds set upon the kingdom being restored to Israel. But the Father's time for the establishment of the kingdom of the second psalm had not yet come. When, therefore, the Lord had ascended and taken His seat on the Father's throne in heaven, He sent down the Holy Spirit and the gospel began to be preached, Peter quoting in Acts ii:21 the same text as Paul in Rom. x:13. The Lord had entrusted the keys

of the kingdom of heaven to Peter, who used them on the day of Pentecost to open it to the Jews, and afterwards to the Gentiles (Acts x:34-48). The kingdom of heaven is that period of the kingdom of God while the King is on the Father's throne in heaven, from the day of Pentecost until He comes the second time, and they that are Christ's are caught up to meet Him in the air. During which time the gospel is to be preached "with the Holy Ghost sent down from heaven" (1 Peter i:12). By no other power than that of the Holy Spirit can it be so preached that men will believe and be saved. That accounts for much fruitless preaching; it is not in the power of the Holy Spirit. When Paul and Barnabas preached in the synagogue in Iconium they "so spake, that a great multitude both of the Jews and also of the Greeks believed" (Acts xiv:1). There is no mystery about it. When an evangelist, sent of the Lord, gives himself to the word of God and prayer, and is, in self-judgment, seeking God's glory and not his own he will surely be used by the Holy Spirit. If he is preaching where the unconverted are, some will doubtless be saved.

But they do not all obey the gospel, for Isaiah says, "Lord, who hath believed our report?" "So then," Paul writes, "faith cometh by hearing, and hearing by the word of God." This the preacher must remember. It is by the word of God that the new birth is effected. Sinners may have to be awakened to their need of the gospel by preaching judgment to come and eternal woe for those who reject it. But beautiful essays on the gospel, however profitable such may be to believers, usually fail to reach the "hearing" of the unconverted. Conviction of sin requires directness, simplicity and the power of the Holy Spirit.

But, after all, when all is done that can be done, there will follow the inevitable lament over those who have heard but have not believed. The apostle quotes psalm xix:4 to show that all have heard. The psalm refers to the testimony of creation, which, while it renders men without excuse (Rom. i:20), can scarcely be said to be the gospel. But in Paul's use of it he evidently applies it to the world-wide call of the gospel, with which the apostles, of whom we do not read in the Acts, went everywhere, but, probably, only to meet the martyr's death.

Israel knew of it, but rejected it, and the gospel went out to the Gentiles, so that they might be provoked to jealousy by seeing a foolish (that is, idolatrous) nation getting the blessing they had refused as Moses had predicted of them. Isaiah, too, speaks of the Lord being found of the Gentiles, who sought Him not, and of being made manifest to those who asked not after Him. The gospel had gone out seeking them. But to Israel God's entreaties had been made to a disobedient and gainsaying people.

In these last days, in which our lot is cast, the same thing is being repeated by the professedly Christian nations. The grace of God is now being despised by them. Christ came and was rejected; but in answer to His prayer, when He was on the cross, "Father, forgive

them; for they know not what they do," judgment was suspended, and the Holy Spirit came, by whose power the gospel has been preached for nineteen centuries. But now that the Holy Spirit is being rejected, and the gospel spurned, there is nothing to follow but judgment. And is it not that which has already begun in Europe? If so, and conditions in this country towards God are the same as there, sober reflection cannot but conclude that the same result must ensue. From what quarter, or in what way judgments may fall on the western hemisphere, we may not see at present, but as surely as the apostasy is setting aside God's revelation and the true faith revealed in the holy scriptures, so surely will judgment follow. It will not be confined to the Roman earth, but wherever the dead, corrupt carcass of unbelief is, there will the eagles of judgment be gathered together (Luke xvii:22-37).

The present conflict of mutual destruction now going on in Europe is the direct outcome of turning away from God, and from the gospel of God, to Satan, and to Satanic delusions. When the Bible is thrown aside, the fear of God goes with it, for the two go together; and nothing is left to restrain the worst passions of fallen human nature being availed of by Satan for his fell designs. That is the present outcome of the apostasy in Europe. What it may be in North and South America may soon be our lot to experience. In the meantime let us, while we may, "preach the word" (2 Tim. iv:2).

Atonement.

The word so translated in the Old Testament strictly means "to cover, overlay, cover over sin." It first occurs in God's command to Noah about the ark: "Pitch it within and without with pitch," (Gen. vi:14). Here the first *pitch* is the word usually translated "make atonement," and the second *pitch* is the word usually translated "ransom." The verb in its various forms and tenses is rendered "make atonement," seventy times; "purge," eight times; "make reconciliation," six times; "forgive," three times; "be merciful," two; "pacify," two; "appease," one; "cleanse," one; "pardon," one. We hear a great deal from those who tell us that atonement means at-one-ment, but there could be no at-one-ment unless sin was covered over.

Hence there could be no atonement, unless a substitute had been provided in the place, room and stead of the sinner. Noah took clean beasts and clean fowls, and offered burnt offerings on the altar as a sacrifice for sin, "and the

OUR HOPE

Lord smelled a sweet savor" (Gen. viii:20, 21). The Israelite put his hand upon the head of the burnt offering, identifying himself with the victim that was slain, and the blood was sprinkled round about upon the altar, and it was "accepted for him, to make atonement for him" (Lev. i:4, 5; iii:2; iv 4, 5). On the great day of atonement, the blood of the sin offering was sprinkled by the high priest upon the mercy seat, and seven times before the mercy seat; and then the high priest came out of the most holy place, and laid or leaned both his hands upon the head of the live goat, confessing "over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness," or "the land of separation," (Lev. xvi:15-22).

Thus early in figure and type did God set forth the fundamental truth, brought out more fully through the prophet Isaiah when he wrote of Christ: "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 made the iniquities of us all to meet on Him" (Isa. liii:5, 6). Elihu, meaning, "My God is He," reveals the same truth to poor Job, worn out with troubles, and endeavoring in vain to vindicate himself, when the Interpreter taught him, that if a man frankly confessed, "I have sinned," then God "is gracious unto him, and saith, Deliver him from going down into the pit; I have found a ransom," or as it is in the margin, "an atonement" (Job xxxiii:24, 27).

So our Lord Jesus Christ exclaimed, "The Son of man came—to give His life a ransom for many" (Matt. xx:28; "I lay down my life for the sheep" (John x:15); "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v:9-8); "Christ died for our sins according to the Scriptures" (1 Cor. xv:3); "Who gave himself for our sins" (Gal. i:4); "Who

gave Himself for us, that He might redeem us from all iniquity" (Tit. ii:14); "Who His own self bare our sins in His own body on the tree" (1 Peter ii:24); "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii:18). If He did not die as our substitute, atonement, ransom, then this fact can not be set forth in human language.

It is the blood that covers and makes atonement. In the first recorded act of worship, it was the blood that was accepted (Gen. iv:4; Heb. xi:4; xii:24). "When I see the blood, I will pass over you" (Ex. xii:13). The blood was sprinkled on the altar and on the book, and the people (Ex. xxiv:6-8). Aaron and his sons were consecrated to the priesthood by the blood (Ex. xxix:20, 21); the healed leper was restored by having a living bird dipped in the blood of the bird that was killed over the running water, and then let go to fly with his blood-sprinkled wings toward heaven, and the blood of the trespass offering put upon the tip of his right ear, upon the thumb of his right hand, upon the great toe of his right foot, followed by the oil upon the blood; all saying in language that cannot be mistaken, "It is the blood that maketh an atonement for the soul" (Lev. xvii:11).

Did the Lord Jesus Christ know the meaning and purpose of His own death? "This is my blood of the new Testament which is shed for many, for the remission of sins" (Matt. xxvi:28). Did the Holy Ghost know the truth? "Feed the church of God, which He hath purchased with His own blood" (Acts xx:28); "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii:25); "Being now justified by His blood" (Rom. v:9); "The cup of blessing, which we bless, is it not the communion of the blood of Christ?" (1 Cor. x:16); "In whom we have redemption through His blood" (Eph. i:7); "Ye who sometimes were far off are made nigh by the blood of Christ" (Eph. ii:13); God "Having made peace through the blood of the cross" (Col. i:20); "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:14); "Without shedding of blood is no remission" (Heb. ix:22); "Having there-

fore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x:19); "The blood of sprinkling, that speaketh better things than that of Abel" (Heb. xiii:24); "The blood of the everlasting covenant" (Heb. xiii:20); "Unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i:2); "The precious blood of Christ" (1 Pet. i:19); "The blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. i:17).

Do those who are saved in heaven know how they got there? We hear them singing before the throne, "Thou wast slain, and hast redeemed to God by thy blood" (Rev. v:9). Then after the unparalleled tribulation that shall follow the rapture of the saints, it is written, "These are they which came out of the great tribulation and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii:14). They overcame the dragon, that old serpent, called the devil, and Satan, "by the blood of the Lamb, and by the word of their testimony" (Rev. xii:11). The book of the closing judgments of this world's dark history opens with an inscription of praise, "Unto Him that loveth us, and washed us (or as the Revised renders it, loosed us) from our sins in His own blood" (Rev. i:5); and it ends with the benediction, "Blessed are they that have washed their robes, that they may have right to the tree of life, and may enter through the gates into the city" (Rev. xxii:14). O precious blood! what has it done for our guilty souls?

It has covered our sins. "The priest shall make atonement for his sin" (Lev. iv:35); "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. xxiii:21); "As far as the east is from the west, so far hath He removed our transgressions from us" (Ps. ciii:12); "Come now and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i:18); "Thine iniquity is taken away, and thy sin purged" (Isa. vi:7); "Thou has cast all my sins behind thy back" (Isa. xxxviii:17); "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isa. xliv:22); "The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found" (Jer. i:20);

He comes "to finish transgression, and to make an end of sins" (Dan. ix:24); "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? . . . Thou wilt cast all their sins into the depths of the sea" (Mic. vii:18, 19).

"Man, thy sins are forgiven thee" (Luke v:20); "He said unto her, Thy sins are forgiven" (Luke vii:48); "Behold the Lamb of God, which taketh away (beareth) the sin of the world" (John i:29); "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x:43). "Through this man is preached unto you forgiveness of sins; and by Him, all that believe ARE justified from all things" (Acts xiii:38, 39); "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Rom. iv:7); "Having forgiven you all trespasses" (Col. ii:13); "When He had by Himself purged our sins" (Heb. i:3); "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix:26); "Their sins and iniquities will I remember no more," (Heb. x:17). As a little girl said to her teacher, "There's one thing God cannot see; He cannot see our sins under the blood of the Lord Jesus Christ."

What, then, is God's attitude in relation to the sinner? He stands by the cross, so to speak, and cries, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. xxxiii:11; Gen. iii:9, 21; 2 Sam. xiv., 14; Jer. xxxi:20; Hos. xi:8; John iii:16; Luke xv:20-23; 2 Cor. v:19-21; 1 Tim. ii:14; 2 Pet. iii:9). The Lord Jesus, who was nailed to that cross, calls out, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest" (Matt. xi:28; ix:12, 13; Luke xiv:17; xix:10; John i:12, 13; iii:14, 15; v. 24; vi:35, 37; vii:37; Rev. xxi:6, 7). The Holy Ghost, the purchase of the blood shed on that cross, invites Christ to come back, and the sinner to come now to Christ: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely" (Rev. xxii:17).

The word rendered "to make atonement" is *Kah-phar*,

and the word *Koh-pher* is the noun, nearly always translated "ransom" or "satisfaction." There are two striking exceptions: one where the bride says, "My beloved is unto me as a cluster of *camphire* in the vineyards of Engedi" (Song ii:4). *Camphire* is variously understood to mean "Henna," "Cyprus," a "cluster of grapes," and it expresses the joy of every redeemed soul, exulting in His atonement. "Unto you therefore which believe He is precious" (1 Pet. ii:7). She knows something of what she is to Him, for she hears Him say, "Thou art all fair, my love; there is no spot in thee" (Song iv:7); and she goes on her way through the wilderness, leaning upon her beloved, set as a seal upon His heart, and upon His arm (Song viii:5-7), until He returns. Then *Koh-pher*, still atonement, is translated *villages*, where the ark of the Lord came forth from the country of the Philistines, accompanied by Gentile offerings, "even unto the great stone of Abel, whereon they sat down the ark of the Lord" (1 Sam. vi:18); "and the Lord shall be King over all the earth" (Zech., xiv:9).

How vast is the extent of the atonement, as seen in the light of God's prophetic Word! Man sinned in the garden of Eden, but the atonement by blood met his need (Gen. iii:21). Man sinned before the law was given, and the ark of deliverance spoke of atonement (Gen. vi:14). The seed of Abraham sinned, and the sprinkled blood told of atonement (Ex. xii:13). The children of Israel sinned under the law, and the hope of atonement was set forth in the words, "by the blood of thy covenant" (Zech. ix:11, 12). The whole world sinned under the grace of our Lord Jesus Christ, but atonement was declared in Rom. iii:23-25. Men still sin despite the pleadings of the Spirit, but atonement is still proclaimed in 1 Jno. i:7. In the great tribulation, following the rapture of the saints, the blood announces the atonement, Rev. vii:14; and on and on in the Millennial ages, and on and on in the everlasting ages the hosts of the redeemed shall still sing of atonement by the blood of the Lamb (Eph. i:7-10; Rev. v:9-12).—J. H. Brookes.

Peace: False and True.

“They have healed the hurt of My people slightly, saying, Peace, Peace, when there is no peace.”—Jer. vi:14.

“And came and preached peace to you which were afar off, and to them that were nigh.”—Eph. ii:17.

Two preachers of peace are seeking to gain the attention of the children of men. Both are in earnest, and in each case the preaching is intended to produce eternal results. These preachers are Satan and Christ. Neither is, of course, in person upon the earth speaking with audible voice. Both make their appeal to men by means of human instruments. There are thus two orders of preachers amongst us, both energized by supernatural power, and both preaching peace to men. Hell energizes the one; heaven energizes the other. The one order proclaims a false peace—a peace resting upon rotten foundations, and from which there must sooner or later come an awful awakening; the other proclaims a true peace—a peace founded upon the immutable basis of the Saviour’s atoning blood.

Let me remind you of a remarkable parable which once came from the lips of the Lord Jesus Christ. You will find it in Luke xi:21-22. “When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.” The strong man here is Satan; the stronger than he is Christ Himself. The strong man’s palace is this world; and his goods are the men and women who live therein. It is Satan’s policy to keep these in peace, to lull them to sleep, so that serious thoughts may never disturb their minds. As 1 John v:19 puts it: “The whole world lieth in the wicked one.” He has his arguments for all classes and for all ages, and all designed to keep souls in a state of unconcern and death. Suppose a young person to become awakened to the great realities of God and eternity. Satan at once preaches peace by saying, “Time enough yet. Life is before

you. Don't spoil your pleasures by serious thoughts." Suppose a middle-aged man to be aroused, again comes along the destroyer with the suggestion that now is the time to make money, and the man who fills his head with solemn considerations will fall back in the commercial struggle. "Time enough yet" is once more the text. Or suppose a religious person to become exercised as to whether all is well for eternity, Satan at once protests that one so morally excellent, and so devoutly religious, can have nothing to fear, for all must be well. Yet the wise man has said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv:12). The man or woman who is trusting in religion or morality for salvation is building upon sand. Woe to them if they heed the lulling voice saying, "Peace, Peace," when indeed there is no peace.

Hezekiah says in Isa. xxxviii:17, "Behold, for peace I had great bitterness." It is a mercy from God when a false peace is smashed up. The "great bitterness" which results is not pleasant, but it is nevertheless the way to God. See Saul of Tarsus in Acts ix:9 three whole days unable to eat and drink. When a man goes off his food thus his mind must surely be deeply agitated. The fact is, Saul had made the fearful discovery that with all his blamelessness of life and his religious zeal he was at heart an enemy of God and His Son. The best man of his time saw himself to be "the chief of sinners!" Oh, the bitterness of it? Have we been in the depths thus?

Our first text thus speaks of a false peace; our second tells us of a true peace, proclaimed by the Christ of God. "He came and preached peace," says the apostle, "to you which were afar off, and to them that were nigh." He is manifestly speaking of Christ in resurrection. But what lies behind resurrection? Death. Christ has been down into death, and this on behalf of sinners. At Calvary the storm of divine judgment broke upon His holy head. All the waves and billows of God's wrath rolled over Him. But the storm has spent itself now; sunshine has come, and the Christ who died is alive again from amongst the dead, and glorified on high. The God of peace has brought back from the tomb the great Shepherd of the sheep through the blood

of the everlasting covenant. He is now righteously able to preach peace to men everywhere. The peace He proclaims is not a mere soporific for the conscience, but the blessed knowledge that every question has been equitably settled by His atoning blood, and that, in consequence, every storm-cloud has been dispelled forever. "He is our peace," says the apostle. The very fact that He is now accepted in heaven is the public proof that the horizon Godward has been cleared once and for all for those who believe in His name.

Hence the absurdity of bidding a man make his peace with God. The thing is impossible. No man can of himself get rid of a single sin. But in truth there is no peace to make. Christ has "made peace through the blood of His cross" (Col. i:20), and this He now proclaims to all in the Gospel by the Holy Ghost sent down from heaven, He "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. iv:25, v:1).

Would you have peace with God? It is good to be at peace with our fellow-creatures, to feel as we walk up and down the street that there is no enmity between ourselves and a single living soul; but it is better far to be at peace with our God. This happy position may be realized to-day by all who will humble themselves at the divine feet, and consent to be saved by grace alone.— W. FEREDAY.

Epaphras; or, the Service of Prayer.

Colossians iv:12.

There is a very striking difference between the inspired records of the people of God and all human biographies. The former may truly be said to be "much in little"; while many of the latter may as truly be said to be "little in much." The history of one of the Old Testament saints—a history stretching over a period of 365 years, is summed up in two short clauses. "Enoch walked with God; and he was not, for God took him" (Gen. v:24). How brief! But yet how full! how comprehensive! How many volumes would man have filled with the records of such a life! And yet, what more could he have said? To walk with God, comprehends all that could possibly be said of any one. A man may travel round the globe; he may preach the gospel

in every clime; he may suffer in the cause of Christ; he may feed the hungry, clothe the naked, visit the sick; he may read, write, print and publish; in short, he may do all that ever man could or did do; and yet it may be all summed up in that brief clause, "He walked with God." And right well it will be for him if it can be so summed up. One may do nearly all that has been enumerated, and yet never walk with God one hour, yea, one may not even know the meaning of a walk with God. The thought of this is deeply solemnizing and practical. It should lead us to the earnest cultivation of the hidden life, without which the most showy services will prove to be but mere flash and smoke.

There is something peculiarly touching in the mode in which the name of Epaphras is introduced to our notice, in the New Testament. The allusions to him are very brief, but very pithy. He seems to have been the very stamp of man which is so much needed at the present moment. His labors, so far as the inspired penman has recorded them, do not seem to have been very showy or attractive. They were not calculated to meet the human eye or elicit human praise. But oh! they were most precious labors—peerless—priceless labors. They were the labors of the closet, labors within the closed doors, labors in the sanctuary, labors without which all beside must prove barren and worthless. He is not placed before us by the sacred biographer as a powerful preacher, a laborious writer, a great traveler, which he may have been, and which are all equally valuable, in their place. The Holy Ghost, however, has not told us that Epaphras was any of the three; but, then, my reader, He has placed this singularly interesting character before us, in a manner calculated to stir the depths of our moral and spiritual being. He has presented him to us as a man of prayer—earnest, fervent, agonizing prayer—prayer, not for himself, but for others. Let us harken to the inspired testimony.

"Epaphras, who is one of you, a servant of Christ saluteth you, always laboring fervently (agonizing) for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record that he hath a great zeal for you, and them that are in Laodicea and them in Hierapolis" (Col. iv:12, 13). Such was Epaphras! Would there were hundreds like him in this our day! We are thankful for preachers, thankful for writers, thankful for travelers in the cause of Christ, but we want men of prayer, men of the closet, men like Epaphras. We are happy to see men on their feet, preaching Christ; happy to see them able to ply the pen of a ready writer, in the noble cause; happy to see them making their way, in the true evangelistic spirit, into "the regions beyond"; happy to see them, in the true pastoral spirit, going, again and again, to visit their brethren in every city. God forbid we should undervalue, or speak disparagingly of such honorable services; yea, we prize them more highly than words could convey. But, then, at the back of all, we want a spirit of prayer—fervent, agonizing, persevering prayer. Without this, nothing can prosper. A prayerless man is a sapless man. A prayerless preacher is a profitless preacher. A prayerless writer will send forth barren

pages. A prayerless evangelist will do but little good. A prayerless pastor will have but little food for the flock. We want men of prayer—men like Epaphras—men whose closet walls witness their agonizing labors. These are, unquestionably, the men for the present moment.

There are immense advantages attending the labors of the closet—advantages quite peculiar—advantages for those who engage in them, and advantages for those who are the subjects of them. They are quiet, unobtrusive labors. They are carried on in retirement, in the hallowed, soul-subduing solitude of the divine presence, outside the range of mortal vision. How little would the Colossians have known of the loving, earnest labors of Epaphras had the Holy Ghost not mentioned them! It is possible that some of them might have deemed him deficient in zealous care on their behalf. It is probable that there were persons, then, as there are those now, who would measure a man's care or sympathy by his visits or letters. This would be a false standard. They should see him on his knees, to know the amount of his care and sympathy. A love of travel might take me from London to Edinburgh to visit the brethren. A love of scribbling might lead me to write letters by every mail. Nought save a love for souls, a love for Christ, could ever lead me to agonize as Epaphras did, on behalf of the people of God, "that they may stand perfect and complete in all the will of God."

Again, the precious labors of the closet demand no special gift, no peculiar talents, no pre-eminent mental endowments. Every Christian can engage in them. A man may not have the ability to preach, teach, write or travel; but every man can pray. One sometimes hears of a gift of prayer. It is not a pleasant expression. It falls gratefully on the ear. It often means a mere fluent utterance of certain known truths which the memory retains and the lips give forth. This is poor work to be at. This was not the way with Epaphras. This is not what we want and long for, just now. We want a real spirit of prayer. We want a spirit that enters into the present need of the church, and bears the need, in persevering, fervent, believing intercession before the throne of grace. This spirit may be exercised at all times and under all circumstances. Morning, noon, eventide, or midnight will answer for the closet laborer. The heart can spring upward to the throne, in prayer and supplication at any time. Our Father's ear is ever open; His presence chamber is ever accessible. Come when or with what we may, He is always ready to hear, ready to answer. He is the Hearer, the Answerer, and the Lover of importunate prayer. He Himself has said, "ask—seek—knock"—"men ought always to pray, and not to faint"—"all things, whatsoever ye shall ask in prayer, believing, ye shall receive"—"If any man lack wisdom, let him ask of God." These words are of universal application. They are intended for all God's children. The feeblest child of God can pray, can watch, can get an answer, and return thanks.

Furthermore, nothing is so calculated to give one a deep interest

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in people as the habit of praying constantly for them. Epaphras would be intensely interested in the Christians at Colosse, Laodicea and Hierapolis. His interest made him pray, and his prayers made him interested. The more we are interested for any one, the more we shall pray for him; and the more we pray, the more interested we become. Whenever we are drawn out in prayer for people, we are sure to rejoice in their growth and prosperity. So also in reference to the unconverted. When we are led to wait on God about them, their conversion is looked for with the deepest anxiety, and hailed, when it comes, with unfeigned thankfulness. The thought of this should stir us up to imitate Epaphras, on whom the Holy Ghost has bestowed the honorable epithet of "a servant of Christ," in connection with his fervent prayers for the people of God.

Finally, the highest inducement that can be presented to cultivate the spirit of Epaphras, is the fact of its being so directly in unison with the spirit of Christ. This is the most elevated motive. Christ is engaged on behalf of His people. He desires that they should "stand perfect and complete in all the will of God"; and those who are led forth in prayer, in reference to this object, are privileged to enjoy high communion with the great Intercessor. How marvellous that poor feeble creatures, down here, should be permitted to pray about that which engages the thoughts and interests of the Lord of glory! What a powerful link there was between the heart of Epaphras and the heart of Christ, when the former was laboring for his brethren at Colosse!

Christian reader, let us ponder the example of Epaphras. Let us imitate it. Let us fix our eyes on some Colosse or others, and labor fervently in prayer for the Christians therein. The present is a deeply solemn moment.

May the Lord stir up amongst us a spirit of earnest prayer and intercession. May He raise up many of those who shall be cast in the same mould as Epaphras. These are the men for the crisis.

C. H. M.

The time is short!
 If thou wouldst work for God, it must be now;
 If thou wouldst win the garland for thy brow,
 Redeem the time.
 Shake off earth's sloth!
 Go forth with staff in hand while yet 'tis day;
 Set out with girded loins upon the way—
 Up! Linger not!
 Fold not thy hands!
 What has the pilgrim of the cross and crown
 To do with luxury or couch of down—
 On, pilgrim, on!

OUR HOPE

Our One Life.

'Tis not for man to trifle! life is brief;
 And sin is here.
Our age is but the falling of a leaf—
 A dropping tear.
We have no time to sport away the hours;
All must be earnest in a world like ours.

Not *many* lives, but only *one* have we—
 One, only one:
How sacred should that one life ever be—
 That narrow span!
Day after day fill'd up with blessed toil—
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air—
 No vacant dream—
No fable of the things that never were,
 But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
 No idle tale;—
No cloud that floats along a sky of light
 On summer gale;
They are the true realities of earth—
Friends and companions even from our birth.

O life below—how brief, and poor, and sad!
 One heavy sigh.
O life above—how long, how fair, and glad!
 An endless joy.
Oh, to be done with daily dying here!
Oh, to begin the living in yon sphere!

O day of time, how dark! O sky and earth,
 How dull you're here!
O day of Christ, how bright! O sky and earth,
 Made new and fair!
Come, better Eden, with thy fresher green
Come, brighter Salem, gladden all the scene!

—Horatius Bonar.

Giving God His Own.

By JAMES H. BROOKES.

1 Chronicles xxix.

The people of Israel under the leadership of David contributed an enormous sum of money for the erection of the temple. The amount accumulated and in the public treasury for this purpose was "one hundred thousand talents of gold, and a thousand thousand talents of silver," (1 Chron. xxii:14). "Moreover," said the King, "because I have set my affection to the house of my God, I have of my own proper goods, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver." His subjects added "of gold, five thousand talents and ten thousand drams; and of silver ten thousand talents."

When it is remembered that a talent of gold is estimated at £5,475, or in American money more than \$27,000, and a talent of silver at £342 or \$1,700, it will be seen that altogether there was given to this work £939,929,687, or more than four billions in American currency. Even if the Babylonian talent, which was only a half, or the Syrian talent, which was but a fifth, of the value belonging to the Hebrew, was the real standard, it will be perceived that such magnificent liberality in the things of God has never been equalled in ancient or modern times.

"Wherefore David blessed the Lord before all the congregation; and David said, blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what

is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

First. All temporal mercies come of Him. As Paul said on Mars' Hill, "God that made the world, and things all therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing, He giveth to all life and breath, and all things" (Acts xvii:24, 25). "He left not Himself without witness," even among the heathen, "in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv:17).

Second. All spiritual blessings come of Him. As already seen He gives His Son, His Holy Spirit, His word, faith, repentance, salvation, righteousness, eternal life, grace, suffering, consolation, victory, a kingdom, a crown; and truly may we say, "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no change, nor of declension a shadow" (Jas. i:17). He shines on in the eternal and unclouded noon of His beneficence and love, saying to His people, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii:32). "The Lord will give grace and glory" (Psalm lxxxiv:11).

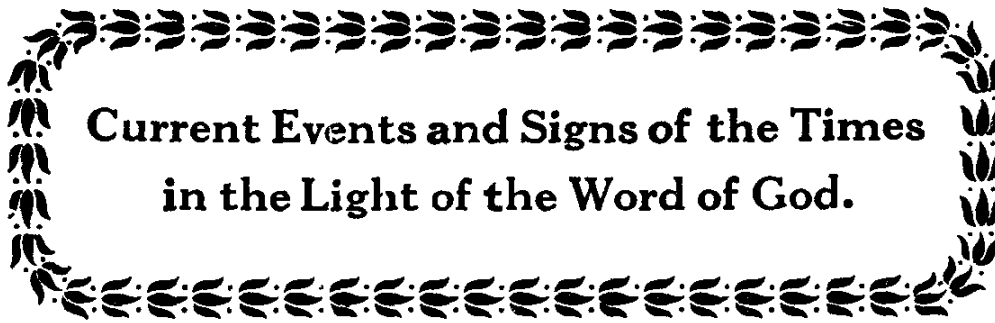
Third. All intellectual ability comes of Him. "The Lord giveth wisdom out of His mouth cometh knowledge and understanding" (Prov. ii:6). "He giveth wisdom to the wise, and knowledge to them that know understanding" (Dan. ii:21). "I will give you a mouth and wisdom" (Luke xxi:15). "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not" (Jas. i:5). Whence then comes the vigor of mind, that enables men to achieve success in life? From God alone; and he was a wise maniac who, walking up to a gentleman, said, "Have you lost your reason?" "No," was the surprised and startled reply. "Then down on your knees, and thank God," exclaimed the stranger, "for I have lost mine."

Look and think in what direction we may, it is obvious that we are absolutely dependent upon Him for life, health,

reason, everything; and well may the question be asked of every one of us, "What hast thou that thou didst not receive?" (1 Cor. iv:7). All without exception, who stop long enough to reflect, must be forced to exclaim with David, "All things come of thee, and of thine own have we given thee." What, then, can we give in return to our Creator, Preserver, Benefactor, Redeemer and Unfailing Friend?

We can give Him thanks. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v:20). We can give Him our confidence. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi:6). We can give Him submission. "Submit yourselves therefore to God" (Jas. iv:7). We can give Him our love. "We love Him, because He first loved us" (1 John iv:19). We can give Him at least the desire to please Him. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thess. iv:1). We can give him at any rate the effort to imitate Him. "Be ye therefore imitators 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 savor" (Eph. v:1, 2).

We can give Him, and His needy cause, and His poor saints, of the money which comes wholly from Him. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall be given into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi:38). "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive," the only unrecorded words we are told to remember (Acts xx:35). But He has left other words on record, that apply to all of His followers as well as to the apostles, "Freely ye have received, freely give" (Matt. x:8).



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

The Papacy and Peace. Significant words were recently spoken by Cardinal Farley. He said: "The greatest force for peace in the world today is His Holiness, Pope Benedict XV. Years ago the pope was excluded from all peace conventions. Today all rulers go to His Holiness for help and advice. International Socialism has failed in its main objective. The statement of a French Catholic Publicist that international agencies have crumbled except the papacy is true." We doubt not it is all true. What the confidential message of Benedict XV contained, addressed to Mr. Wilson, the President, nobody has ever heard. And the answer which was given is also unknown. We believe, as stated in our exposition of Revelation, that the pope may be the means of restoring peace in Europe. If that should come to pass, a great and universal revival of the papacy will take place. Probably the nations will restore to the pope temporal power and authority. Oh! how significant for the Christian who reads the book of Revelation aright. Just what seems to loom up now is predicted in that precious book.

A "Christianized" Version of the Bible. A writer in the *Biblical World*, published by the University of Chicago, suggests that an expurgated version of the Bible be published, which he suggests should be called a "Christian" Bible. What does he mean by it? He wants to have eliminated from the Word of God all that has become obsolete and which has no value for the advanced condition of the human race. He hopes after his expurgation has done its work by rejecting such portions as Leviticus, Jonah, the

greater part of the Psalms, etc., that "Christians" (?) would have a Bible "one twelfth the size of our Bible" and that "it may not be unreasonable to believe that the new canon would gain in power in the same proportion in which it would lose in bulk." He wants to see only that in his version, which, in his blindness, he calls distinctively "Christian."

But this man, who with wicked hands would destroy the Word of God and the Truth of God, reveals very clearly in a paragraph of his puerile article that Satan inspired his pen:

"Again, with the emergence of the Christian standard from the rest of the Scriptures there will come a different view of the Master. We shall no longer see him through the medium of Greek philosophy or of the popular Messianism of his own time; no longer speak of him as having pre-existed, as having been the active agent in the creation of the world, and as having revealed himself in a measure to the prophets of the former age; no longer regard him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of him as wielding any extraordinary power save such as flowed naturally and inevitably from the pure fountain of his inner life of faith and love; no longer think of him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God; no longer see in him and his work a special law of redemption, but rather a perfect and unique illustration of an eternal law, operative from the beginning of human history, operative at present, and to be operative to the end of the history of sinful man; no longer think of him as standing outside of the Kingdom of God in the world to come, but rather as a member of that kingdom, its glory, and its crown."

Here we have it. The whole business aims at the Person of our blessed Lord. His work has one object, and that is to do away with the Lord Jesus Christ as the Son of God, revealed as such in both Testaments. His pre-existence, His creative power, His God-head in one word, is to be done away with by his "expurgated Bible." The coming generation is to have a Bible which denies the Son of God and His redemption work for a lost world. The Devil's mark is unmistakably impressed upon this suggestion.

Poor, miserable creature of the dust! Poor, blinded, lost soul! If you continue in your condition, destroying the foundations of the Truth of God and denying the Christ of the Bible, you will find yourself in the lake of fire for a never

ending eternity. With gnashing teeth, in the outer darkness you will have to acknowledge that after all He is Lord. This man and others, the Chicago University and scores of similar institutions, are furnishing an evidence that the Book they try to tear to pieces is the revelation of God, for the work they are doing is predicted in the Bible itself. But the Bible which predicts the apostasy from the truth, now so shockingly fulfilled, also predicts that the Truth of God, the Word of God, will stand forever and that the end of the enemies of Christ and the Cross of Christ will perish.

Russia and the Future. That the menace of Europe will ultimately be Russia is realized by eminent statesmen. That this great power of the North will play a prominent and to herself fatal part during the predicted end of this age is known to every close student of the prophetic portions of the Bible. A New York "Daily" made recently the following comment and forecast:

It is as certain as anything can be that the end of the war will see Russia and Japan in an open alliance to divide Asia. They are in secret alliance now.

Japan will have Russian support in the seizure of China. Russia will have Japanese support in the conquest of Persia and Asia Minor, and, if the allies win the war, of Constantinople.

Russia is not and never was a European Power. Russia is as much Asiatic as Japan.

With Russia and Japan in control of Asia, and with Russia at last in possession of a seaport and naval station in the impregnable Marmora, and Japan in possession of Chinese Pacific ports, the two gigantic powers will oust England from Hong Kong and from India.

In the meantime, Japan, with Russian aid, will strike her blow at us whenever the time seems most favorable to her. She covets the Philippines, and, above all, she covets Alaska.

While France, England, Germany, Austria and Turkey are exhausting their military strength and bankrupting their treasuries, Russia is losing only moujiks and borrowed French and English money. She has millions of moujiks to waste, and there would be no simpler way to avoid her debts than by going to war with her present allies and repudiating their loans to her.

At the same time, Japan is increasing her armies and navy and becoming rich beyond her most optimistic dreams.

This certainly looks dark and does not promise the world-

peace of which many are dreaming. Of course all this is but the guess-work of man, yet we know from Scripture that after the Lord has taken His true church to glory and before He comes to reign on earth, that there will be great distress of nations with perplexity as well as great tribulation. The world begins to fear these predicted events. And God's children may therefore look forward into their bright and glorious future with holy and joyful anticipation. "And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi:28).

Polygamy Suggested for After-war Times. The following is a cable dispatch which appeared in the Associated Press of the United States:

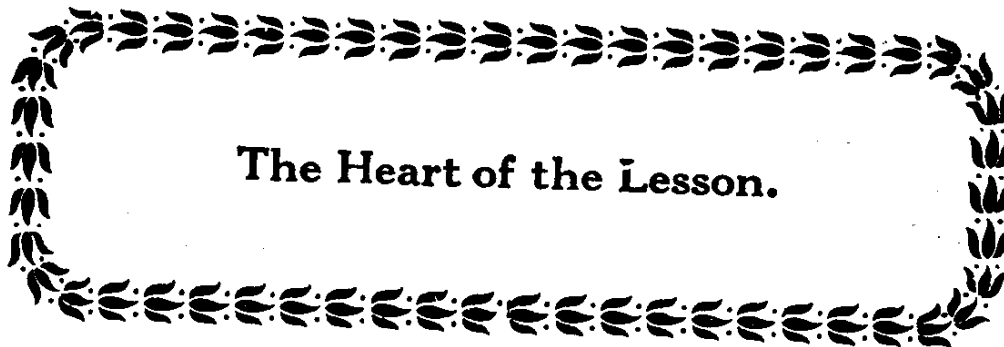
London, May 17.—Speaking before the Royal Statistical Society, Sir J. Athelstane Baines advocated the suggestion that after the war the 500,000 unmarried women in England be sent to colonies.

"It is a solution," he declared, "more palatable than the one recently proposed for Germany after the war by one of her numerous learned professors—namely, to let loose from the army a select, certificated body of eligible polygamists, who would be respectively provided with equally numerous harems."

Civilized nations advocate strongly polygamy. Germany has done so for some time. Immorality is thus being legalized and made a virtuous act. Remember, "As it was in the days of Lot, so shall it be when the Son of Man cometh."



The life that the Christian lives is, of necessity, a life of faith in what the Bible reveals. Amid the dark experiences of life, when riches take their flight; when poverty absorbs the sap of life; when loved ones leave to us their empty chairs; when sickness brings us to the vestibule of death; when evil triumphs over us and laughs, and what is right and good and pure is trampled in the dust—experience fails to see how all these things can work together for good. It can only lay its hand on the Bible, and, with eyes uplifted to God whom it reveals, exclaim, "Yea, though He slay me, yet well I trust in Him."—*Selected.*



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR JULY PAUL AT THESSALONICA AND BEREA.

(July 2. Acts xvii:1-15.)

Golden Text, Acts v:31.

Daily Readings.

Mon., June 26, Acts xvii:1-15. Tues., June 27, 1 Thess. ii:1-12.
Wed., June 28, 1 Thess. iii:1-10. Thurs., June 29, John v:30-40.
Fri., June 30, Neh. viii:5-12. Sat., July 1, Psalm cxix:33-48. Sun.,
July 2, 2 Tim. iii:10-17.

I. LESSON OUTLINE.

1. The Ministry of the Truth (verses 1-4). 2. The Persecution of the Enemy (verses 5-9). 3. The Bible Searching Bereans (verses 10-12). 4. The Persistent Enemy (verses 13-15).

II. THE HEART OF THE LESSON.

Christ is central here in a very special way. He is the theme of Paul's ministry to the people; and that ministry is most fruitful to the salvation of many precious souls. It is the only method which God has of reaching men to-day. And it is well to remember that the gospel of Christ has not lost any of its mighty power to-day, when religionists are resorting to so many new fads and fancies in the hope of doing some good to the poor needy souls of lost men and women. Beware of these things which are nothing more nor less than the delusions and counterfeits of the enemy.

Here as elsewhere, the enemy cannot brook any gospel that robs him of precious souls. And here as ever he makes use of the very religionists of the day to stir up the persecution that sends the gospel away from them. What a striking testimony to the power of that gospel we have in verse 6 1 c., "these that have turned the world upside down are come hither also." If anything needs real turning to-day, it is the world of men's hearts and lives. And the gospel is the only power that can do it.

The opposition only served to send the gospel farther into the enemy's country. This is ever characteristic of the gospel in these

days. Nothing can stop its course till it has accomplished the purpose of God (Isa. lv:10, 11). The Bible reading, Bible searching Bereans are led to Christ; for no one who searches the word truly, but that walks the same way to the same goal. Every Spirit led Spirit taught soul must of necessity find Christ everywhere in the word. For the Scriptures testify of Christ. But it is no mere intellectual finding of an orthodox creed that will answer God's demands or meet the soul's needs. It is the heart finding of a living Christ through faith, and this ever brings joy and gladness to the one who so searches the word. Would not more souls be saved if this were characteristic of the people of the day? And would not our Christianity be deeper and more spiritual, more God honoring and more helpful to man, if the searching of the word characterized our closets more and more. What a prevalence of the truth concerning the Lord's coming would obtain among the people of the Lord did we all search our Bibles more upon this line.

But the persistent enemy followed the servants of the Lord seeking to hinder the gospel at Berea also. But souls had been saved, and God over-ruled all the power of the enemy to send the word farther afield than ever before. Many were gathered at these places spite of all opposition. And there was much joy in the Lord's heart as well as in that of the workers. Spite of trial and persecution it was work that told for eternity. Are we busy with this kind of work? Or with the modern man made Satan energized things that are done in mimicry of the gospel?

THE THESSALONIAN CHRISTIANS.

(July 9. 1 Thess. i:1-10; ii:17-29; iv:13-18).

Golden Text, 1 Thess. iv:14.

Daily Readings.

Mon., July 3, 1 Thess. i:1-10. Tues., July 4, 1 Thess. ii:13-20. Wed., July 5, 1 Thess. iv:9-18. Thurs., July 6, Phil. iii:1-12. Fri., July 7, 2 Thess. iii:6-15. Sat., July 8, 2 Thess. ii:1-12. Sun., July 9, Luke xix:11-26.

I. LESSON OUTLINE.

1. A Saved People (i:1-10).
2. A Rejoicing People (ii:17-20).
3. A Redeemed People (iv:13-18).

II. THE HEART OF THE LESSON.

This is the first epistle from the pen of the Spirit inspired Paul. It is brimful of the truth about the Lord's coming again, all through its brief five chapters, the golden line is seen. It was written to mere babes in Christ Jesus to purposely fix mind and heart upon the Coming One. It is well to remember what characterized them. In chapter i:3, 9, 10, this is clearly set before us. "Your work of faith, and labor of love, and patience of hope, in our Lord Jesus Christ. And how ye turned to God from idols to serve the living and true God, and to

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wait for His Son from Heaven, even Jesus, which delivered us from the wrath to come." It is that which should characterize believers in Christ Jesus. It is the true secret of a joyous, useful, God-honoring Christian life.

Mark too how the word came to them as in verse 6. It was in much affliction, and yet with joy of the Holy Ghost. Very much of the Word which grips our hearts comes to us thus. Affliction and trial make it all the more powerful in reaching the heart. And what is thus received is held firmly. Nor need it be more than simply stated that such an entrance of the word is with joy of the Holy Ghost. And what joy it is to be thus saved and waiting for the coming of our Lord Jesus Christ from the heaven.

Such saints are not only full of joy themselves, but they inspire joy in the hearts of their fellow saints. Especially was this the portion of the Apostle Paul. Through his ministry they had been brought to Christ; and as he saw them growing in grace and in the knowledge of the Lord, he was glad and was looking forward to the time of the Lord's coming and to the joy that would so surely be his in that day. Then they would be his crown of rejoicing. Have we such a crown awaiting us?

Precious beyond words to express is the closing portion of our lesson from which the golden text is taken. O, how it speaks to the heart of many a sorrowing troubled child of God to-day. What a word from the Lord of glory to His stranger, pilgrim band. How full of renewed sweetness and grace and power it becomes as one and another fall asleep in Him. Coming He is! What a message! The world laughs at it; but the believing heart cherishes it. One day will He leave the Father's throne in the glory to come for His own. With what a glad bidding shout He comes, and in the upper air He awaits the gathering of His own to Himself. What a response from the earth. In an instant the grave of every sleeping saint becomes empty, and the earthly place of every living saint becomes a vacant one; and together all are caught away to meet the Lord in the air. Blessed, thrice blessed meeting with the Redeemer. Face to face, and with Him forever. Could any words call with clearer notes for a walk of faith and watching unto prayer while we await His coming O, how the heart is stirred! And how the bereavement has less of bitterness; and the tears less of grief, as we await for Him. And the pledge of it all is that Christ died and rose again. **NO WORD OF HIS HAS EVER FAILED.**

PAUL AT ATHENS.

(July 16. Acts xvii:16-34.)

Golden Text, Acts xvii:28.

Daily Readings.

Mon., July 10, Acts xvii:16-21. Tues., July 11, Acts xvii:22-34. Wed., July 12, Exod. iii:11-15. Thurs., July 13, Isa. xlv:6-20. Fri., July 14, Heb. i:1-9. Sat., July 15, Col. iii:1-11. Sun., July 16, Eph. iii:1-13.

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I. LESSON OUTLINE.

1. Godless Athens (verses 16-21). 2. The Unknown God (verses 22-31). 3. Mockers and Believers (verses 32-34).

II. THE HEART OF THE LESSON.

A city full of idols, and yet godless to the last degree: what a place to be in. Yet that is where the gospel of God's grace went in the person of the apostle Paul. And it went to be heard and blest to some souls. The counterpart of Athens today is not to be found in India, China or Japan, or in the Islands of the Sea, but in so-called Christian lands, now so full of heathen ideas and worship. We have our multiplied Mar's Hills in the universities, colleges, seminaries and churches where God is disowned and dishonored today; and our modern Areopagites are numbered by the millions. Perchance God is now giving such the last call that they will ever have in this day of grace. The godless Christian nations are now being dealt with in a way to make them think of the claims of God and of the need of the gospel of Christ Jesus the Lord.

But Paul has no man pleasing message for these intellectual ignoramuses. Remember that whatever a man's learning may be, if he is not a believer in Christ, it is all foolishness of the worst type. For his knowledge is horizoned by this life and this world; and he has nothing in all his philosophies or sciences for eternity. The findings of philosophies and the mutterings of sciences will never pillow a dying head in peace. What is needed now, as then, is the simple straightforward gospel. And it is the gospel of the unknown God, so far as man is concerned. Unknown today as verily as at Athens of old. God the Creator and Sustainer of all demanding more than mere intellectual worship. He must have the heart; God wants men to seek after Him that they may find Him in Christ Jesus. God the coming Judge of the world, and the Savior of His own. And that Judge the whilome rejected Son of God. These are truths that are laughed at and ridiculed today as then; yet are they verily true, and the word concerning them is the message that is needed today. Nor do the people of the world care to hear of the coming judgment any more than they did to hear of the flood. But the flood came nevertheless; and the judgment of this world is rapidly hastening on in like manner. But many of our modern thinkers (at least they deem themselves to be such) have actually done away with the Judge Himself. He is not God, He never actually rose from the dead, ergo there is no Judge nor any judgment seat. Wonderful Satanic jugglery: while the very heavens are growing black above this earth stained with the blood of the Son of God. The clouds are lurid with the fire of the coming judgment for the world's crime against God in the murder of His Son. Of course the crowd mocks and laughs now as they did at Calvary. Yet thank God some believed the word and were saved. O, the power of the gospel of the grace of God. Thank Him, too, that some are being saved today from among just such people.

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PAUL AT CORINTH.

(July 23. Acts xviii:1-22.)

Golden Text, Acts xviii:9.

Daily Readings.

Mon., July 17, Acts xviii:1-11. Tues., July 18, Acts xviii:12-22.
Wed., July 19, 1 Cor. i:10-17. Thurs., July 20, 1 Cor. iii:1-14. Fri.,
July 21, 1 Cor. vi:1-8. Sat., July 22, 1 Cor. ix:16-27. Sun., July
23, 2 Cor. vii:2-12.

I. LESSON OUTLINE.

1. "Be not Afraid, but Speak" (verses 1-11). 2. "Gallio Cared for None of these Things" (verses 12-17). 3. "I will Return Again to You" (verses 18-22).

II. THE HEART OF THE LESSON.

In the "Pilgrim's Progress" Christian is shown at the house of the Interpreter, a mysterious fire burning in the grate. An enemy is continually pouring water on it to put it out if possible. Yet it burns higher and hotter all the while. The Interpreter shows the secret of it in the supply of oil from one who stands back of the fire. It is so with this messenger of Christ. The enemy is continually pressing him in every possible way to break him down; hinder his testimony; nullify his efforts; and stop his work. But on and on with untiring energy and unflagging zeal. Paul goes in the blessed work to which the Lord had called him. Surely our golden texts holds for us the secret of all this life work. And it was the message of the Lord to him when the pressure was most severe, and the way most dark. Is it not even so with us at this present time to a certain extent? **Cannot the Lord even now minister to our hearts in the time of their sore need, through the Spirit, by His word?** And the message, too, is identical with that sent to Paul from the Lord of glory.

Perchance there was no more unpromising field than that of Corinth at the time when Paul came there. A commercial center, which in those days was synonymous for corruption of the very worst and lowest type. Athens showed rather the intellectual side of corrupt heathen unbelief. At Corinth was the low immoral dissolute aspect of it. Yet the gospel was effectual here (1 Cor. vi:9-11). And many precious souls were brought to Christ through the ministry of this man of God. The Lord had a goodly number in that city that He fain would gather and use to His honor and glory. It was here, too, that the Lord gave Paul the very helpful fellow workers Aquila and Priscilla. Of whom he speaks so lovingly in Rom. xvi:3, 4. These noble people had furthered the gospel in every possible way. What cheer and help and comfort to the persecuted apostle of God.

Rejected by the Jews and refused the privilege of speaking to the people in the synagogue, God opened a door in the house of Justus for the ministry of the word and the work goes on. Nor need we fear the enmity of men against the gospel today. They may seek to close

doors; but the Lord is sufficient for all; and He declares Himself to be the One who openeth and no man shutteth. Even the recourse to the political power by the enemy was a miserable failure, and the work went on for a full year and six months.

Note carefully the true yet awful statement of verse 6. The persistent rejection of the gospel ended in spiritual suicide for the rejectors. And so today all who continue to neglect and reject are guilty of self-destruction of their precious souls in the outer darkness. None are to blame but themselves. And, alas, how many such there are in these days who thus trifle with their eternal welfare.

THE WORD OF THE CROSS.

(July 30. 1 Cor. i:1;ii:5.)

Golden Text, Gal. vi:14.

Daily Readings.

Mon., July 24, 1 Cor. i:1-9. Tues., July 25, 1 Cor. i:18-ii:5. Wed., July 26, Isa. liii:1-12. Thurs., July 27, John xii:24-36. Fri., July 28, Luke x:17-24. Sat., July 29, Eph. ii:1-10. Sun., July 30, Eph. ii:11-22.

I. LESSON OUTLINE.

1. Enriched in Christ (verses 1-9). 2. A Plea for Unity in Christ (verses 10-17). 3. Christ the Power of God and the Wisdom of God (verses 18-25). 4. In Christ Jesus (verses 26-31). 5. Faith Standing in the Power of God (ii:1-5).

II. THE HEART OF THE LESSON.

The only way of salvation is by faith in a crucified and risen Christ. The only message that avails for the needs of the heart is the gospel that proclaims this Christ in His glorious person and His finished work. This was the alone theme of Paul. And would we now see the work of salvation go on, it must be our alone twentieth century theme also. Through this gospel the company at Corinth were gathered by grace through faith. And our lesson presents us with some truth concerning them.

First, their enrichment in everything needed for their life and testimony to God in the place where they were set by divine grace for the glory of the Lord. Yet it was an enrichment that brought responsibility with it. It was all from the Lord that they might enter fully into every true service and be ever prepared for the coming of the Lord. Blessed their position if found accuyping and ready for Him. They would be blameless before Him at His appearing.

Yet the Spirit finds much at Corinth to reprove and rebuke. Error had come in concerning some precious things; and chief among these was the division and sectarian spirit among them which virtually denied the oneness of the body and the Headship of Christ, as also His Lordship. This was not a light or trifling matter; and severely does the Spirit rebuke it. But that evil which Satan introduced has increased

and spread until this present day. And we not only have four sects, as at Corinth, but we have over four hundred sects in Christendom so-called. But remember that God does not recognize one of them as such. He knows and maintains but one blessed body, that of the true Church, composed of all believing born again ones. Our divisions are a reproach and a shame to the name of Christ. Read carefully John xvii:1, etc., and Eph. iv:1, etc. This had opened the door for every kind of evil from which the Corinthian Christians were suffering at the time Paul wrote. And to this day it is the open Sesame to every evil and error of the day. Yet remember that no *federation of churches* will ever bring it about. That will but produce the apocalyptic Babylon. It is only and solely the work of the Spirit through regeneration, and this oneness we are *responsible* before God to maintain in our practise and behavior (Eph. iv:1, etc.).

At Corinth, as elsewhere, the preaching of the cross was foolishness to the educated literary people of the day, even as it is now. While to the religious element in its Christless state it was then, as now, a stumbling block. Yet, blessed be the Lord to all who believe, Christ is the wisdom of God and the power of God to salvation. And this salvation puts us in Christ Jesus, who is everything we need for the body, soul and spirit, in the wisdom of God; righteousness for the spirit, sanctification for the soul, and redemption for the body.

Such a gospel demands the kind of preaching that brings the truth to hearts untrammelled by any human eloquence or methods or learning. It demands the knowing of Christ alone; and it demands a presentation that shuts out all human wisdom and leaves God's Spirit free to press it home upon souls in conscious power and grace. Then it is that the faith of the regenerate ones stands in the power of God afar from the weakness of man's wisdom.

Notes on Prophecy and the Jews.

The second chapter in the Book of Jonah is most interesting. It contains the prayer, which the disobedient prophet offered up from the belly of the fish. The characteristic feature of this prayer is that it is not exactly a prayer for deliverance or for mercy; it is rather a rehearsal of his experience and an assuring shout of deliverance and victory. The language is significantly the language of the Psalms. This is in fullest keeping with the great typical object of the Book of Jonah. Jonah is a type of the Lord Jesus Christ in His suffering, death and resurrection (Matt. xii:40 and Luke xi:29), and he is likewise a type of the nation in their suffering, burial among the nations and their coming na-

tional restoration. The Psalms foretell the same sufferings of Christ and the national sufferings of Israel and the exaltation of Christ and the future national greatness of His earthly people.

Another interesting fact is that just eight Psalms are prominent in Jonah's prayer; eight is the number in Scripture, which speaks of resurrection. And the eight Psalms which are quoted have, all of them, a most striking dispensational bearing. How wonderful and complete the Word of God is! We quote the eight verses from the eight Psalms which are used by Jonah:

"Thou hast laid me in the lowest pit, in darkness, in the deep" (Psalm lxxxviii:6).

"Save me, O God, for the waters are come in unto my soul" (Psalm lxix:1).

"For I said in my haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my supplications when I cried unto thee" (Psalm xxxi:22).

"For thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy one to see corruption" (Psalm xvi:10).

"In my distress I called upon the Lord, and I cried unto my God; He heard my voice out of His temple, and my cry came before Him, even into His ears" (Psalm xviii:6).

"Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me" (Psalm xlv:7).

"Offer unto God thanksgiving; and pay thy vows unto the most High" (Psalm l:14).

"Salvation is of Jehovah; thy blessing is upon thy people" (Psalm iii:8).

How blessedly all this finds an application in the suffering of Him who is "greater than Jonah," and in the experiences of Israel we cannot follow now, but must leave the application to our readers. And this great Book the Book of Jonah, with its sublime lessons and great dispensational foreshadowings is the book sneered at by these "critics"! What wicked work theirs is!



The late William Kelly, a most able and scholarly expositor of the Word of God, wrote in 1874 an introduction to the Minor Prophets. In his comment on the third chapter of Joel he made certain remarks which are well worth reading at this time. They are a most interesting forecast. We quote the paragraph in full:

"I was reading only a few days ago the words of a late philosophic poet and man of letters in general, whom I need not name, a daring personage who once troubled the German Government so much that he was obliged to leave the country, and spend not a little of his life in Paris. This man wrote freely enough there of course, and gave his opinion that the French Revolution was only child's play compared with what is coming. Frenchmen he thought incapable of deep feelings. They do little more than mock at things sacred or political, all their feelings being of a light order which disposes them to fight by jokes and persiflage; but as for Germans, their love and hate are serious, their very thought having not only wings but hands. *When the Germans have their revolution it will be grave for all mankind—coldly calm in conception, passionate in execution. They struggle not for the human rights of nations, but for the divine rights of humanity!* They think that men owe to matter great expiatory sacrifices, that the old offences against her may be pardoned. For Christianity, incapable of destroying, has on every occasion outraged her; discountenanced the noblest enjoyments; reduced the senses to hypocrisy; and one heard everywhere of nothing but sins! Christianity, therefore, they are determined to destroy. The sentiment of his own divinity will excite man to erect himself, and it is from that moment that true greatness and true heroism will appear to glorify this earth."

"Such are the audacious sentiments of modern Pantheism. Can any strides bring us closer to Antichrist? Thus the only God is man, who ought to live, and must live according to the laws of his nature! Away with morality! 'We desire to found a democracy of terrestrial gods, all equals in happiness and in holiness. You (French revolutionists) ask simple raiment, austere manners, cheap pleasures; we, on the contrary, wish for nectar and ambrosia, mantles of purple, the voluptuousness of the best wines, the dancing of nymphs, music and comedies.' 'Away with judgment! We destroy not priests only, but the religion that restrains and warns, the faith of Him who suffered on the Cross! We shall enjoy to our heart's content, when our day comes to call the world and religion to a reckoning for the chains they have put so long on the human race.' Such is the general strain of his work on Germany."

"It is awful to think how truly the yearnings of this Hegelian spirit coalesce with the picture prophecy furnishes of the apostasy and man of sin. I believe that amidst such revolutionary dreams sounds a witness deep from the heart of one who knows what is working in the

infidel men of progress, and who was more than usually frank in uttering their hopes and desires, as being one of them. He was, no doubt, an outspoken person, a little before the time; and consequently he suffered the penalty; nevertheless he expresses and lets us hear what men wish. Lawlessness will be the predominant sign of the change which is coming—the rejection of all restraint. “The philosophy of Germany is an important affair which concerns the whole human race; and our great grandchildren alone will be in a position to decide whether we should have praise or blame for having worked out our philosophy in the first place—our revolution in the second. I think the order we have adopted was worthy of a methodical people. Heads which philosophy has employed in meditation might have been mowed down at pleasure by revolution; but philosophy could have made no use of heads thus dealt with by revolution.’ ”

“But nevertheless, my dear countrymen, be in no distress; the German revolution will neither be the more gay nor the more mild that it was preceded by the Kritik of Kant, the transcendental Idealism of Fichte, and the Philosophy of Nature. These doctrines have developed revolutionary forces which now only await the moment to explode and fill the world with terror and admiration. Then will appear the Kantists, who will hear no more of reverence in the world of deeds than in the world of ideas, and who will turn up without pity, with axe and sword, the soil of our European life in order to extirpate the last roots of the past. On the same scene will come the Fichteans, whose fanaticism of will can be mastered neither by fear nor by interest, for they live in spirit and despise matter. But the most fearful of all will be the philosophers of Nature when they take an active part in a German revolution, and identify themselves in the work of destruction; for if the hand of the Kantist strikes firmly and surely, because his heart is inaccessible to any traditional respect; if the Fichtean despises all dangers, because they have for him no real existence, the philosopher of Nature will be terrible indeed when he places himself in communication with the original power of the earth, conjures up the hidden resources of tradition, evokes the whole force of the antique German Pantheism, and reawakens the ardor of battle which the old Germans displayed—an ardor which had not for its object destruction nor even victory, but merely the pleasure of the combat itself. Christianity has softened to a certain extent that brutal rage of battle, but it has not been able to extinguish it; and soon as the Cross, the restraining talisman, is broken, you shall see it let loose again all the ferocity and frenzied exaltation of the Berserkers, sung by the poets of the north. The old warlike divinities will rouse themselves from their fabulous tombs, and wipe the dust of ages from their eyelids; Thor will be stirring again with his gigantic hammer, and woe to the cathedrals! *There will be a performed drama, compared to which the French Revolution was but an innocent idyll. The nations will group themselves around Germany as on the ascending benches of an amphitheatre, and great and terrible are the games which await their eyes.’ ”*

"Little did the German cited think that he was unconsciously anticipating the anti-Christian state of Christendom. Men will appear to succeed, but the effect of the success will be to bring the Lord forth to consume with the breath of His mouth, and to destroy the lawless one with the shining forth of His appearing. He knows well that the bulwarks of society will prove a mere house of cards, and that the will of man will not long bear the feeble resistance. Men are determined to have their way, and they will to their own perdition, to which consummation the wits and thinkers, the doctrinaires of this day, are pushing them on. The upper classes are listening largely, and will yet more, as the lower classes have been led away long ago. They will have their suited leader, who will at length make war with the Lamb; but the Lamb shall overcome, for He is Lord of lords and King of kings."

"Doubtless, if the word of God did not warn us plainly of such a future, I should not attach the smallest importance to any man's prognostications, but rather consider so awful an issue the ravings of a fanatic. But the believer who searches the word of God is enabled to say beforehand what God has said and written there, and he sees the principles at work in these so-called Christian lands. The word of God springing from the highest source (namely, His own perfect knowledge of what is coming) is equally worthy of trust, whether He speak to us of things present, past or future."



Among the colonies in Samaria, the colony Chedera is now in a rather favorable condition. Though the plantations of the colony suffered very much from the locusts, the fact that the main branch of activity of this colony is mixed farming afforded some compensation for the losses sustained by the plantations. The colonies were in possession of food for themselves and their cattle and they have been able to sell the surplus crop at favorable prices. They also obtained a considerable income by using their teams for transport purposes. In Galilee the colonists are compelled to work at road making, which causes them not only a great loss in the actual expenditure of time and energy, but also a serious interruption just at the time of preparing the soil for the new seed at seed time. The Judean colonies, with but few exceptions, brought no returns at all, because of the destruction of the crops by the locusts. In Petach Tikwah, the only one among the Judean colonies that was spared by the locusts, the orange plantations brought rather favorable returns and the prices obtained for them have been much higher than those realized in former years for export. The workmen's families suffer severely from lack of food. It is a usual occurrence for workingmen to be without food for one or two days a week. Owing to the insufficient nourishment, the mortality has greatly increased. The report of the Chevra Kadishah of Jerusalem is most alarming. In the course of fourteen days fourteen of the

two hundred Yemenite Jews in Chedra died. Most of these suffered from tuberculosis and their death was hastened by the present conditions.



In Warsaw a conference of the leaders of the Jewish community was held recently, with the purpose of formulating the demands of the Jewish community at the time when a peace conference will be convened. Dr. Bodenheimer, the head of the Jewish National Fund Bureau, was present, and several other leading Jews of Germany. The Warsaw Jews declared that they have decided to ask no more than autonomous cultural rights, so that they may be permitted to live as Jews and educate their children in a Jewish manner, without outside hindrances.

Study to Be Quiet.*

Paul bid the Thessalonians to "earnestly study to be quiet." They needed the instruction in Greece, eighteen hundred years ago. We need it in America to-day. The world is full of tumult. The chariots rage in the streets—they jostle one against another in the broadways. The stormy passions of a godless world clash like the rattle of armor in the scenes of mortal strife. Business leaps and tosses itself, and its votaries have as their motto, "Run or be run over." Politicians and statesmen steer their crazy barks amidst boiling waves and foam-covered rocks. Ambition leaps skyward, to fall finally as Satan fell, "like lightning from heaven." The wicked are like the troubled sea that has no rest, casting up mire and dirt. False prophets wander about like "raging waves of the sea, foaming out their own shame." War swells its clarion peal, and awaking hosts rush to the charge, the conflict, or the rout. Earth rings with the blaze of battle. Weeping and wailing, pestilence and death, follow in their train. Earth trembles beneath the thunder of artillery, and quakes at the charge of cavalry, or the tramp of armed men. Old resentments and hoarded grudges breathe out in cursing and hissing and gnashing of teeth; and amid all this seething, restless tumult, heralded by lightning, driven by steam, and hurried by Satan, the world rushes to its final tumult, and man

*This excellent article was written forty-five years ago by H. Hastings, of Boston, just as the Franco-Prussian war closed. The conditions now are worse than they were at that critical time.

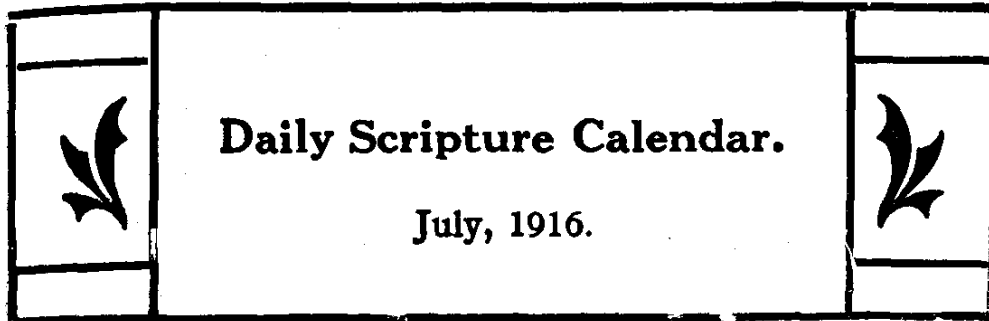
rushes to his last conflict—"the war of the great day of God Almighty."

Now, if ever, since the world began, the Christian should study to be quiet. It is a **study**, and a long one. It is a task. The tumult breaks on the ear. The pulses quicken at the bruit of war. Enthusiasm is contagious. Blood boils at the recital of wrongs, and the soul is aroused like the mettled charger by the trumpet's swell. Here the Christian forgets his heavenly calling and his divine trust. Here he should study to be quiet, to keep his heart and mind in peace.

Quiet is not idleness. Study to be **quiet** and do your own **business**, and to **work** with your own **hands**. Quiet is the work of a soul trusting in God—in no hurry while all eternity is before it, and in no doubt, since God Almighty rules the universe.

God is quiet in His workings. Mighty as are His vast machineries in nature, all move quietly in the fullness of His everlasting power. His Spirit is quiet as "a still small voice," though its working is wide as the world. The heavens are quiet, while they declare His glory. Comets, meteors, wandering stars rush and stagger in their courses, but the great orbs roll in quiet on their way. Christ, the revelation of God to man, was quiet in the days of His flesh. He did not strive nor cry, nor cause His voice to be heard in the street. We should be like Him. The waves fret, the deeps are quiet. The dry leaves rustle, the great mountains are serene. Little brooks babble, rivers roll silently and calmly on. Small machines rattle and clatter, great engines roll smoothly and in quiet. Hell's host may clamor and clash, heaven is quiet, and in all its chiming melodies there is neither discord nor confusion. Earth will be quiet when God's will is done in it, as it is in heaven. "First, pure and then peaceable."

The **world** is polluted, and can have no rest. Christians have purified their souls by obeying the truth through the Spirit. Hence, they can be at peace. Oh, for the "peace of God that passeth all understanding" to keep our hearts and minds through Jesus Christ.



July 1. "The REVELATION OF JESUS CHRIST which God gave unto Him, to show unto His Servants" (Rev. i:1).

This combination of titles means, the humbled one, now exalted. It is common enough to hear Jesus Christ extolled as an *example*, but repudiated as a *Saviour*. He is more than *Author* of a superb code of morals. He is the *Director* of all *future events* and *judgments*. If we detract from this, His high honor, we are liable to the punishments written in this book.

July 2. "Jesus Christ who is the faithful WITNESS" (Rev. i:5).

As a witness to the truth, Jesus Christ stands *apart* from all reformers. They teach there is a divine spark in every man which only needs culture to fan it into a flame of holiness. He taught man was an utter *ruin* by sin; and only through the substitutionary death of a perfectly righteous being, could God's wrath be averted. For this the Jews hated him, and men hate him now; but His own chosen *love* and *adore* Him.

July 3. "And the FIRST BEGOTTEN of the dead" (Rev. i:5).

In the Revelation all titles are descriptive of the glorified estate of our Lord. We hear no more of the Babe of Bethlehem or His humiliation. This title should profoundly engage our admiration. It marks the event which fulfilled the grandest Scriptures. As first born from the dead, our Lord stands as the earnest of our resurrection and sonship and adoption. It is only because He lives, that any man shall live again.

July 4. "The PRINCE of the kings of the earth" (Rev. i:5).

Many today will think of Washington, and honor him. How few will think of Jesus Christ to give Him his rightful place. Let us today be sober, as those whose "citizenship is in heaven," and who wait for that great Emancipation Day, "whereof the mouth of the Lord hath spoken."

July 5. "Him that LOVED us, and WASHED us from our sins in his own blood" (Rev. i:5).

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If Jesus Christ be not our Saviour and Substitute He is *nothing* to us. All talk about His beautiful *example* is but the sealing of our own doom. He died to make *atonement* for souls. Only those who appreciate the merits of His *blood* have any ground to hope for a blessed hereafter. These seem harsh sayings; but the Bible reiterates it everywhere "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

July 6. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY" (Rev. i:8).

This is one of the strongest Scriptures stating His absolute Deity. He is the ALMIGHTY, the highest title claimed by Jehovah in the Old Testament. Blessed are we, if today we can say from the heart: I believe that "God was manifest in the flesh"; and I know my "life is hid with Christ in God."

July 7. "One, like unto the SON OF MAN" (Rev. i:13).

This title is expressive of a mingled condition of *honor* and *humility*. Thus it described Ezekiel, Daniel and other prophets, who were elected to *serve* and to *suffer* (Ezek. ii:1; Dan. viii:17). It shows how *low* the Son of God stooped in order to become *chief* of the sons of men. As Son of man, He was Lord even of the Sabbath-day, yet worse off than the foxes.

July 8. "Fear not; I am the FIRST and the LAST" (Rev. i:17).

"Before me there was no God formed." "Beside me there is no Saviour." How does this vast theological statement affect my *personal* life? What have I to do with Christ's *eternity*? Let Paul answer: "Whom He did foreknow He also did predestinate. call, justify, glorify." My salvation is not something bounded by my short lifetime. It began with Christ's eternity.

July 9. "I am He that LIVETH, and was dead (Rev. i:18).

To these high words we may join those other powerful words from the same lips: "Because I live *ye* shall live also." Although the resurrection of Jesus Christ is one of the best attested facts of history, yet it matters little to us whether He be dead or alive, except that this resurrection has believingly become to us the pledge of *our own* resurrection. For "if in this life only we have hope in Christ, we are of all men most miserable."

July 10. "He that HOLDETH the Seven Stars in His right hand, who WALKETH in the midst of the seven golden candlesticks" (Rev. ii:1).

He who *holds fast* everything, and by ceaseless activity *inspects* everything done by His Church. We may not be "stars" or "candlesticks" in the technical sense. But if this obscure Ephesian assembly was *observed* and *loved* in heaven, must it not be true of every one of us who are members of the Body of Christ, that He is holding us up today? He knows we are nigh to "fainting," so He offers us food from the Tree of Life (v. 7).

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July 11. "He which hath the SHARP SWORD with two edges" (Rev. ii:12).

This is equivalent to calling our Lord, "The Word of God" (John i:1; Rev. xix:13). "The sword of the Spirit is the Word of God." It is two-sided. There is an Incarnate Word, and a Written Word. It has peculiar power of "dividing asunder of soul and spirit." The moment Christ enters us the flesh is set against the Spirit; the old nature finds itself cut off from the new. And the *deeper* Christ as Sword enters into our being, the *sharper* will be the cutting off the deeds of the flesh.

July 12. "These things saith THE SON OF GOD" (Rev. ii:18).

Only in this place in the Apocalypse, does the Lord Jesus so style Himself. This is the distinctive name of the second person of the Godhead. It *antedates* His earthly life. It is the abiding title of His *eternal* glory. As Son of Man, He had "dove's eyes." As Son of God, His eyes are like "a flame of fire." If He has looked on us in love and forgiveness, we shall never, never be scathed with His awful glance of judgment (Jer. xvii:10).

July 13. "I am He which SEARCHETH the reins and hearts" (Rev. ii:23).

Of the four Greek words translated "search," this one stands peerless as the Spirit's *word* for the Spirit's *works*. The "I" is very emphatic. Men may *examine and investigate*; but He, as one with God and the Spirit, claims the sole prerogative of probing all hearts and all deeds to their utmost depths. Have we that sense of acceptance which will permit us to pray, "Search me O God, and know my heart" (Psalm cxxxix:23, 24)?

July 14. "He that hath the SEVEN SPIRITS of God and the Seven Stars" (Rev. iii:1).

Like all His affirmations, these words mark the Lord Jesus as the pre-eminent One. Prophets, priests, kings, saints, had *large* endowments of the Spirit. He only possessed the Spirit "without measure," in complete fulness. We are to exalt Him today as not only the *Giver*, but the *Source* of the Holy Ghost.

July 15. "He that hath the KEY OF DAVID" (Rev. iii:7).

Let one thought engage us—Christ as supreme *Steward*. In Providence "He maketh the sun to rise . . . and sendeth rain on the just and on the unjust." To Israel, in coming days, He shall be the administrator of all *Millennial blessings*. Here, His stewardship is for the Church. All *grace* to do or suffer is supplied of Him. All *doors* for ministry of the Gospel are opened by Him. This title is the echo of His own words, "Without Me, ye can do nothing."

July 16. "I will write upon him MY NEW NAME" (Rev. iii:12).

This evidently is a future title of our Lord, newly to be taken under new conditions. The mystery of *anticipation* must satisfy us until it is realized. It would seem this "new name" shall be the embodiment and expression of that *open* relationship which Lamb and Bride shall then take on.

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July 17. "The AMEN, the faithful and true witness" (Rev. iii:14).

This title is exceeding important to the believer. Like all other titles it lifts our Lord above every other teacher into a place of *supreme authority*. He alone is "The Amen of God" (Isa. lxxv:16). The Apostles never assumed this Divine prerogative to ratify their statements. In Him only "the promises of God are yea, and in Him Amen." The most precious of all the "Amens" our Lord uttered is at the close of the Scripture: "Surely I come quickly, Amen."

July 18. "The BEGINNING of the creation of God" (Rev. iii:14).

These words are best explained by Col. i:15-19. In relation to *Creation* Christ is the beginning, in the sense of *Beginner* of all things. Were He anything lower, all Creation would not be represented as worshipping Him. In relation to His *Church* He is the beginning of a new creation or order of things. So here we have a two-phased title of honor, He is sovereign Lord of the creation which Adam ruined. He is exclusive Head of a precious Body that He calls out of the old creation.

July 19. "The LION of the tribe of Judah" (Rev. v:5).

This title belongs to the *enemies* of the Lord Jesus. His Church shall never know Him other than as THE LAMB. The lion is the common figure of Scripture to express kingly power in its *terrible* aspect. Here, in addition to the authority of Our Lord, it indicates the future supremacy of Israel.

July 20. "The ROOT of David" (Rev. v:5).

We shall meet this title again, in significant combination (xxii:17). Here it shows that "the Son of David" was also David's *Lord*, his eternal *predecessor* (Matt. xxii:41-45). Though David's degenerate successors were all to be cut off, yet there should remain vitality in the *root*, out of which Messiah should spring. The title "Root" in the Old Testament is always connected with *judgments*, hence the propriety of its use in relation to the opening of the terrible seven-sealed book.

July 21. "LORD GOD ALMIGHTY, which art, and wast, and art to come" (Rev. xi:17).

These words express eternity and almightiness, beyond *depth*, and beyond human *comprehension*. What awful, awful sin, are they guilty of, who limit our Lord to His *humanity*. Let us be very watchful that we render Him His exalted due. Let us never forget that all men will be judged, not according to the good or evil they have done, but solely for their *attitude* towards the Christ of God (John v:23-27).

July 22. "A MAN CHILD who was to rule all nations with a rod of iron" (Rev. xii:5).

This title a *male-son* is peculiar, and designated far more than sex. It is *compound* and yet *neuter*. No other being but the Lord Jesus embodies in Himself all *prophecy*, all *authority* and all *mankind*. None other is one with *God*, yet one with the *Church*. None other exists *separately* in unapproachable glory, yet *unitedly* in one body as *Head*

of His people. Wonderful Man-child! Son of God! Head of the Church! King to rule! Christ to redeem!

July 23. "The kingdom of our God, and the power of HIS CHRIST" (Rev. xi:15; xii:10).

The pronoun "His" emphasizes the truth that this is the true Christ, in opposition to the Antichrist. One had "come in His own name." The other had "come in His Father's name." One had been shamefully *rejected*. The other had *prospered* mightily. Now comes the reversal of all this. The Christ of God, so long anointed King-Priest, takes His exalted rights, and all heaven rejoices. Shall you and I be among that holy company, who cry "We give thee thanks, O Lord God Almighty?"

July 24. "Just and true are thy ways, thou KING OF SAINTS" (Rev. xv:3).

"Nations" is the proper reading. Worthy of the title as Christ is, He is never called "King of saints." In this age He is *Priest* of the holy ones. In the next age, when He shall take unto Him His great power and *reign* as king, His Church shall *share with*, rather than be *subject to*, His authority.

July 25. "His name is called the WORD OF GOD" (Rev. xix:13).

As a Personal title this is almost exclusively John's name for our Lord. Yet everywhere in the Bible the phrase "Word of the Lord" means more than a mere *sound*. It signifies a *living personal medium* between Jehovah and men. By this Word all creation and creatures were made (John i:1-14). And this adorable "Word was made flesh and dwelt among us." But when seen again this Word shall appear in terrible majesty for the judgment of all flesh (John xii:48).

July 26. "A white horse; and He that sat upon him was called FAITHFUL and TRUE" (Rev. xix:11).

No doubt these words directly have bearing on the Devil, and his great instrument the Antichrist, who are both *false* and *unfaithful*. But the name has a profound meaning to the believer. No *man* is absolutely faithful. But our Saviour, the God-Man is perfect in both attributes. He will not fail to fulfil every good thing that He has promised to us. He will not fail to execute every threat against Satan and sin.

July 27. "He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. xix:16).

We can but faintly imagine the magnificence and terror that shall fall upon the earth when this title is assumed. *Blasphemy* of the name of *Jesus*, shall give place to abject *fear* at the name of *Christ*. One hint reveals the awfulness of that day—"He shall rule them with a rod of *iron*." But the blessed company of the ransomed have no cause for quaking. We shall never cry, "Long live the King!" But we shall sing, "Worthy the Lamb!"

July 28. "The LAMB slain from the foundation of the world" (Rev. xiii:8).

Around no other single word of Scripture cluster so many blessed associations as about this precious title, *Lamb*. Many of our Lord's designations are too lofty for mortal comprehension. But who that has experienced the joy of sins forgiven, does not know in *heart* if not in theory, all the peace and power and hope that is contained in that phrase, "the Lamb slain?" Can you sing today friend, "Thou wast slain, and hast redeemed us to God by thy blood?"

July 29. "The LORD GOD of the holy prophets" (Rev. xxii:6).

These words bring our Lord's Godhead before us in a fresh aspect. All the prophets understood that they spake by the Spirit of Jehovah. Perhaps they did not clearly apprehend He was also the "Spirit of Christ" (1 Peter i:10-12). This title ensures immense comfort to the Church.

July 30. "I am the ROOT and the OFFSPRING of David" (Rev. xxii:17).

The I is so emphatic it means that none other in all the world dare claim the title. As *before* David, He is his David's root. As *after* David, his lineal descendant, He is his offspring and heir.

July 31. "The bright and MORNING STAR" (Rev. xxii:16).

In chagrin and bitterness the evil prophet Balaam had declared "there shall come a Star out of Jacob." The Magi saw that Star-
emblem. The saints now wait for that Day Star to arise.

Requests for Prayer.

Please pray for deliverance from a great burden.

Remember a young man who is being led astray by evil companions, that he may be saved and restored to his young wife who is a Christian.

Pray for my wife and three children that they may be saved.

Pray for my husband that he may be saved and restored to me.

Pray for two missionaries and their work among the Indians at Warm-Spring and Simmasho, Oregon.

Earnest prayer is requested for an aged brother-in-law who is becoming feeble in mind and who has put himself into the hands of "Christian Scientists."

A mother requests prayer that she may be given grace to be faithful to her family of four sons and daughters and unsaved husband.

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Editorials.

His Face When Abraham ran from his tent door at Mamre to meet the three men, he recognized the one in the middle as the Lord, and bowed himself to the ground, addressing Him, My Lord (Gen. xviii:1-4). He was face to face with the Lord. The same Lord came to Jacob in that memorable night, and "Jacob called the name of the place Peniel, for I have seen God face to face" (Gen. xxxii:30). The Lord spoke unto Moses face to face and yet he could not behold His face. "Thou canst not see My face—My face shall not be seen" (Exod. xxxiii:20, 23). Gideon also was visited by the mysterious heavenly being, the angel of the Lord, not a created angel, but the Creator of angels. And how Gideon feared and trembled because he had gazed in that face! The voice of the Lord calmed his fears—"Peace be unto thee; fear not! thou shalt not die" (Judges vi:22-23). It was at the banks of the river Hiddekel, centuries later, when another one beheld Him. Daniel has described the vision for us and we can read it still, and believe it also, in spite of Critics who would, if they could, destroy that sublime book of the "man greatly beloved." "Then," writes Daniel, "I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; His body also was like the beryl, and His face as the appearance of lightning, and His eyes like lamps of fire, and His arms and His feet like in color to polished brass, and the voice of His words like the voice of a multitude. . . . I was left alone and saw this great vision, and there remained no strength in me, for my comeliness was turned in me to corruption, and I retained no strength" (Dan. x:5-8).

Daniel saw the same who had paid Abraham a visit, when Jacob met, whom Moses saw in the burning bush, and Joshua, too, as the captain with the drawn sword and others as well.

And this wonderful Lord, the Lord from Heaven, came in the fulness of time to earth and took on the creature's form. The Creator became a creature. "He made of Himself no reputation, and took upon Him the form of a servant, and was made in the likeness of men." He was found in fashion as a man. He had a real human body, a human face; he was tempted in all things as we are, apart from sin, for He is the holy One. He walked amongst the children of men and they looked in His holy face. The real countenance of our Lord, how He looked, is not known to us. It must have been lovely. "Thou art fairer than the children of men; grace is poured into thy lips" (Psalm *xlv*:2). Yet Israel viewed Him differently. Isaiah seven hundred years before He came spoke of Him by the Spirit. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him" (Isa. *liii*:2). But John tells us what he and his fellow disciples saw in Him: "We beheld His glory, the glory as of the only begotten of the Father" (John *i*:14). "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John *i*:1).

The multitudes were attracted by Him. What kindness, love and sympathy must have been in His face! What holy and righteous indignation, when He looked upon them with anger on account of their unbelief, or when He cleansed the temple. What a face of tenderness when His loving eyes beheld Jerusalem, when these omniscient eyes filled with tears—when He wept! What solemnity must have His face exhibited when He uttered His great woes upon the Pharisees and Sadducees! What kindness and sympathy, what rest and peace must have been in that face! Whenever you read the Gospel records and trace His paths down here, then, beloved reader, think of His face.

Angels beheld Him and surrounded Him. But more than that. He ever was in the Father's presence and face to face with Him. While men and angels beheld that face, the Father's eye was ever upon Him and His voice was heard expressing His delight in His well-beloved Son. Upon that mountain His face was changed, a little glimpse was given of the glory, which should cover that face of love and grace after His passion. "His face did shine as the sun" (Matt. xvii:2). Then it is written that He set His face like a flint to go up to Jerusalem (Luke ix:51). He knew the outcome there. In the garden in deepest, unfathomable agony, we see Him on His face, while His sweat becomes as it were great drops of blood. In Isaiah He spoke by His Spirit of the sufferings to come. We can listen to His voice in prophecy. "I set my face like a flint, and I know that I shall not be ashamed." "I gave my back to the smiters and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isa. l:6-7). "His visage was so marred more than any man" (Isa. lii:14). And how was it fulfilled? "And some began to spit on Him, and to cover His face and to buffet Him" (Mark xiv:65). "And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophecy, who is it that smote thee" (Luke xxii:64). And then that face on the Cross! What suffering and bitter woe as He hung there—and then face to face with a holy God! Alone, forsaken in that darkness! And then again, what triumph that face must have shown when the work was done, and ere He bowed His blessed head, He had announced the story of His dying love—"It is finished!"

But it is all changed. That face so lovely and gracious is seen in glory now. It is a face crowned with glory and honor, a face which tells out the wonderful story. The knowledge of the glory of God is in the face of Jesus Christ, the risen, the glorified Christ. All the unfathomable grace and power which are for those who are His own, shines now in His face in God's own presence.

"In Thy face once marred and smitten,
All His glory now we read."

To see Him there in child-like faith, who was our substi-

tute on the cross and in whom we are accepted, to gaze upon His face in glory, discovering in it the knowledge of the glory of God—that gives power in these evil days and keeps our feet following hard after Him.

But oh the joy! We shall see His face. We shall see Him as He is! We shall meet Him face to face. We asked once a dying young Christian, "what is the happiest thought you can have as a Christian?" And while the one whose life was rapidly ebbing away hesitated, we said, "For me it is this—I shall see my Saviour, my Lord, some day face to face." Is this the happiest thought for you, dear reader? Do you look daily forward to it in holy anticipation? Yea, more than that—do you long for it? Do you pray for it? And the blessed certainty of it! His Word assures us that we shall see Him as He is and be like Him. "And they shall see His face and His name shall be in their foreheads" (Rev. xxii:4). An eternal, glorious vision and never ending, unbroken fellowship with Him "Who loved me and gave Himself for me." Such is heaven. His love will not be satisfied till we see His face and are with Him. Beloved! think of that face and the coming meeting; face to face with Him.

To-day? Perhaps! 'Tis true! To-day!
Ere nightfall we may be away;
Transplanted home! How blest, how grand!
Transported home to gloryland!
One twinkling moment, then to be
With Him for all eternity.

Perhaps to-day! He'll come most sure!
This hope He means to keep us pure.
To have us watching, ready, free,
Untrammelled with iniquity:
That we may meet Him without shame,
Or conscious sense of guilt or blame.

To-day perhaps! Perhaps to-day!
Yes, He may come! Then watch and pray!
This "Blessed Hope" keep much in view;
Nor deem it dead though taught by few.
And be as urgent as you may
In winning souls while 'tis "To-day."



Trust and Happiness Somebody has given the advice "never bear more than one kind of trouble at a time." Many people bear three—all the troubles they have had, all they have now and all

they expect to have. One of the great blessings the believer can enjoy is the blessing of a perfect rest and quietness through faith and confidence in God. It is true all kinds of spurious systems aim to make their followers happy and deliver them from worldly cares and anxieties. The "new thought" religion, the Christian Science cult, the theosophical delusion and others, promise their followers peace and happiness. But can these systems, which deny the Gospel of God, give real and permanent peace and happiness? The rest and quietness they offer are but counterfeits. They are Satan's hypnotics. The natural man is in a spiritually dead condition and Satan's aim is to keep him in that condition. To accomplish this he uses, as soporifics, the cults, and so-called religions, which claim to improve the soulical powers of man, and help the body through the mind. Hence there is much made of righteousness, moral living, trust in God, concentration of the mind, self-improvement and earthly happiness. Some claim to heal diseases; others advocate abstinence from meats and use of other foods to secure physical benefits, etc. All of these make much of faith and confidence in God as a necessary condition to secure true happiness and earthly comforts. But we know the Spirit of God has warned us in the Word of God that such cults would arise and that they emanate from Satan. "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. . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth!" (1 Tim. vi 1-3). "And no marvel, for Satan, himself, is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (2 Cor. xi:14-15). These new thought movements, as well as Christian Science and theosophy, are the movements in which Satan is manifested as an angel of light and a minister of righteousness. For a time it may appear as if there is peace, joy, help and comfort for those who follow these cults, but in the end all will be found to have been a delusion.

True peace and happiness is only for those who trust in

Him whom the Father sent and who died for our sins. Men and women who deny that they are lost sinners and in need of salvation, who reject the Son of God and His redemption work on the cross, no matter what they believe and what they make of themselves, know nothing of true peace with God, nor are they in possession of true joy. But those who trust in Christ, who know Him as their sin-bearer, as the living Christ, with whom they are one, possess an abiding peace, as well as a happiness which does not diminish, but ever increases. The true believer's life, if it is lived in faith, is a happy life of peace and quietness. All is in His hands. The past is in His hands; the believer's sins have all been paid for and he is free. For the present we have Him as our High Priest, who ever liveth and intercedeth for us. He orders all for His trusting people and sustains them. And the future is bright and glorious for we shall be with Him in the Father's house, He has prepared for us. This is true peace and happiness. So there is something better for God's people than that which evil systems offer. Let us claim daily that which is our blessed privilege, walking by faith and trusting in Him. We do not need to bear any trouble or care, neither past, present or future. "Cast thy burden upon the Lord and He shall sustain thee" (Ps. lv:22). "Casting all you care upon Him for He careth for you" (1 Pet. v:6). "Be anxious in nothing" (Phil. iv:6). "Commit thy way unto the Lord, trust also in Him" (Ps. xxxvii:5).



All kinds of plans are made and advanced to terminate the horrible European calamity.

Leaving Him terminate the horrible European calamity.

Out Political and ecclesiastical bodies have made attempts in this direction, suggestions have been made. Meetings for peace were held. Up to now all these efforts have brought forth nothing. We also hear much of what is to be done after the war. Many see a bettered world condition as a result of this deplorable, heart-rending conflict. According to some, there is to be a permanent and lasting peace. Civilization which has seen an almost universal collapse, is to revive and advance in more rapid strides. But all these schemes, endeavors and expectations

leave out one person without whom there can be no peace. They ignore Him who alone is able to solve the present day great world problems, and establish peace and righteousness on this earth. And that one is the Lord Jesus Christ. Yet He is not mentioned by the political and ecclesiastical leaders of our times; they do not reckon with Him because they know not that the Lord Jesus is, in God's purpose, to be the head of all things, the King who is to rule in righteousness.

Everywhere in the Word of God the place and the kingly glory which belong to the Lord, in relation to the earth, are revealed. He who passed through death, after glorifying God in His sacrificial work on the cross, whom God raised from the dead and seated at His own right hand, is also to be enthroned as King over all kings. "I will make Him, my first-born, higher than the kings of the earth" (Ps. lxxxix:27). Throughout the Bible the kingly rights and glory, as well as His work as King over this earth, are blessedly unfolded by the Spirit of God. The nations will be given to Him for His inheritance and the uttermost parts of the earth for His possession. (Ps. ii:8). He will judge the people with righteousness as well as the poor. "In His days shall the righteous flourish and abundance of peace. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii:6-7). "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear insunder; He burneth the chariot in the fire" (Ps. xlvi:9). "The government shall be upon His shoulder (Isaiah ix:6). "And He shall speak peace to the nations, and His dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. ix:10). And all these precious promises given by Him and through Him to the earth are still unfulfilled. The state in which the nations are in now bears witness to it that Heaven's King is not yet ruling over the earth. All things are to be put in subjection under His feet; this is the united testimony of the Holy Scriptures. "But now we see, not yet, all things put under Him" (Heb. ii:8). "He must reign till He hath put all enemies under His feet." God, who has promised all, will, in His own time, accomplish all this and, sending once more His blessed Son into the world, not to suffer again, but to rule and reign, this

earth will find its rest under Him, who paid for its redemption, while His own glory will cover the earth as the waters the deep. What is on earth now may be the beginning of what must precede His invisible and glorious return as King. And when the seventh angel sounds his trumpet the great voices in heaven will acclaim it "the kingdoms of this world are become the Kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. xi:15).

And they leave Him out. As there was no room for Him in the inn when He was born, so the world has now no room for Him on its program. The world thinks it does not need Him; more than that, the world does not want Him. The professing church also cares but little for His rights and does not believe in His Return and His kingly rule. They are too busy planning, controlling earthly politics, reforming, and with social questions, and have no time to study His Word and to see what God has promised them. And so He is left out. Even as He pictures Himself in connection with Laodicea, typical of the final phase of the professing church, (Rev. iii:12). He stands outside.

May we, as His believing, waiting people, not leave Him out of our minds and thoughts. May we daily think of Him, that without Him we can do nothing; without Him there is no hope for this darkening age. Whatever man may endeavor to do to better existing conditions, may we not leave Him out, but see in Him the only hope.



**Family
Worship**

A home without the daily reading of the Word of God and prayer in the family can hardly be called a Christian home. It is the solemn duty of every Christian parent to conduct daily family worship with his loved ones. A home without the reading of the Bible and prayer cannot enjoy the blessing of God. When we read in Ephesians vi:3 the exhortation to fathers to bring up the children in the nurture and admonition of the Lord, it surely means the daily feeding on the Word, and prayer to God. This should be the first thing remembered in the life of every child. It is a very serious mistake if the hearts of the young are not constantly

impressed with the value and importance of the Bible and the need of dependence upon God, expressed by prayer. A home in which the Lord is worshipped, His Word is honored, has God's gracious blessing and the children will, by this means, be trained in the fear of God, and led to know Christ as their Saviour. We have received so many letters asking prayer for unsaved sons and daughters, and we often wonder if these parents who desire the salvation of their dear ones have been faithful in their duty. Alas! everything in the rush of modern life seems inimical to family worship. That there is a decline in this blessed duty, which a generation ago was almost universally practiced in Christian households, is very much apparent.

A godly pastor,* in his reminiscences, makes the following remarks: "The decline of family worship is gradual. It is like a decay common to some fruit. It begins in the heart, and gradually works its way to the surface, till the whole fruit is rotten. So it is with many a family worship. A decay of vital godliness begins in the heart; holy aspirations for communion with God give place to a spirit of indifference, and this inner state of heart and mind works its way to the outward conduct, hence the domestic worship is curtailed; the singing of Divine praise is dropped, as there is no one willing to lead; the prayer is shortened, or perhaps social engagements and late hours drive the evening prayer out of the family circle, while the pressure of early secular duties excludes the morning worship altogether; and thus the family is numbered with those that call not upon God."

We urge our beloved readers to be faithful in family worship. Give to it as much time as you possibly can. Even when there are no children, husband and wife should read together, daily, the Word and bow their knees in prayer. In doing so you will please the Lord, have His blessing and presence with you in your home and business, bear a good testimony, and your children will, through this exercise, be brought to know the Lord Jesus. We say again a home without the reading of the Holy Scriptures and without prayer is not a Christian home.

* Pastor John Anderson of Glengarry.

Stricken Out The General Conference of the Methodist Episcopal denomination, held recently in Saratoga, N. Y., has made some significant changes in their ritual. In the first place the word "devil" was stricken out. The destructive critics, which are so numerous in Methodism, have long sneered at this word. They deny that such a being exists at all. Like much else in the Bible, the critics claim that the belief in a devil and in demons is of Babylonish origin. The Jews, they say, learned about such beings during their stay in Babylon. And so to be up-to-date, the devil has to be thrown out from the ritual—but that does not dispose of that being. In the days in which he, of whom our Lord speaks as a murderer from the beginning and a liar and the father of it (John viii:44), manifests his power as never before, his personality is increasingly denied. But they will yet find out that there is an old serpent, the dragon, Satan, the devil, the names the Word of God in both Testaments gives to him. Satan, as the god of this age, will yet be the instigator of the predicted great tribulation (Rev. xii:12).

The same body also agreed to eliminate from the baptismal ritual "conceived and born in sin". This is still more serious. The Bible doctrine of the absolute corruption of human nature, that foundation fact of the Gospel, is unpalatable to the advocates of a universal fatherhood of God and brotherhood of man. That man is lost and is in need of salvation is more and more rejected. They speak now of a "scientific regeneration"—whatever this may mean. When a rock rolls down the hillside its motion becomes swifter and swifter. And so it is with the apostasy. But oh—the crash when the rock strikes bottom!



Sensationalism Some of our readers send us, from time to time, sensational newspaper advertisements of churches which reveal the sad condition into which things have drifted. Here is one sent to us recently by a friend in San Jose, Cal.:

**More Than a One-Night Stand.
When Will It Cease?**

Hughes and Teddy Nominated, But Kramer is Elected by a Landslide!

First Baptist Stock Booming.

Did a church ever attempt so much?

Dr. Kramer, the Baptist sky-pilot, the best known man in San Jose, the minister with a punch, preaches on "**Are Women Meaner Than Men?**"

Miss Ingram, the noted woman cornetist, will play.

Hold your breath, horrible, turn him out. Dr. Kramer smashes all rules of conventionality by appealing and preaching in an ice cream suit tonight.

You must come early if you want a seat.

Hear the largest chorus choir in Northern California sing the latest hymns tonight.

Yes, the congregation will whistle the hymns. Follow the crowds.

What a prostitution of the church! Vaudeville would be a better name for it and the man who stoops so low to play to the galleries ought to be a clown in some circus. Compare all this with the words of the greatest evangelist and teacher who ever lived, as recorded in 1 Cor. ii:1-5. These sensational methods are adopted because men no longer believe in the power of the Word of God and in the power of the Holy Spirit. Crowds? Oh yes, they come to be entertained. "**Follow the crowds!**"—yes—but where are these crowds being led to—where are they going? Long ago the Spirit of God has given a picture of these conditions. "They are of the world; therefore they speak of the world, and the world heareth them" (1 John iv:5).



First Corinthians The First Epistle to the Corinthians is one of the most important epistles of the New Testament.

Little attention is today given to its weighty messages concerning the church in relation to the world and the church as the body of Christ. Much in the professing church is in flagrant contradiction to that which the Holy Spirit reveals in this document. Those who in these last days desire to be true to the Lord and to His Word and keep the commandments of the Lord (1 Cor. xiv:37) ought to give heed to this epistle and obey it.

The Editor had a blessed time for several months in writing a simple exposition of First Corinthians. He had a time of heart-searching and self-judgment. Under God we hope this little work will produce the same effect in many of our beloved readers. Read through this Epistle

with the hints and helps as given by us. The booklet has over sixty pages and is No. 22 of the Annotated Bible-Study Course. We send it to anyone for twenty cents, postpaid.



All our readers enjoyed greatly the two excellent **McCall Barbour's Pamphlets** articles by our brother Barbour, of Edinburgh, Scotland, on "**Coming**" and "**Away With Him**". You can have both of these in a neat pamphlet, well printed and in convenient size to slip into letters. Price, ten cents a copy or \$1.00 per dozen. "**Him and His**" we hope to reprint in the fall.



Three additional pamphlets of this series have been published. **James H. Brookes Series** "**Woman In the Church**" is a timely treatise on the place woman occupies in the church, according to divine revelation. "**His Life, His Death and Resurrection**" is one of the ablest presentations of this blessed subject. We predict that it will be widely used with sinners and saints. Put it into the hands of those who are not clear on the Gospel of Grace and this pamphlet will open their eyes. The third new pamphlet is "**Regeneration, Law and Grace.**" This is of equal importance. Each of these pamphlets are ten cents, postpaid. We give the names of all now published to date: 1. Brief Outline of Revelation. 2. Christ and the Bible. 3. Fifty Reasons for Believing the Bible. 4. Christ and Sinners; Christ and Saints. 5. Woman in the Church. 6. His Life, His Death and Resurrection. 7. Regeneration, Law and Grace. Each is ten cents. We are very anxious to circulate them in large quantities. If you are interested, write us and we will make you a very low price for fifty or 100 copies.



Concerning "Our Hope" A number of periodicals have reduced their pages on account of the high cost of paper. Denominational organs have made statements to the effect that their issues are published at a heavy loss in spite of the well-paid advertisements. We also have felt the pressure very much. Yet we have decided to continue the publication of our testimony in the same size as during the past years. We expect, however, that the magazine will cost us, for months to come, more than the subscription price. Please bear this in mind and assist us all you can in increasing our subscription list.

Some have urged us to print again this fall special large editions as the Gospel, the Second Coming of Our Lord, and Prophecy. At this time this seems to be impossible. But our Lord is able to send all that is needed. So we shall look to Him and if it pleases Him we shall once more send out special issues.

On Isaiah Our well-known brother, Mr. F. C. Jennings, begins with this month in "Our Hope" a series of excellent articles on "Isaiah." We have also another important and helpful contribution from his pen. These articles, as well as a number of others from able teachers, now in our possession, will make the next issues of "Our Hope" of great interest and value.



The Editor's Work When this number reaches our friends the Editor expects, the Lord permitting, to be in Los Angeles, Cal. The meetings there will be held in the Bible Institute and close on August 13th. The Colorado Conferences are as follows: **Manitou Springs** (First Congregational Church) August 20-25. **Colorado Springs** (First Presbyterian Church) August 27-September 1. **Denver** (North Presbyterian Church) September 3-September 8.

The fall meetings in Texas, Oklahoma, and other states we hope to announce in the September number.



The value of "The Modern Siren," as an exposure of "Christian Science," has been recognized by all who have obtained the book. It is not a heavy or verbose work. It is true that people who have gone fully into this cult are hard to reach; they probably would not even read the book. But the book has a mission of warning those who begin to turn toward that sinister cult out of sheer ignorance. Such may be delivered by reading this volume. Price seventy-five cents, postpaid.



Where Faith Sees Christ So many have asked for cloth bound copies of this helpful book by Mr. C. I. Scofield, that we have had some bound. It makes a very attractive volume. The binding is extremely neat and in this form very suitable for a gift. Price postpaid 50 cents.



The Los Angeles Bible Institute, R. A. Torrey, Dean, is an excellent institution. We heartily recommend it to young people who desire to take a course in systematic Bible Study. The term begins on October 1. They are trying to secure 200 new students. Ask for their literature by addressing them at 536 S. Hope Street, Los Angeles, Cal.

The Prophet Ezekiel.

Chapter XXIV.

We have reached the final message of this great Prophet concerning the judgment and overthrow of Jerusalem. The fatal siege of the city which sealed its doom, so long announced, had started. Ezekiel receives the information directly from the Lord and then utters the solemn words of the Lord in which for the last time the wickedness of the bloody city is made known. First, he spoke in a parable and afterwards in the death of his wife he was a sign unto them.

I. The Parable of the boiling Pot and its significance.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it: Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust; That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered. Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed. She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God. Verses 1-14.

The Prophet is instructed to note the exact date, the tenth day of the tenth month in the ninth year. The same date we find in 2 Kings xxv:1. "And it came to pass in the ninth year of his reign in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about." The same statement is made by Jeremiah (chapter lii:4). But how did Ezekiel, far away from the scene of the siege, know the exact date when the king of Babylon began to carry out the threatened divine judgment? It was the Lord who gave him this information. This is the statement of the second verse, "Son of man, write thee the name of the day, even of this selfsame day, the king of Babylon set himself (literally, leaned upon) against Jerusalem this same day." Higher Criticism shows its teeth in connection with such definite statements which introduce the power of God. We quote the following from a recent commentator: "This verse (verse 2) forces on us in the clearest fashion the dilemma—either Ezekiel was a deliberate deceiver, or he was possessed of some kind of second sight." According to these words Ezekiel was either an out and out deceiver, a wicked man, or, he was a clairvoyant. That the word of the Lord came to him and imparted unto him the news that on the same day Jerusalem's siege had begun, is neither considered nor believed. Such is the blind unbelief of the modern critics. The boiling pot or caldron mentioned in this parable is the symbol of Jerusalem. What is cast into this pot typifies the guilty people; the choice bones and the choice of the flock, the leaders. All are to be thrown in one common caldron to seethe therein, the symbol of the fiery judgments which had now come upon the city. The scum* in the pot is symbolical of Jerusalem's sins. The woe is pronounced upon the bloody city on account of the scum; it is to be consumed. "She hath wearied Me with lies, and her great scum went not forth out of her; her scum shall be in the fire." While the inhabitants of the city are thus described suffering for their sins, the city itself will be dealt

*Literally, Rust.

with (verse 11). This parable becomes still more interesting if we compare it with the message of the eleventh chapter. Then the people of Jerusalem had said, "This city is the caldron, and we be the flesh" (xi:3). The Lord had answered them, "This city shall not be your caldron, within shall ye be the flesh in the midst thereof" (xi:11). They gave the caldron a different meaning from the parable here. As the flesh is preserved in a pot, a caldron, so they thought themselves secure and safe in Jerusalem. And now the Lord tells them that Jerusalem shall be a caldron, but not for their preservation, but for their judgment. They had deceived themselves when they thought themselves safe. His fury is now to be displayed upon bloody, filthy Jerusalem. "I the Lord have spoken it, it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings shall they judge thee, saith the Lord God." What the Lord hath spoken will come to pass; He will do it. This is a solemn word. Men ignore what God has spoken. Others sneer at it and are unbelieving. The mass of professing Christians are indifferent and have no thought that God will do what He has spoken about judgments to come. But they will as surely come upon our age, as the threatened judgments came upon Jerusalem.

II. The Death of the Wife of Ezekiel.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. Verses 15-18.

The second message which is given to Ezekiel in this chapter concerns himself. He is to lose the desire of his eyes, his wife, with a stroke. And the Lord tells him that he is not to mourn or weep, nor is he to shed tears on account of the bereavement. All the customary signs of grief are forbidden him. These were the taking off of the headdress, the turban, and putting ashes on the head; taking off the

shoes, walking barefooted (2 Sam. xv:30); the covering of the lips, the beard (Micah iii:7; see also Lev. xiii:45), and the eating of certain food, mourning-food. All this he was not to do. And while he faithfully delivered the Word of the Lord in the morning, at even his wife was taken from him and faithfully he obeyed the commandment of the Lord. Death had dissolved the marriage union and taken from the prophet the beloved wife. Even so the relationship between Jehovah and Jerusalem was now to be completely severed. And instead of a wild lamentation, a wailing cry, there should be a solemn silence. A similar message was also given to Jeremiah, "They shall die of grievous deaths; they shall not be lamented. . . . For thus saith the Lord, Enter not in the house of mourning, neither go to lament nor bemoan them" (Jer. xvi:4-9).

III. The Question of the People and the Answer.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign; according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God. Also, thou son of man, shall it not be, in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters. That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears? In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them; and they shall know that I am the Lord. Verses 19-27.

The people then inquired of Ezekiel about the meaning of his actions. They wanted to know about the caldron and about his strange behaviour in not mourning over the death of the wife. The answer is again given by the Word of the Lord. The captives on the river Chebar, who surrounded the Prophet, hear now that the Lord is going to

profane His own sanctuary. It was the object in which they boasted, the excellency of their strength and the desire of their eyes. Their sons and daughters who had been left behind by them were now to fall by the sword. As suddenly as the stroke bereft him of his wife, so should they lose their loved ones and they also were not to lament. Ezekiel was unto them a sign. As previously so now again he foreshadowed in his experience what was the common lot of the people. But more than that should come upon them. They were to pine away on account of their iniquities and moan one toward another; their grief would be manifested in groans and moans of deepest anguish. In all they were to know that He whom they rejected is the Lord. And so the world will make the same discovery before long, perhaps even now this solemn fact is being demonstrated before our eyes. Nations have forgotten God. They have rejected His Word. They trampled under foot His truth and the best the Lord has given. The measure of wickedness is rapidly being filled up and God, a holy, righteous God, must act in judgment and deal with man according to his ways and according to his works. The moans and the groans are on the earth.

And when all the prophet announced was accomplished, when Jerusalem had fallen, then one that escaped should come to Ezekiel and tell him about it. Even so it happened. "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 into me, saying, The City is smitten" (xxxiii:21). It was also announced to the Prophet that when this messenger came, he should no more be dumb, but his mouth should be opened and he would speak. Of this we read in chapter xxxiii:22; then he would resume his public activities. In all this we see how the Lord announced what should be and then fulfilled His own Word.

(To be continued.)

A Brief Epitome of the Epistle to the Romans.

BY JOHN JAMES.

Chapter XI.

Verses 1-6. "I say then, Hath God cast away His people?" God had been stretching forth His hands to them all day long. That is, God had been appealing to them through the prophets whom He sent to turn them from their idolatries to Him. Some of these appeals are couched in terms of the most exquisite beauty and tenderness. For instance, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live. . . . Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv:1-7). But these appeals were not heeded. They were a disobedient and gainsaying people.

The answer, therefore, to the apostle's question, would seem to be that God had cast away His people; especially as the Lord had told Hosea to name his son "Lo-ammi; for ye are not my people, and I will not be your God" (Hos. i:9). And their present scattered condition throughout the world, away from their own land, persecuted and hounded from the homes they make in other lands, all seem to indicate that God has cast them off.

But there is this remarkable phenomenon about them, they are not absorbed by other nations, but preserved a separate and distinct people. Even in the United States, where people from every country in Europe become Americans in one or two generations, the Jew remains a Jew. We are reminded by this of the words of the Lord, "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled" (Matt. xxiv:34). Their preservation is in view of the fulfilment of the promise of their restoration, when they will have received their true Messiah in a soon coming day. When Christ came the first time as their Saviour, having "SALVATION" for them (Zach. ix:9), they would not have Him as that; the leaders did not believe they needed a Saviour. Had He come to set up the Old Testament kingdom, and to give them place in it in their unregenerate state, that would have suited them exactly. But John's baptism of

repentance was most obnoxious to them (Matt. xxi:23-27), and they refused it (Luke vii:29, 30).

In view of this, how is it that Paul says so emphatically that "God hath not cast away His people whom He foreknew"? It is because, notwithstanding what they were, and still are, God works, and there is an "election of grace." The appeals of the prophets, although rejected by the nation, were heard by individuals; they heard and their souls lived. Not only in Judah, but even in Israel in Elijah's time, when "that woman Jezebel" filled the land with the worship of Baal, and she had threatened the life of Elijah, and he thought himself alone, God tells him, "I have reserved to myself seven thousand men who have not bowed the knee to Baal." This was the election of grace, and if it was grace, then it was not of works. There has always been a remnant according to the election of grace. Of this remnant Paul was one in his day; and there are many saved Jews in the present day. This goes to show that from the beginning it is only those who are the subjects of electing grace, and who are therefore born again, who are reckoned to be the true people of God. When Israel, as a whole, had become "not my people," the believers in Israel were still God's people. The salvation of individuals, by means of the word of God, has always been going on; and that among Gentiles as well as in Israel. To God be all the glory.

When we consider that every case of salvation, in any dispensation, is by the new birth, that is by the impartation of the eternal life which is in the Son of God (1 John v:11, 12), without which no one can be saved, then we see how entirely it is a work of grace on the part of God. This truth is expressed by Paul in another way. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved" (Eph. ii:4, 5). We are saved by being made alive with the life that is in Christ Jesus, risen from the dead. We are thus identified with Christ in life and acceptance with God. There is no middle state between this and being dead in sins; for it was when we were dead in sins that we were thus quickened, or made alive; he that has not life in the Son of God, has no divine life at all.

Verses 7-10. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were hardened." Israel was seeking righteousness, but it was their own righteousness, not that righteousness which is of God by faith. Their righteousness was that of which the Lord said, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v:20). This was not a mere comparison between one man's righteousness and another's; but between the righteousness of men and that of God revealed in the gospel. We require to be made the righteousness of God in Christ in order to enter into the kingdom of heaven. But to this truth they would not submit themselves. The consequence is hardening as a judgment from God upon those who refuse His grace. Then a spirit

of slumber ensues. They are oblivious of being on the way to eternal perdition; eyes do not see, ears do not hear. Every avenue by which God reaches the soul is closed against Him. Upon this Paul quotes the solemn denunciation of Psalm lxix:22, 23. "Let their table become a snare." The plenteous supply of the good things of this life on the well appointed dinner table shuts out thoughts of eternity; prosperity is a snare, a trap, a stumbling block, a recompense to them. They live on in spiritual darkness; until, after years have passed, you return to where they formerly flourished, and they are not there; younger men occupy the posts of importance in the business world; that generation has passed; their names are on their monuments in the cemetery. They have had to bow down to the last enemy, death, and they have not risen from it. What Paul says of Israel we may apply to men in general. Israel is but the sample nation, by which all have been tested and found wanting. Happy it is for us if we have made the lesson a personal one, and profited by it, so as to "number our days, that we may apply our hearts unto wisdom" (Psalm xc:12).

The judicial judgment upon Israel, threatened in Isaiah vi:9, 10, to which Paul alludes in verse 8 of our chapter, had already fallen upon those in Israel who had received and rejected Christ's personal ministry when He was here (see Matt. xiii:14, 15; John xii:39-41). The same judgment would overtake the Jews in Rome when they rejected the same "salvation of God," offered to them by the Holy Spirit through Paul (see Acts xxviii:25-28); and the same principle applies to every sinner, Jew or Gentile, at any time, who rejects God's proffered mercy in the gospel. But it does not fall indiscriminately upon all, without distinction. There is always in operation the election of grace, both from among Jews and Gentiles. God does not leave men to themselves, if He did none would be saved. If the eyes and ears of some are closed, it is because they have refused to see and to listen; but the door of salvation is never closed to any one, Jew or Gentile, who comes as a needy sinner to be saved. It is always true that "Whosoever shall call upon the name of the Lord shall be saved." Turn to Romans x:11-13, and read it for yourself. "Faith cometh by hearing, and hearing by the word of God." God's sovereignty and man's responsibility are not conflicting truths that need to be reconciled; they are both true. God is sovereign upon His throne; and it is a good thing that He is, for "God is good and doeth good" (Psalm cxix:68), and none is good but One, that is God." So that if the young man saw the Lord Jesus to be good, he might have known from that that he saw God (Luke xviii:18, 19). And every sinner that shall at last stand before God's judgment throne in his sins, will know then that God holds him responsible for all he has done. With this "the election of grace" is in perfect harmony, for that grace is righteous grace through Jesus Christ our Lord. God is free to act in grace as it may seem good to Him.

Verses 11-15. Paul's next question is, "I say then, Have they stumbled that they should fall? God forbid." That is, has Israel

fallen permanently, never to rise again? The Lord's words have been fulfilled, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi:43). That is, "the salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii:28). But that must not be taken as a sign that Israel is permanently cast off, but, on the contrary, it is to provoke them to jealousy, according to Deut. xxxii:21. So that when they should see Gentile sinners getting saved by believing in the Saviour whom they have rejected, they may be moved to believe in Him too; and doubtless this has been the case with many individuals; but the mass remained obdurate, for they not only "killed the Lord Jesus, and their own prophets, and have persecuted us," but "they forbid us to speak to the Gentiles that they might be saved to fill up their sins alway." The result of that was, "wrath is come upon them to the uttermost (1 Thess. i. 15, 16).

But what an optimist Paul was! If the fall of Israel be the occasion of the riches of the gospel going out to the Gentiles, so that the present election of grace is being gathered in, how much greater will the blessing be when Israel shall be restored and not only will the gospel of reconciliation go out to the world, as now, but when it will be "life from the dead" throughout the world; when Isaiah lxii and many other Scriptures shall be fulfilled.

Verses 16-21. "For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches." "The firstfruit" we take to be the "election of grace," out of Israel, before the time comes when "all Israel shall be saved." The root is Abraham. And as both the firstfruit and the root are holy, that is, is set apart to God by regeneration; so will the lump and the branches be when at length Israel shall turn to God in repentance and faith in their crucified Redeemer.

Abraham is the root of the olive tree of promise. Those who partake in the root and fatness of the olive tree are those who have the faith of Abraham. "Even as Abraham believed God and it was imputed to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. iii:6, 7). This blessing was intended from the beginning not to be confined to Abraham's seed after the flesh, for "the Scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which are of faith are blessed with faithful Abraham" (Gal. iii:8, 9).

But this is not all the passage speaks of. Some of the branches have been broken off from the olive tree. Although they are the descendants of Abraham, they do not now partake of the blessing of Abraham, because they have not the faith of Abraham; they have apostatized from it. And branches from the wild Gentile olive tree have been grafted into the good olive tree, and thus partake of the root and fatness of the olive tree. That is that sinners of the Gentiles

have also been brought to believe in Abraham's God, and they partake in the same blessing. God reckons them to be righteous through faith, the same as He did Abraham.

But not let the Gentile boast against the broken off Jewish branch in its present desolate condition; for, says the apostle, "Thou bearest not the root, but the root thee." Abraham did not get his blessings because of belonging to the Gentile, on the contrary, he is the root on which the Gentile branch is grafted, and thou standest by faith. "Be not high minded but fear," for if the natural branches were broken off because of unbelief, and the Gentile branches fall into the same unbelief, will they not incur the same judgment?

Verses 22-29. For there is not only the goodness of God shown in electing grace; there is also His severity shown in His judgments, which the sins of those who reject His grace incur. At the present time we see His severity in the case of the Jew. When they forced the hand of the Roman governor to crucify their Messiah, they said, "We have no king but Caesar" (John xix:15), and "His blood be on us and on our children" (Matt. xxvii:25), and they have ever since been proving the bitterness of their choice of the Gentile king. Then the goodness of God has been shown in the gospel being sent to the Gentile; but what if they reject the gospel as the Jews did? They will also be cut off. And is there any question as to that? What place has the gospel of salvation from wrath to come by the blood of Christ got in Christendom to-day? Not merely in the unbelieving world, but in religious circles, where the Christian faith is nominally held, is not this essential truth tabooed and unwelcome? How near then must the cutting off not be? And if that cutting off must be preceded by the removal of the true church to heaven, how near must not that event be?

And then Israel, if they abide not still in unbelief, shall be grafted in; for God is able to do it. For how much more shall the natural branch be grafted into its own olive tree, than the wild branch be grafted in contrary to nature?

Paul now tells us a mystery, or a secret unrevealed until then; and he would have us know it lest we be wise in our own conceits. It is that Israel's present condition is not permanent; it only continues until the fulness of the Gentiles be come in. That is, the full number of the saved from among the Gentiles. When God will take up Israel again, and all Israel shall be saved. This will be due to their deliverer that will come to them "out of Zion." He will first come to Zion from heaven, and He will turn away ungodliness from Jacob. Then they will come into the new covenant blessings of Jeremiah xxxi:31-34. As concerning the gospel they are enemies for our sakes. That is that the gospel might come to the Gentiles. But as regards election, they are beloved on account of the fathers. It is in this solely that there is any hope that God's gifts and callings are not subject to repentance.

The aspect, therefore, in which we are to regard the present dis-

pensation is this: We are objects of mercy through Israel's unbelief. Christ came to Israel, not as King but as Saviour, to "save His people from their sins" (Matt. i:21). but they were unbelieving. Then when the gospel came out to the Gentiles they still continued in unbelief, although they saw the Gentiles being saved by it. They thus forfeited all title to the promises and became objects of mercy the same as the Gentiles. "God shutting them all up together in unbelief that He might have mercy upon all." Thus for any to be saved, Jew or Gentile, is due to God alone. Although the promises were made to them, they have no more claim than a Gentile, for they have forfeited them. How humility becomes us! It is when the apostle in the survey of God's dealings with men in the gospel reaches this point, that he exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" His judgments and His ways are beyond human scrutiny. Man has not suggested the gospel to Him, nor been His counsellor. It originated of Him, it has been accomplished through Him, and the glory will be His for ever. He is not indebted to any of Adam's race for the atonement that enables Him righteously to save the sinner. The eternal Word became flesh that He might offer Himself "an offering and a sacrifice to God, for a sweet smelling savour" (Eph. v:2). To whom be all the glory.

(To be continued.)

Studies in Isaiah.

"Sweet is the harp of prophesy; too sweet
Not to be wronged by a mere mortal touch."

So sang one of our own poets; and he sang truthfully, for always sweet to the ear of faith is the music of prophecy. It was never sounded, and its worth is still rarely appreciated, save in days of depression and declension amid the Lord's people; and whilst it spares not their sins, but exposes them fully, it ever points to a tender grace that is ready to meet and welcome penitence, and to a wisdom that has made provision to meet and welcome it righteously.

If this be true, how peculiarly attractive should dependent and diligent prophetic study be today—a day so clearly characterized, not merely by declension, but by incipient apostasy; and filled with gravest portents. We hear amid the nations, self-styled "Christian," boastings of emancipation from the very foundation truths of Christianity; and we see amid those same nations a mutual destruction

that has ever been the clearest token of divine judgment (see Judges vii:22; 1 Sam. xiv:20). Have these two facts no inter-relation? Is not rather the last a direct consequence of the first? Nor can any tell with any assurance what will be the end of a conflict, beyond all precedent, terrible. There is most surely "distress of nations in perplexity for the roaring of the sea and the rolling surge."

Does it not behove us then, beloved, to humble ourselves before God, and to beseech Him for that light upon His holy Word that can alone come from the Father of Lights, that we may cherish no false expectation, nor abandon any true one; but that, in quiet peace amid the turmoil, we may hold fast a divinely accredited confidence that shall never make us ashamed?

In the assurance then *first*, that God's Word has never yet been exhausted; that there are, and ever will be, depths in it still unfathomed; and next, that we need today, what no other books written in the past can possibly give us, since they were written in a different combination of events than that in which our lot has fallen, let us enter on our meditations on the prophet Isaiah.

ISAIAH! How little that word conveys to our minds! It is but a name given to an individual who lived between two and three thousand years ago; and as far as we get anything of interest or value from it, it might just as well have been anything else. But this is not merely an unworthy way of treating Scripture, it is really irrational; for this name is simply a compound Hebrew word and would be as full of simple and clear meaning to an Israelite as are "Worldly-Wiseman" or "Valiant-for-Truth" or "Evangelist" in Bunyan's "Pilgrim's Progress" to us. What reason can there be for ignoring it?

Assume that unrivalled allegory to be translated into Chinese, and these names left in their English form, would the native readers get the significance that the writer intended from these names? They would surely need to be translated as much as any other part of the text. Similarly, if the names in Scripture give evidence of *divinely intended* significance, is it not worse than folly to neglect them? I recognize how limited is our ability, and the danger there is

of giving rein to the imagination; but, giving full weight to both these objections, candour will find a multitude of Scriptural names as clearly evidencing divine significance as that of "Melchizedec, King of Salem," Heb. vii., and amongst these is that of "Isaiah, the Son of Amoz."

For, if we render the word Isaiah into its English equivalents, we get the two ideas of "Jehovah" and "salvation": "Jehovah", the covenant-keeping God of Israel, and because He is Jehovah He will save; for Isaiah means "*Jehovah's salvation.*"

And that this is the very intent of the name being given to this prophet, little as his parents who gave it him may have been conscious of it at the time, is specifically taught us in his eighth chapter and eighteenth verse: "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of Hosts that dwelleth in Mount Zion." But in what do the signs consist? What, for example, do we know of these children that would make them signs? Not one thing are we told of their doings or sayings; we know absolutely nothing of them but their *names!* Surely, then, it is a conclusion that is inevitable that the whole "sign" must be in those names; and indeed we shall find this to be fully justified if we are permitted to consider them. But this being the case with the children, then the sign in their father, the prophet himself, must also be in his name: *Jehovah's salvation.*

And it is indeed, for in that one name is compressed the whole of the contents of the book. All through it, with all its thunderings of stern reprobation of the sin of Israel—the representative of the race as a whole—the words "save" and "salvation" ring like bells of joy, all the more melodious because of the foil of the awe-filling thunderings of judgment that ever precede the sweet melody; as in our own book of prophecy, Revelation, the constantly recurring "lightnings and voices and thunderings" throw into a clear and sweet relief the "new song," the "harpers harping with their harps," and the God-made tearless scene of endless peace.

But if the name of the prophet and of his children are of such value, is their none at all in that of his progenitor?

Surely it is not in vain that we are told that he was "the son of Amoz"; for the meaning of this word is equally clear, since we may even find it translated for us in Psalm xxvii:14, "Wait on the Lord, be of good courage, and he shall *strengthen* thine heart"; to strengthen is its prime meaning; while in Deut. xxxi:6, 7, 23 and Joshua i:6, 7, 9, etc., it is rendered by "be of *good courage*." It speaks, then, of the divinely given strength of faith; as it is written, "in quietness and confidence shall be your strength;" and again, "the joy of the Lord is your strength." Thus "strong confidence" *begets*—bring into evidence, is the channel of the "salvation of Jehovah." Isaiah is indeed thus the son of Amoz. Surely those who put aside such significance in names do little honor to the microscopic beauty of the Word of God.

Filled, too, with a significance closely corresponding to these names is the *number* impressed upon the book by its clearly marked divisions; nor will it be profitless to consider them.

But in this, too, I am aware that many have an almost invincible distaste to attaching any significance, or deducing any teaching from the numbers of Scripture. Both by temperament and by training they are inclined rather to avoid and reprobate this line of study than pursue it. Nor may they lack some grounds for such an attitude in the extravagancies in which some who have followed it may have indulged. But the existence of the spurious is no disproof of the existence of the genuine. Nay, on the contrary, the very existence of a spurious coin is really proof of the existence of the genuine; and the only prudent course is to prove all and hold fast that which is good.

Again, what line of Scripture-truth would not have to be abandoned on the same principle? *Prophecy* certainly has been, and is pre-eminently today, the sphere of boundless extravagancies; shall we therefore turn a deaf ear to 2 Peter i: 19 and say we do well not to take heed to it? Also many do this; but it is to their own loss. Nor will we then refrain from seeking to discern if there be not a significance in numbers, and in the numerical structure of His Word; and the more clearly we see the proof of this divine intent the

more will we sing "thou Lord hast made me glad through thy works." For He who has imprinted on every minute detail of His works in nature the inimitable imprint of His Finger—

"Not a flower
But shews some touch in freckle, streak or stain,
Of His unrivalled pencil"

has done exactly the same with His words, and those who refuse it, do so to their own loss.

Nor are there lacking guards and limitations that will serve to keep us from error or extravagance. Nor shall we transgress those guards or go beyond those limits in discerning the number clearly marked on Isaiah.

The main divisions* are unmistakably clear:

1. Chapters one to thirty-five, in which *Assyria* and Jehovah's salvation holds the prominent place.
2. Chapters thirty-six to thirty-nine: Historic interlude, linking the other two parts.
3. Chapters forty to sixty-six, in which *Babylon* and Jehovah's salvation holds the prominent place.

But not only is the book as a whole thus trilogically divided; but each of these parts has the same number, *three*, imprinted upon it in its subdivisions. Let us take the most evident first. In the second part, chapters thirty-six to thirty-nine, a child could see that the *first* subdivision consists of chapters thirty-six and thirty-seven; the Assyrian invasion and confusion; the *second*, chapter thirty-eight, the sickness and recovery of Hezekiah; the *third*, chapter thirty-nine, the visit of the *Babylonian* ambassadors.

The third part, chapters forty to sixty-six, is, we may say, even *divinely* divided for us into the following three subdivisions:

1. Chapters forty to forty-eight, the terminus marked by the words "*no peace to the wicked.*"
2. Chapters forty-nine to fifty-seven, the terminus again marked by the words "*no peace to the wicked.*"
3. Chapters fifty-eight to the end.

*I am not unaware of the usual division into *two* parts; but no one can deny that the four historic chapters (36 to 39) are of altogether a different character from either of the other two.

But Delitsch who, as far as is evidenced, has no idea of any special significance attached to the number, and therefore had no motive for forcing to attain a preconceived result, writes, "It is equally certain that each of these three parts consists of 3 x 3 addresses." It will not be necessary to specify these at the moment; it is sufficient to recognize that here we have "three" in its fullest possible form Three:

But turning back now to the first part, a similar structure is marked on chapters thirty-one to thirty-five. For here, too, there are quite unmistakably three main divisions, thus:

First chapters one to six: a threefold introduction.

Second, chapters seven to twelve: Immanuel and the Assyrian.

Third, chapters thirteen to thirty-five: "burdens," "woes," and finally "peace".

Each of these is again subdivided into three, as we shall see if we are permitted to continue, but we will not embarrass our text by specifying them now.

It becomes absolutely clear then that this number "three" has been impressed on the book in every part and in the fullest way, and we need only ask what is the significance of this number to see the *Finger of God*, as we may, in an inferior way, see it in the petal of a flower or a butterfly's wing.

To answer this let me quote from one to whom we all owe so much, under God, for light on just this hitherto neglected line of truth, the numerical structure of Scripture: "Three is the symbol of cubic measure, solid measure, solidity. It stands for what is solid, real, substantial—for fullness, actuality. It is the number of the Persons in the Godhead: *of the divine fulness, therefore, and until we reach this God is not fully manifested.* Thus it is the number of manifestation."*

Oh, my beloved, in what way has God been "fully manifested" save in being the Saviour, the righteous Saviour of sinful men? This, and this only tells out all that He is; for none in all the universe but God could effect it. In this salvation are expressed His manifold wisdom, the exceeding riches of His grace. Here *mercy*, in all its sweetness; *truth*, in all its purity, "are met together." Here *right-*

*Numerical Bible.

eousness, as light unflecked and unsullied by the slightest film; and *peace*, as a river unruffled by one adverse ripple, "kiss each other." In a word, *God is fully manifested as Light and Love* in the salvation of a fallen but beloved race; that is, *three* speaks exactly the same story, gives out the same joyous melody as does the name *Isaiah*: it tells of the *salvation of Jehovah!* Must we not say the number has been imprinted on the book by the very Finger of God?

Thus, too, the book is not sealed, but lies open before us; or, to employ another figure, the key of the structure has been placed in our hands—we have even found it hanging at the front door, as one may say; yet not one step can we (or do we desire to) enter into it, nor tread its courts, nor examine its chambers with profit, till we put our hand dependently and trustfully in His who has given His Spirit to "lead us into all truth, to "take of the things of Christ and show them to us," and "to show us things to come."

Turning, then, to the first subdivision of the first main division of the book, we find it made up of chapters one to six: and this, in its turn, clearly, simply, unmistakably divides for us into just three smaller divisions thus: the *first*, introduced by the words, "the *vision*" of Isaiah, chapter one, verse one; the second by "the word that Isaiah the Son of Amoz *saw*," chapter two, verse one; the third by "in the year that King Uzziah died, I *saw* the Lord sitting upon a throne," chapter six, verse one. It thus forms, in three *visions*, a kind of threefold introduction to the whole book; and as such let us briefly consider it. F. C. J.

Gleanings in Genesis.

BY ARTHUR W. PINK.

Cain and Abel.

There is a very close connection between Genesis 3 and 4. In the former we see the beginning of sin in man, in the latter we read of its progress and fruits; in the one it was sin in the individual, in the other, sin in the family. Like leprosy, sin contaminates, spreads and issues in death. In Genesis iii the sin was against God, in Genesis iv it is against a fellow-man. The order here is ever the same; the one who has no fear of God before his eyes, has no genuine respect for the rights of his neighbor. Again, in Genesis iv we see the local fulfilment of Genesis iii:15—the *enmity* between the two seeds—the wicked and the righteous, Cain and Abel. Further; we are shown, even more

clearly than by the coats of skins in the previous chapter, that the guilty sinner can only approach God by means of a sacrifice. We propose now to study briefly the contents of Genesis iv from three viewpoints, namely; the historical, the typical and the dispensational.

I. Cain and Abel considered historically.

The record of Genesis iv is exceedingly terse and much is gathered up which scarcely appears on the surface. The central truth of the chapter is that God is to be worshipped, that He is to be worshipped through sacrifice, that He is to be worshipped by means of a sacrifice which is appropriated by faith (cf. Heb. xi:4). Three things are to be carefully noted in regard to the worship of Cain and Abel. First, that there was a place where God was to be worshipped. This is indicated in the third verse: "Cain brought of the fruit of the ground an offering unto the Lord." That is, he brought his offering to some particular place. This supposition seems to be supported by the language of verse 16—"And Cain went out from the presence of the Lord." A further corroboration may be discovered in the mention of "the fat" which Abel brought (verse 4). "The firstlings of his flock and the fat thereof" suggests an altar upon which the victim should be offered and upon which the fat should be burned. Where this place of worship was located perhaps we cannot say for certain, but there is ground for believing that it was at the east of the garden of Eden. Jamieson, Fausset and Brown, in their commentary on Genesis, translate the last verse of Genesis iii as follows: "And He (God) dwelt at the east of the garden of Eden between the Cherubim, as a Shekinah (a fire-tongue or fire-sword) to keep open the way to the tree of life."* The same thought is presented in the Jerusalem Targum. If the grammatical construction of the Hebrew will warrant this translation, then Genesis iii:24 would seem to signify that, having expelled man from the garden, God established a mercy-seat protected by the Cherubim, the fire-tongue or sword being the symbol of the Divine presence, and whoever would worship God must approach this mercy-seat by way of sacrifice. We commend this suggestion to the prayerful consideration of our readers. To say the least, Genesis iv seems to imply that there was some definite place to which Cain and Abel brought their offerings, a place which they entered and from which they went out. Second: Not only does there appear to have been a definite place of worship, but there seems also to have been an appointed time for worship. The marginal reading of Genesis iv:3 gives, "And at the end of days it came to pass, that Cain brought of the fruit of the ground

*We may say that the Hebrew word SHAKEN, which in Genesis iii:24 is translated "placed" is defined in Young's Concordance "to tabernacle," etc. Nowhere else in the Old Testament is SHAKEN translated "placed," but eighty-three times it is rendered "to dwell." It is the same Hebrew word which is given as "to dwell" in Exodus xxv:8.

an offering unto the Lord." May not this signify, at the end of the week? In other words, does not this expression appear to point to the Sabbath-day as the time when God was to be formally worshipped? A third thing implied is a prescribed means of worship. God could be approached and worshipped only by means of sacrifice. This incident then seems to intimate that the children of Adam and Eve had been definitely instructed that there was a place where God could be found, that there was a time in which to come before Him, and that appointed means of approach had been established. Neither Cain nor Abel would have known anything about sacrifices unless sacrifices had been definitely appointed. From Heb. xi:4 we learn that it was "By faith Abel offered" his sacrifice, and in Romans x:17 we are told that "Faith cometh by hearing." It was by faith and not by fancy that Abel brought his offering to God. He had heard that God required a sacrifice, he believed, and he evidenced his faith by a compliance with God's revealed will.

The nature of the offerings which Cain and Abel brought unto the Lord, and God's rejection of the one and acceptance of the other, point us to the most important truth in the chapter. Attention should be fixed not so much on the two men themselves, as upon the difference between their offerings. So far as the record goes there is nothing to intimate that up to this time Cain was the worst man of the two, that is, considered from a natural and moral standpoint. Cain was no infidel or atheist. He was ready to acknowledge the existence of God, he was prepared to worship Him after his own fashion. He "brought of the fruit of the ground an offering unto the Lord." But mark three things. First, his offering was a bloodless one, and "without shedding of blood is no remission." (Heb. ix:22). Second, his offering consisted of the fruit of his own toil, it was the product of his own labors, in a word, it was the works of his own hands. Third, he brought of "the fruit of the ground," thus ignoring the Divine sentence recorded in Genesis iii:17, "Cursed is the ground." Abel "brought of the firstlings of his flock and the fat thereof," and to secure this, sacrifice had to be made, life had to be taken, blood had to be shed. The comment of the Holy Spirit upon this incident is, that "By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. xi:4). He does not state that Abel was more excellent, but that the offering which he presented was more pleasing and acceptable to his Maker.

Next we learn that "The Lord had respect unto Abel and to his offering," or, as Hebrews xi:4 expresses it, "God testifying of his gifts." By comparing later Scriptures we may justly infer that the manner in which Jehovah showed His acceptance of the offering was by fire coming down from heaven and consuming the sacrifice (see Lev. ix:24; Judges vi:21; 1 Kings xviii:38; 1 Chron. xxi:26; 2 Chron. vii:1). "But unto Cain and his offering He had not respect." No doubt Cain's offering was a very beautiful one. No doubt he selected the very choicest fruits that could be found. No doubt his offering cost

him considerable toil and labor, and probably it was with no little self-satisfaction that he came before the Lord. But Jehovah had no respect unto his gift; there was no visible token of the Divine approval; no fire came down from heaven to consume it in proof of God's acceptance. And Cain's countenance fell. He was furious that all his labors should stand for nothing. He was angry at the thought that he could not approach and worship God according to the dictates of his own mind. And, as we shall see later, he was filled with wrath as he contemplated the exaltation of Abel above him. So it is today. Unless the darkened understanding of man be illumined by the Holy Spirit and the enmity of the carnal mind be subdued, the human heart rebels against the idea of the impossibility of approaching God save through a bloody sacrifice. The natural man in his pride and self-righteousness hates the truths of substitution and expiation worse than he hates the Devil.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?" The condition of Cain's heart was clearly revealed by his anger at God's refusal to receive his offering. His worship, like that of multitudes in our day, was merely "a form of godliness, but denying the power thereof" (2 Tim. iii:5), that is, destitute of any genuineness or reality. Had Cain's offering been presented in the right spirit there would have been no "wroth" when Jehovah refused to accept it, but instead, a humble desire to learn God's will.

"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him" (Gen. iv:7). This verse has always been a difficult one to expositors and commentators, and we have never yet seen any explanation of it that fully satisfied us. The interpretation most widely received is as follows: Why art thou wroth, Cain? If thou does well—if you will present the proper and specified offering it will be accepted; and if thou doest not well—if the offering you brought has been rejected the remedy is simple—"sin lieth at the door," *i. e.*, a suitable and meet offering, a sin offering is right to your hand, and if you present this you shall "have the excellency" (margin), that is, you shall retain the right of the firstborn and have the precedence over Abel your younger brother. The Hebrew word here translated sin, is in other passages sometimes rendered sin-offering—the one Hebrew word doing duty for our two English expressions. Though many of the ablest Bible students have accepted this translation and interpretation, we feel obliged to humbly dissent from it. And for this reason. Apart from this one doubtful case (Gen. iv:7), doubtful, as to whether or not the Hebrew word should be translated sin or sin-offering—there is no other reference in Scripture of any Sin offering before the giving of the Law at Sinai. We do read of the patriarch's presenting burnt and meat offerings, but never of sin offerings. In the light of Romans iii:20 we firmly believe that there was **no sin offering before Moses.** "By the Law is the knowledge of

sin." The Law was given in order that sin might be recognized as sin. It was the Law which convicted men of sin and of their need of a sin offering. Hence we submit that there was no sin offering before the Law was given. Job i:5 supports this contention, "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all, for Job said, It may be that my sons have sinned and cursed God in their hearts"—had they sinned after the Law was given a Sin offering, not a burnt offering, would have been needed. What then is the significance of Genesis iv:7?

Undoubtedly the words "If thou doest well" have reference to the bringing of a proper offering to the Lord. In case Cain was willing to do this Jehovah asks, "Shalt thou not have the excellency" (margin), which means, Shalt thou not retain the right of primogeniture over Abel? "And if thou doest not well sin lieth at the door", which we understand to mean, If you refuse to bring the required offering, sin lieth (Hebrew, is crouching) at the door, and like a wild beast is ready to spring upon you and devour you. The remainder of the verse referring back to the matter of Cain's rights by virtue of his seniority.

The use of the word "And" all through the passage and the word "Also" in verse iv seem to show that Cain and Abel came together to present their offerings unto the Lord. Abel's offering was accepted, Cain's was rejected. Probably, Cain reasoned from this that there would likely be a change in the order of primogeniture and that his younger brother should become his ruler. Hence his "wroth" and readiness to kill Abel rather than submit to him. In a word Cain intended to be first at all costs. Believing that he had lost the place and privilege of the first-born—for only upon his bringing of the stipulated offering could he continue to rule over his brother—and refusing to sacrifice according to God's requirements, and fearing that Abel would now be his ruler, he decided that rather than submit to this, he would kill his brother. Such we believe to be the real explanation, the motive, the cause of the first murder. The first word of verse 8 which recounts the deed bears this out, linking it as it does with the previous verse.

To summarize our suggested interpretation of verse 7: Cain's offering having been refused, anger filled his heart. Jehovah asks him why he is wroth, and tells him there is no just cause for his displeasure, and that if he will bring the required offering it would be accepted and Cain would then retain the rights of the first born. At the same time God faithfully and solemnly warns him of the consequences which will follow his refusal to bring the specified sacrifice. If his sin is not removed by an expiatory offering, it will spring upon and devour him. Cain refused to comply with Jehovah's demands and the Divine threat was carried out. What an illustration of James i:15! "When lust (desire, passion) hath conceived, it bringeth forth sin: and sin when it is finished (consummated), bringeth forth death." This was the

precise order in Cain's case: first—lust, anger—then, sin—lying at the door,—then, death—Abel murdered.

“And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper? And He said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.” Sin cannot be hid. There may have been no human witness to Cain's crime, but the eye of God had seen it. Solemn is the lesson taught here. “Be not deceived, God is not mocked.” “Be sure your sin will find you out.” “For there is nothing covered, that shall not be revealed; neither hid, that shall not be known,” are only so many ways of stating the same truth. To Jehovah's pointed inquiry, Cain replied, “I know not.” How this brings out the inveterate evil of the human heart! There was no contrition, no confessing of sin, but instead, a repudiation and covering of it. So it was with our first parents in Eden, and so it ever is with all their descendants until God's grace works effectually in us. It is to be noted that we have here the first mention of “blood” in Scripture, and like all first mentionings therein, it expresses what is primary and fundamental, hinting also at the amplifications of subsequent teaching. The blood here was innocent blood, blood shed by wicked hands, blood which cried aloud to God. How deeply significant! How it speaks to us of the precious blood of Christ!

After the Divine inquisition comes the Divine sentence upon the guilty one telling of God's holiness and righteousness which will not for an instant tolerate sin, “And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.” No matter where he should go in the world the ground should be against him, the ground that held the blood of his brother, the blood of his victim. The remembrance of his murder should pursue him, so that he should not be able to content himself long in any one place.

“And Cain said unto the Lord, My punishment is greater than I can bear.” Cain now realizes something of what he has done, though his mind is occupied more with his punishment than with the sin which had caused it. “My punishment is greater than I can bear” will be the language of the lost in the Lake of Fire. The awful lot of the unsaved will be unbearable, and yet it will have to be endured and endured for ever. “From Thy face shall I be hid” cried Cain. Though the sinner knows it not, this will be the most terrible feature of his punishment—eternally banished from God. “Depart from Me ye cursed” will be the fearful sentence passed upon the wicked in the day of judgment. “And Cain went out from the presence of the Lord, and dwelt in the land of Nod.” Nod means “wandering”—there is no peace or rest for the wicked: in this world they are like the troubled waves of the sea; in the world to come, they shall be like wandering stars, lost in the blackness of darkness for ever. My reader, if you

reject the Sacrifice of the Lord Jesus Christ, Cain's doom shall be your doom. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

(To be continued.)

Consecration.

BY WILLIAM H. BATES, D.D.

With the organization of the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Westminster League, etc., with their accompanying Consecration Meetings, the subject of **Consecration** has come to have a popular prominence and importance that it never had before.

While not a little has been spoken and written upon it, it, nevertheless, does not seem to stand in the clear-cut outline, nor to have the inward lucidity and intelligibility, which are desirable. The attempt is here made to present a clear and complete view of it as it lies in the entire Scriptures.

A Surprise.

A surprise greets us at the outset, in finding that there is almost nothing explicit **upon** the subject in the New Testament!

The word "consecrate" is used there but twice.

Once it is the translation of the Greek word *egkainizo*, which is also used but twice: once translated by the word "dedicated" (Heb. ix:28): "Whereupon neither the first testament was **dedicated** without blood"; and the other time translated "consecrated" (Heb. x:20): "A new and living way **consecrated** for us." And here it might just as well be rendered "dedicated," as the Revision has it, so far as signification is concerned.

The second time it is used, it is the translation of the Greek word, *teleioo*. This Greek word is used twenty-four times. Seventeen times it is translated "to perfect," four times "to finish," twice "to fulfill," and once "to consecrate" (Heb. vii:28): "The Son who is **consecrated** forevermore." Here the margin and the Revision give it "perfected," the more accurate rendering of the two.

Very little help, therefore, to an understanding of the Bible idea of **Consecration** will we get from the New Testament.

An Old Testament Doctrine.

We must look to the Old Testament, for there the idea had its origin and unfolding. It belongs to the initial stage of religion, though it cannot be separated from religion at any stage. In fact, it is inseparable from the Christian life all through the earthly state.

I find four different Hebrew terms rendered by our English word "consecrate"; and, while referring to the same thing, they in part cover different spaces of meaning. The first refers rather to the consecrating act; the second and third refer to the state of the thing consecrated; the fourth refers to the result of the consecration.

Qadash.

1. The first term (Ex. xxx:30): "Thou shalt anoint Aaron and his sons, and consecrate (qadash) them" has reference to the act, or rather series of acts, by which men were inducted into the priesthood, and so were consecrated, or set apart, to God's service. The twenty-ninth chapter of Exodus and the eighth chapter of Leviticus tell the story.

The old garments of the candidates were laid aside. Their bodies were washed with clean water, and anointed with the perfumed oil, which was prepared after a prescribed formula, and which was to be used for no lower purpose. The new garments belonging to their office were put upon them. The truth that those who intercede for others must themselves have been reconciled, was indicated by the sacrifice of a bullock, as a sin-offering, on which they solemnly laid their hands: thus typically transferring to it the guilt that had attached to them. The total surrender of their lives was represented by the ram slain as a burnt-offering, a "sweet savor" to Jehovah. The blood of a third victim, the "ram of consecration," was used for another purpose. With it, the officiator sprinkled the tip of the right ear of each of the candidates, the thumb of his right hand, and the great toe of his right foot, indicating that all the powers of reception and of action were to be entirely under the control of God, and to be used for him. Lastly, their hands were to be filled with the cakes of unleavened bread and portions of the sacrifice, which, as indicating the completeness of their service, they were themselves to present before the Lord as a wave-offering. The whole of this ritual was to be repeated daily for seven days, during which time they remained within the tabernacle, separated from the people; and not till then was the consecration perfect.

The consecrated condition, or character, thus imparted, did not need renewing, but continued through life. The priests came to the office voluntarily; but, having consented to undertake it, or having chosen it, it is to be noted that all the acts, save the last, belonging to the consecrating ceremonial, were performed upon them, or done to them. By these consecrating acts they were set apart to the service of God.

Nazar.

2. The second term (Num. vi:12): "And he shall consecrate (nazar) unto the Lord the days of his separation (nezer), and shall bring a lamb of the first year for a trespass-offering; but the days that were before shall be lost, because his separation (nezer) was defiled," has to do with the Nazarite ordinance.

The primary idea of the word is "to separate." Of the ten times the verb is used, it is nine times rendered "separate," and once "consecrate"; and of the thirteen times the noun *nezer* is used in Numbers, it is translated "separation" eleven times, and "consecration" twice.

There were those who were consecrated, or made Nazarites, from birth,—as Samson, Samuel, John the Baptist, Jesus. There were those who became Nazarites, separated, consecrated, for a limited period; and it is for temporary, not perpetual, Nazariteship the ordinance was given.

Consecration, then, according to this word, is separation unto God. What, in the unconsecrated state, might be legitimate and allowable, in the consecrated state may become illicit, and is, therefore, prohibited. The Nazarite, because of the restrictions of his condition, was seen in family and society refusing things in themselves innocent (Num. vi:3-8), that he might exhibit a spirit of devotedness to God even in the smallest details of daily life. In his person and habits, he was to be a living object lesson of signal and sincere devotion to the Lord.

If the obligations of the Nazarite's consecration were violated, "the days that were before" went for nothing. Violation did not release him; but he had to go back and begin anew, the same as at the beginning. It is related that Helena, queen of Adiabene, when converted from heathenism to Judaism, assumed the vow of **Nazarite** consecration for seven years. At the end of that period, going to Jerusalem, she was informed by the Jewish religious authorities that every such vow taken in a foreign country must be taken again when the person visited the Holy Land. Accordingly, she assumed another seven years' consecration; but near the expiration of the time, she contracted some ceremonial defilement, which obliged her to commence her vow anew for another period of seven years.

The state of the consecrated person is one of complete separation unto God.

Charam.

3. The third term (Micah iv:13): "I will **consecrate (charam)** their gain unto the Lord" also refers to the state of the thing consecrated.

According to Gesenius, this word means "to shut up," and when applied to things or persons in relation to God, to shut up utterly from a common to a sacred use, and so "to consecrate." The vow of **cherem** was the most comprehensive, intensive, inexorable, of all the Hebrew vows.

That which was consecrated by **charam** became so entirely the Lord's that it could never be recalled or redeemed. In the last chapter of Leviticus (xxvii), verses 28 and 29, we read: "No devoted thing that a man shall devote (the Hebrew word here rendered "devote" is the same as that in Micah translated "consecrate") unto the Lord of all that he hath, both of man and beast, and of the field of his pos-

session, shall be sold, or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death"; or, as some construe this last clause, the signification simply is that the living thing, thus devoted, should remain in that devoted state until death. That which was rendered unto God by a simple vow was "holy"; but that which was consecrated according to this word was "most holy," or "holy of holies."

Whatever was thus yielded to the Lord was consecrated completely, irrevocably, eternally.

Mala yad.

4. In 1 Chronicles xxix:5: "Who then is willing to consecrate (**mala yad**) his service this day unto the Lord," appears the fourth term, the meaning of which, correctly given in the margin, is simply to "fill the hand."

As a part of the consecrating service to the priesthood, it is said in Exodus xxix:9: "Thou shalt consecrate Aaron and his sons," *i. e.*, according to the Hebrew, "Thou shalt fill the hand of Aaron and his sons,"—the full hand signifying that the whole individual service was to be for God; no room for anything else. Such service was to result from the consecration.

Thus we see **Consecration** in its (1) act; (2) state; (3) result.

The foregoing, it is believed, presents all the Greek and Hebrew terms in the Bible rendered "to consecrate," and it is hoped that their meanings are correctly and intelligibly given. If so, we should be able to attain not only a clear-cut outline of this important subject, but also an intelligent understanding of its inward contents.

But the question may be raised, "What has this Old Testament idea to do with us in New Testament times?" The answer must be, "Much every way." Consecration belongs to Christianity the same as to Judaism; to New Testament Christians the same as to Old Testament priests. Aaron, the high-priest, was a type of Christ; his sons, the body of the priesthood, a type of Christians. Accordingly, it is written in the New Testament, speaking of Christians, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. . . . Ye are a chosen generation, a royal priesthood" (1 Peter ii:5-9). (See also Rev. i:6 and v:10.) This matter of consecration, therefore, belongs to us as much as to those of old.

In the light of this study, it will be easy to judge of the validity of the following

Deductions.

1. Those who are consecrated are chosen to it of God.

The Israelites were a chosen nation. The Levitical tribe and the Aaronic family were chosen to the office they filled. As it is written in Hebrews, "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (v. 4). And Jesus says to his disciples,

"Ye have not chosen me, but I have chosen you" (John xv:16). Saint Paul, writing of the body of believers, says, "According as he hath chosen us in him, before the foundation of the world" (Eph. i:4); and also, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you" (2 Thess. xiii:14). Chosen to consecration.

2. God performs the work of consecration and preparation for service.

Our study verifies the correctness of Webster's definition of consecration as "the act or ceremony of separating from a common to a sacred use, or devoting and dedicating a person or thing to the service and worship of God." In Exodus and Leviticus, Aaron and his sons were the subjects of the acts: The acts were performed upon, or done, to them, all save the last,—this the connecting link between the Divine and the Human; and from this point, thus prepared of God, they went on their way of ministration.

Some one has said: "The first and most fatal mistake made by men generally, is that they can prepare themselves for sacred work, without depending entirely upon God to do it for them." God says: "The preparations of the heart in man, and the answer of the tongue are from the Lord" (Prov. xvi:1); "I will give them a heart to know me, that I am the Lord" (Jer. xxiv:7); "For we (*i. e.*, Christians) are his workmanship, created in Christ Jesus unto good works" (Eph. ii:10). Man cannot consecrate himself. God performs the consecrating work upon the human soul.

But should it be urged, in view of such texts as Exodus xxxii:29: "Consecrate yourselves"; 2 Chronicles xiii:9: "Whosoever cometh to consecrate himself"; Ezekiel xlili:26: "They shall consecrate themselves," that consecration is something of our own doing, it is to be replied that in these texts, and all others like them, the original is **mada yad**, which, as we have seen, has reference to the results, in service, of the previous consecrating acts and consecrated state.

3. God performed this work upon the condition that man submits himself unreservedly to it, and consents to do, willingly, faithfully, and continuously, just what he may reveal to him, as his will, that he should do.

The human will is competent to stay, or prevent, the divine operation. Abraham was chosen and set apart to be the founder of the Jewish nation: he freely accepted the choice, submitted to God's direction, and willingly obeyed. Aaron and his sons were selected for the priesthood: they accepted the choice, submitted themselves to the consecrating acts, and went on in obedience to the divinely given Levitical ritual. It is at this point of unreserved submitting and consenting, that God begins to work in consecration. It is just here that the true religious life commences. Consecration belongs to the initial stage of religion, though it cannot be separated from it ever.

It is related that when the people of Collatia were negotiating a capitulation to the Romans, Egerius, on the part of the Romans, inquired of the ambassadors: "Are the people of Collatia, in their own power?" An affirmative answer being given, it was next inquired: "Do you deliver yourselves, the people of Collatia your city, your fields, your boundaries, your temples, your utensils, all property, divine and human, into my power and the power of the Roman people?" "We surrender all," was the reply. "And so," said he, "I receive you."

There must be a surrender to God, both of one's self and what one has. He will not accept a person who does not make a full surrender. There must be no uncommitted remainders. When that yielding is made, he always accepts, performs the consecrating work, and prepares for service. The voluntary surrender and consent to obey, constitute a condition of God's performing the work.

4. The consecrated state is the only normal and true Christian state.

According to the third Hebrew term, that used in Micah iv:13, that which was consecrated or devoted, could never be recalled or redeemed; and not only so, but it was to be destroyed, or regarded as dead. A person, in becoming a Christian, becomes dead,—*i. e.*, dead in regard to his old state, its purposes, its impulses, itself. So far as the old is concerned he is as though he had ceased to be—destroyed, blotted out; dead to the old, but alive to the new. "But now we are delivered from the law, that being dead wherein we were held, we should serve in newness of spirit" (Rom. vii:6). "Likewise reckon ye also yourselves to be indeed dead unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi:11). What the Church needs is more dead men and women!

It is when thus dead that we truly begin to live. Says a writer: "A complete consecration is an easy life to live, a rest to the soul; and a partial consecration is the very opposite—a hard and difficult life." Massillon, the famous French pulpit orator and bishop, in his "Sentiments d'une Ame Touche de Dieu," says: "You can serve God with pleasure only when you serve him without reservation. From the moment that you have made him the entire master of your heart, hope and confidence and joy will spring up in the depth of your soul." As the author of the "Schonberg-Cotta Family" urges, this should be regarded as "the ordinary Christian life."

Some one has said that there are no words which express consecration on the human side more clearly than the two words "altar" and "sacrifice." This quite accords with what is written in Romans xii:1: "I beseech you, therefore, that ye present your bodies a living sacrifice unto God." When the sacrifice was put upon the altar, that was the end of it, so far as the giver was concerned. It was no more his, but all God's. "Ye are not your own," verily. That is the only normal and true Christian state.

How this idea accords with the average Christian idea, *i. e.*, the idea that passes as Christian, and is practically accepted as such, is a question perhaps not difficult to answer.

5. Consecration results in service.

That is the idea of the fourth Hebrew term, *mala yad*, to "fill the hand." This peculiar expression occurs in the Old Testament eighteen times. Says Plumptre, writing on the Jewish priesthood: "This appears to have been regarded as the essential part of the consecration; and the Hebrew, 'to fill the hand,' is accordingly used as a synonym for 'to consecrate.'" While by no means allowing that this is the essential part of consecration, doubtless; so far as concerns our relation to the church and to men, service is the design of our consecration. "Go, work to-day in my vineyard," says Christ. Not, simply, get into the vineyard: Not, go, where you can lie in the shade of the vines, or devour the grapes; but **work**. Consecration that does not result in service is no consecration. Saint Paul sums it all up in these words: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x:31).

Nor does service stop with the work of one's hands: it includes his substance also. Said one to a professing Christian: "Whose pocket-book is that you are carrying?" "My own," was the reply. "Oh! I thought it was the Lord's!" innocently rejoined the first. Consecration that does not reach the pocket, and embrace Christ's law of stewardship, fails in the test point. As a religious editor well says: "Gold was the first offering laid at the feet of Jesus. Its use is the divine test of character. Afflictions, sorrows, losses, test us; but they are involuntary. Prides, conceits, professions, forms, fellowships and even ecstasies—all these are on the skirmish line. The purse is the citadel. Armies that do their fighting on the skirmish line are raiders, not conquerors. Baptisms that do not reach the pocket are like creatures born without souls. They may be fine animals, but they are not men. Works, not words, are the measure of devotion. When God would build a tabernacle or a temple, his people were asked for the material. 'Tithes in the treasury' touch the springs that open the windows of heaven." Genuine consecration reaches not only the services of a man's hands and lips, but of his substance.

6. Violation of the obligation belonging to the consecrated state does not release from the obligations: they remain binding evermore.

Charam is irrevocable. And when the Nazarite, or consecrated one, defiled his consecration, "the days that were before were lost, because his separation was defiled." He was not released: he must go back to the beginning, and fulfill all requirements the same as though he had not transgressed. The longer he delayed to assume again and discharge violated obligations, of course the greater his guilt became.

It is to be feared that many of our young people, when their consecration-obligations have been violated, or their pledge has been broken, consider that they are released from their obligations, and that their pledge is no longer binding. A most serious mistake! The will of the sovereign, the superior, not the pleasure of the subject, the inferior, gives to obligation its binding force. Sanction works from above,

downward; not from below, upward. Only God can grant a dispensation from the obligations that belong to the consecrated state. Demission of duty he nowhere provides for. Self-release is self-condemnation. The duty-delinquent, the pledge-breaker, must go back (and he should go at once, instantly), take up the duty laid down, revive the pledge broken, and from that point pursue the way of complete obedience. Church-covenants, Endeavor or League pledges, vows of every sort, should be scrupulously regarded as most sacred things, "holy of holies," and honored accordingly. "There is no discharge in that war."

Such is our Bible study upon Consecration, with the consequent deductions.

To recapitulate the latter, they are:

1. Those who are consecrated are chosen to it of God.
2. God performs the work of consecration and preparation for service.
3. God performs this work on condition of man's unreserved surrender and fully intended obedience.
4. The consecrated state is the only normal and true Christian state.
5. Consecration results in service.
6. Violation of consecration-obligations does not release therefrom, but they remain binding evermore.

As we have seen, our consecration, once made, is made once for all, and, so far as God is concerned, it can never be recalled. We see, therefore, how utterly erroneous is the expression so often heard in the young people's Consecration Meetings: "I desire to consecrate myself again to the Master's service." This is an error which grows out of a misconception of what the Bible idea of consecration is, and who effects it. The expression should be corrected. God consecrates, not we ourselves. The beloved young people should understand that, if they are Christ's true followers, they are consecrated—entirely consecrated. This is a fact which they should evermore recognize and hold in lively appreciation. What they should, the rather, say, is: "I here recognize anew God's consecration of me, and I earnestly desire more of his grace that I may better live the life of separation and service which my consecration requires."

While it is true that, so far as God is concerned, our consecration can never be recalled, still it is no doubt true that, owing to the co-existence of the old and the new in us, owing to the mingled play and interplay of forces good and bad in our experience, there may be to our consciousness a sense of our withdrawal, more or less, from the consecrated state. Those who are in this condition, are like Noah's dove: it left the ark, but found no rest for the sole of its foot till it returned to the ark. Such find no rest wherever they roam, or into whatever state they come; they will not, they cannot, find it till they return, consciously, to the dear altar of God, where their sacrificial

self-surrender was first made. Return; recognize, with mind and heart, God's full, abiding consecration.

Let it be emphasized, in conclusion, that our part in the consecration is simply to submit ourselves to God, to bring ourselves to the altar and lay us upon it. He does the rest.

The proof that we are consecrated is, that we are fitted to do the work appointed by him for us to do. The particular experimental evidence is, a sense of willingness to do His will, and to let Him do with us as seemeth good in His sight.

“Consecrate me now to thy service, Lord,
By the power of grace divine;
Let my soul look up with a steadfast hope,
And my will be lost in thine.”

I Shall be Satisfied.

Thou'st shown me, Lord, my sinful heart—
My weakness, and my wilful ways.
I owe to Thee
Eternal praise for this, indeed;
But still, I have not seen Thy face.
When shall it be?

Thou'st shown me all Thy heart of love;
Thy pity, and surpassing grace
Are sweet to me.
For this I truly thank Thee, Lord;
But oh, I have not seen Thy face.
When shall it be?

Thou'st taught me that by simple faith
In what on Calvary took place—
Thy death for me—
That I am safe forever more;
But, Lord, I want to see Thy face.
When shall it be?

Thou'st shed Thy glory on Thy Word,
And filled the intervening space
Till Thou shalt come,
With light, and joy and blessed hope;
But how I long to see Thy face
In that bright home!

OUR HOPE

Thou'st taught me, Lord, to lean on Thee
 Alone, the while I run the race
 And wait for Thee.
 And Thou hast been alone my strength;
 But when shall I behold Thy face—
 When shall it be?

Thou'st given me all my heart's desire,
 Filled all my longing by Thy grace
 Most graciously.
 Thy cross makes earth's vain pleasures naught,
 And makes me long to see Thy face
 Most earnestly.

Thou'st placed on me Thy blessed name,
 And in my heart hast found Thy place—
 Eternally.
 How could I ask for more? And yet
 I do: It is to see Thy face,
 Once marred for me.

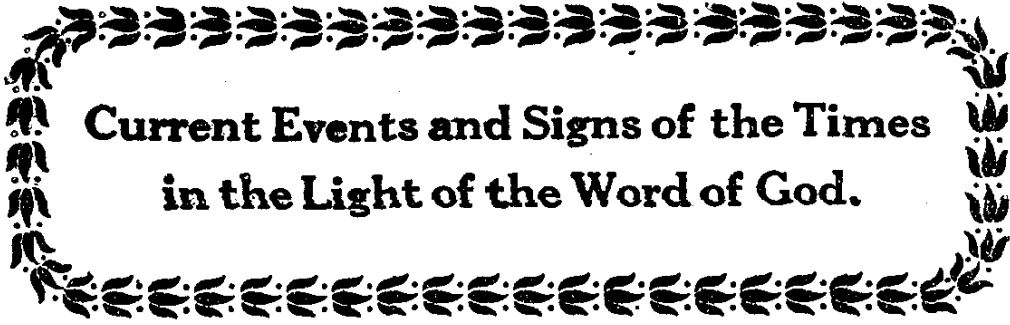
Not satisfied—when Thou hast given
 Of Thine abundance full and free,
 And opened wide
 Thy stores! Yet till I see Thy face
 I am not, and can never be,
 Quite satisfied.

Mine eyes are held, I see Thee not
 For yet a very little space;
 Then I shall see.
 Faith saith "I know," Love "faileth not,"
 And Hope saith "I shall see Thy face,"
 And dwell with Thee.

This hope hath power to lift above
All things, as I the pathway trace
 And for Thee wait.
 Yea, e'en the sorrows yet to come,
 The thought that I shall see Thy face
 Shall compensate.

The morning land!—we're almost there;
 Then glory will the night efface
 For aye, for me;
 And thus the longing of my heart
 Shall be fulfilled—to see Thy face
 Unceasingly.

H. McD.



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

The American-Mexican Troubie. As we write this note (the end of June), the whole country is agitated about the possibility of war with Mexico. Thousands of men and horses with artillery are being rushed to the border. Every true Christian prays that actual war may be averted. Mexico is an unhappy, ill-governed land. For years it has been the scene of strife and the most awful revolutions. The crimes and outrages committed against American citizens have been unbearable. One must admire the patience of the leaders of our nation, who have avoided undue haste in going to war. But now everything is at the breaking point. Something must be done. A New York evening paper printed a cartoon showing our globe and Mars, the alleged war-god, blowing the flame from Europe across the American continent into Mexico. Will this come to pass? If it should come to actual war the predictions made by some will come true, that the immense quantities of ammunition, dynamite, shrapnel, etc., shipped from the United States to Mexico to destroy and maim human lives, would ultimately be used against the land which furnished the deadly material. Alas, the greed of man! Instead of Bibles, bullets and guns have been shipped to that land to prolong the struggle of a national war. If war actually comes it may mark the beginning of judgments for our land. What significant days! What signs of the times!

Russia's Place in Near East. We have repeatedly mentioned in our columns the significance of Russia's successes in Asia Minor and Persia and what the Word of God has to say about the future of this vast Empire. We are not

surprised that other students of prophecy hold the same opinion. Our attention was called to a recent article in *Scripture Truth*, published in London, England. We quote the entire article:

The success of the Russian arms in Asia Minor and Persia, and the failure of Great Britain's efforts in the same areas are deeply significant and should interest students of prophecy, for Russia has yet to play a prominent and most malevolent part in these very countries before Israel is established without menace or fear in the land promised to her of old by Jehovah.

The prophecies which definitely connect Russia with the scenes of her recent successes are found in Ezekiel 38, 39. In the former chapter we read: "Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya (Phut marg.) with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee." (Ezek. 38 3-6). Of this passage J. N. Darby says: "'The chief prince of Meshech and Tubal' is properly translated Prince of Rosh, Meshech and Tubal. (This translation, of the correctness of which I have no doubt, is that of the elder Lowth, some hundred and fifty years ago before these prophetic views were mooted.)" And again: "The elder Lowth translated it 'prince of Ross' (or rather 'Rosh'); the most accurate modern translation does too. Gesenius gives it as the unquestionable meaning, and adds that without doubt it means the Russian. In the Middle Ages in the East they had the name of Ross." And again: "If you consult Genesis 10, the generations of the sons of Japheth are named Gomer, Magog, Madai, Javan, Tubal, Mesec, and Tiras. Of these we get Gomer, Magog, Tubal, Mesec under the same names in Ezekiel 38, as followers of Gog; you will also find Persia, which was united to Media (Madai). . . . These mentioned above are the nations that comprise Russia, Asia Minor, Tartary and Persia. . . . They are described as under the dominion of Gog, prince of Rosh (Russia), Meshech (Moscow), and Tubal (Tobolsk)."

We gather, then, from Ezekiel 38, that Russia will directly rule over, or influence the lands lying east and north of the Holy Land, and her phenomenal successes against the Turks, after surmounting the extraordinary difficulties which the Caucasus Mountains present to modern military operations, seem to be bringing things rapidly into line with the Holy Scriptures.

It is well known that the policy of Great Britain for more than half a century has been to frustrate Russian ambitions in regard to Asia Minor. The Crimean War was fought for this very reason, and in the year 1875 another war with Russia, when she threatened to march on Constanti-

nople, was barely avoided. Now, strangely enough, these two former foes are allied for the overthrow of the power that Britain poured out so much blood and treasure to uphold. But what is so significant is that Russian arms are alone successful. In spite of the gallantry of the British troops in the Dardanelles the campaign there proved to be a complete failure, and the despatches of the generals commanding, describing the failure, leave the impression upon the mind that some unseen force was against them, for nothing seemed to transpire as was intended. But when the decision was made to withdraw the troops everything changed. General Monro's despatch makes remarkable reading in this regard. The Aegean, which had been swept by storms, became calm, and the moon which was at full was covered with a haze, with the result that the great army was embarked and got away without the loss of a man, a feat that no living man thought possible. It seemed as though God's hand was against the armies of Britain while they remained in territory that must come under another Power according to His Word, but was for them from the moment the decision was taken to withdraw. The advance upon Bagdad and the failure to relieve Kut-el-Mara discloses similar features. It was not the Turkish armies, but rain and flood that stood between the British and victory. Lord Kitchener, in the House of Lords, said:

"Every effort was made to relieve the beleaguered force. To the adverse elements alone was due the denial of success, and constant rain and flood not only impeded the advance, but also prevented, in lieu of turning movements, direct attack on an almost impossibly narrow front.

"No praise would seem extravagant for the troops under Sir Percy Lake and Sir George Gorringe, and that they did not reap the fruit of their courage and devotion was due to the circumstances which fought against them."

But while British plans and hopes fail in a sphere in which she will probably exercise no influence in the great struggle that is yet to come, for she belongs to another group of nations, Russia steadily advances into those lands which are to be her subordinates, or allies, according to the sure word of prophecy; and all the land she occupies she will, no doubt, hold.

We put these remarkable events and the Scriptures that speak of Russia's destiny together, not in a dogmatic way, but as calling attention to them as being worthy of note; and feeling that they indicate that the time cannot be far off when Russia's millions, augmented by the armies that she will gather from these other nations, will be thrown by their rulers into Palestine in order to destroy the nation of the Jews, and overthrow Jerusalem, which is to be a "burdensome stone for all people." (Zech. 12:3).

The result of that great invasion is plainly foretold in Ezekiel 38:39. God Himself will deal with it in fierce judgment of fire, and so great will be the slaughter amongst the multitudes of God that seven months will be occupied in the burial of the carcasses (39:12); and so shall perish the most persistent and probably the last persecutor of the sons of Jacob—God's chosen people, who are yet to be the centre of blessing for nations

on the earth. But for this final battle, e'er all weapons of war are beaten into implements of peace, Israel will be resurrected as a nation by the breath of the Lord according to Ezekiel 37.

At the present writing it looks as if Russia has become a mighty factor in this war. If she succeeds in winning decisive victories over the Central powers the early termination of the war may be brought about. But Russia will have a strong foothold in Asia Minor and she will surely press forward. All this is most interesting in view of what prophecy predicts about that land.

The Church of the Social Revolution. Bouck White is the founder and leader of "The Church of the Social Revolution." He is a clever man and a graduate of the Union Theological Seminary, which turns out preachers who deny the Virgin birth and the Resurrection. Several years ago when a judge sentenced him to a jail term for disturbing public worship, he declared openly, that he is putting into practice the things he had learned at the Seminary. Recently he got into trouble again when he publicly assisted in the burning of the United States flag. This man is a ripe fruit of the destructive Bible criticism as taught in that New York seminary. The authority of the Bible is first undermined, then fully denied, the faith delivered unto man goes next and lawlessness follows. The Epistle of Jude has predicted almost 1900 years ago this evil way. "Likewise also these filthy dreamers as defile the flesh, despise dominion, and speak evil of dignities." The Church of the Social Revolution! It is an attempt to religionize anarchy, the coming lawlessness.

Could It Have Been Worse in Sodom? More than once has it been shown that most all large American cities are sinks of vice and iniquity. From time to time efforts are made to clean up and to expose existing conditions. This was recently done in Chicago and unspeakable things were brought to light. A few months ago the moral conditions of a large Eastern city were investigated. We quote part of what the report contained:

Probably the most sensational of the features dealt with in the report is the alleged traffic in babies. It is asserted that investigators found

there are institutions to which the mother of an illegitimate child may consign her offspring upon the payment of an agreed upon sum and forever rid herself of legal responsibility for it.

Of the hundreds of children so taken in charge by the institutions the commission avers that eighty to ninety per cent. die and are buried in heaps in small plots of ground, one such plot approximately fifty-five feet square, having been the tomb of 5,000 babies since 1886.

The high death rate is attributed to the separation of the infant from its mother at birth, thereby depriving it of the individual attention it would have otherwise received. No evidence was adduced that the babies were neglected at the institutions.

Since the commission began its work the police have closed the resorts in the "red-light" districts here, formerly tolerated by the authorities. According to the report, however, there is no evidence that immorality is not practiced as extensively as ever.

Much of the evil is practiced clandestinely, says the commission, and business places, offices, boarding-places and even homes are said to have been found in great numbers where immorality is introduced and continued in practice.

Surely it could not have been much worse in Sodom than in this American city. And how much wickedness and immorality is successfully practiced in secret!

Are You Saved?

When this question was asked of a gentleman recently, he replied, "I hope so." Then the friend who approached him said, "Let me ask you another question: Is your life insured?" He answered promptly, "Yes." "Why did you not say, 'I hope so'?" "Because I know it." "How do you know it?" "I made application to an insurance company; I was examined by their physician, and pronounced to be in a healthy condition; I paid the premium upon my policy, and received in writing the statement that I am enrolled among the insured."

"Then you know it by the writing of the insurance company's officers?" "Yes." "Well, I read in the book of God who cannot lie: 'These things have I written to you that believe on the name of the Son of God, that ye may **know** that ye have eternal life' (1 John v:13). You believe that our Lord Jesus Christ came to save sinners, that He is able to save you, that He is willing to save you, and you desire

to be saved, and you trust in Him to save you; do you not?" "Yes." "If, then, you believe by the writing of the insurance company that your life is insured, why not believe by the writing of God that your soul is saved, and why not turn from 'hope so' to 'know so'?" "Only because I am not good enough."

"Was the paralytic who was laid by his four friends at the feet of Jesus good enough to deserve salvation?" "No." "But the Lord Jesus said unto him, 'Man, thy sins are forgiven thee,' (Luke v:20). Was he forgiven?" "Yes." "How did he know that he was forgiven?" "By what Jesus said." "That sinful woman who fell at the feet of Jesus, without a prayer and without a promise so far as we read, to whom the Lord said, 'Thy faith hath saved thee; go in peace (Luke vii:50); was she saved?" "Certainly." "How did she know that she was saved?" "By what Jesus said." "The seventy to whom the Lord said, 'Your names are written in heaven' (Luke x:20). Were their names at that time written in heaven?" "Yes." "How did they know it?" "By what Jesus said." "You have read of the dying robber on the cross, who confessed that he was justly condemned to death, but who turned to the Saviour with the cry, 'Lord, remember me when thou comest in Thy kingdom,' and received the gracious reply, 'Today shalt thou be with me in paradise' (Luke xxiii:42, 43); and the question is, was he saved that day?" "Surely he was." "How did he know that he was saved?" "By the word of Jesus."

"Now, my friend, you may think it great presumption to go further than to say, 'I hope so'; but let me ask, is it not greater presumption to doubt or disbelieve the word of God? You may regard it as an evidence of your humility to express yourself in a manner that denotes your anxiety and fear or uncertainty about your salvation; but do you not see that it is abominable legalism and self-righteousness which cause your disquietude? If you were good enough you would be satisfied; that is to say, you are trusting in your own goodness, and not in the blood of Jesus Christ, God's Son, that cleanseth us from all sin."

There are vast numbers of professing Christians who ought to be in doubt of their salvation; nay, they ought to be in

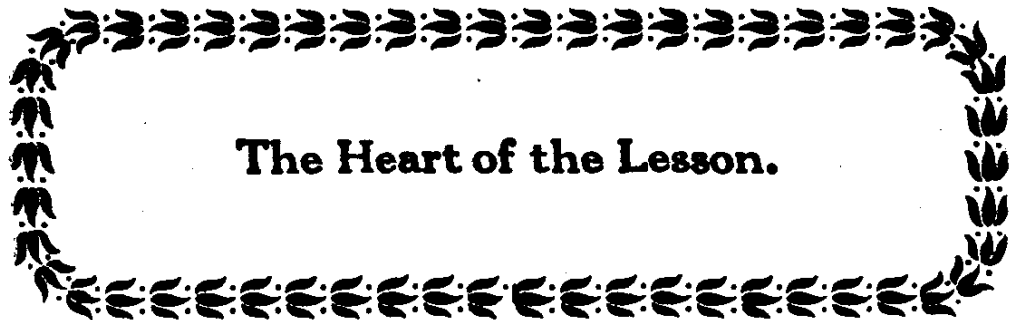
despair about it, because their life plainly shows that they are not converted. Unless aroused from their pitiable delusion, they will be lost, and lost forever. But it is really too bad that any who sincerely desire to be saved should remain in ignorance of the way, when it is so plainly pointed out in the word of God. It is the Lord Jesus Christ who says, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"; to which John's testimony is added, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii:18, 36).

So far as any working of our own is related to our salvation, it is forbidden. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv:5). "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); . . . 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:4, 5, 8, 9). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Peter iii:5). Even in heaven the only song that is sung ascends in praise to the unmerited love of the Lord Jesus Christ: "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. v:9).

Everywhere in the New Testament salvation is represented as a present thing, and the knowledge of it comes through faith in Christ, not through our efforts. "By Him, all that believe **are** justified from all things" (Acts xiii:39). "Therefore being justified by faith, we **have** peace with God through our Lord Jesus Christ" (Rom. v:1). "There is, therefore, **now** no condemnation to them which are in Christ Jesus" Rom. v:1). "There is, therefore, **now** no condemnation to them which are in Christ Jesus," (Rom. viii:1). "Ye **are** all the children of God by faith in Christ Jesus" (Gal. iii:26). "**Now**, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ"

(Eph. ii:13). "I write unto you, little children, because your sins **are** forgiven you for His name's sake" (1 John ii:12). If it had been written that we are forgiven for our own sake, for our efforts, our praying, our striving, or for our faith, well might we despair. But we are not told to believe in our faith; we are told to believe in Christ; and it is for His name's sake we are forgiven. It was to people of like passions with ourselves the message was sent, and their business was to believe it.

If those who believed in Christ still doubted whether their sins were forgiven, after hearing or reading this statement, it is quite certain that they made God a liar; and this is the dreadful thing about doubt and unbelief. Well, therefore, may it be said to a sinner, complaining of his unworthiness, and his past black life and his temptations, and his inability to hold out: The worst evil about you is your unbelief. Do what you may to win the favor of God, "Without faith it is impossible to please Him" (Heb. xi:6); and "he that believeth not shall be damned" (Mark xvi:16).



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
AUGUST.

THE GREATEST THING IN THE WORLD.

(August 6. 1 Cor. xii:1-13.)

Golden Text, 1 Cor. xiii:13.

Daily Readings.

Mon., July 31, 1 Cor. xiii:1-13. Tues., Aug. 1, Rom. xiii:8-14.
Wed., Aug. 2, Matt. xxii:34-40. Thurs. Aug. 3, 1 Cor. viii:1-13.
Fri., Aug. 4, 1 John ii:7-17. Sat., Aug. 5, 1 John iv:7-21. Sun.,
Aug. 6, 1 Peter iv:1-11.

1. LESSON OUTLINE.

1. Love's Supremacy (verses 1-3).
2. Love's Fulness (verses 4-7).
3. Love's Continuance (verses 8-15).

II. THE HEART OF THE LESSON.

This epistle is full of great chapters of the truths of Christ and of God; and every one of them coming to us because of the error and wrong held and practised by the people of God. The great Church truth chapter (the 12th) comes to us because of the divisions and sects at Corinth. The great resurrection chapter (xv) because some were denying it. And this great love chapter because they were failing in their love one to another. It is as though God were making their very error and wrong to minister grace and blessing to them and to us.

The truth of this portion is connected with the last verse of the preceding chapter; it is the more excellent way of life and walk and service. Love is the all important thing with reference to our way and walk in this world (Cf. Eph. v:1, 2 with Rev. ii:4, etc). It is that which God insists upon in everything. Without it no word or service or thought has any value with Him whatever. Even heavenly eloquence without it is absolute empty sound; it has no heart, no melody to God's ear. Knowledge in its highest form and faith in its best, without love but writes its possessor as a cipher in God's sight. All the philanthropy of men, that is so great to-day and even martyrdom for the truth bring no profit at all apart from love.

This love, the love of God in the heart, as thus poured out by the Holy Spirit into our hearts, is characterized by the very things in our walk that show it to be the manner of God to thus work in us both to will and to do of His good pleasure. Mark well the fifteen characteristic marks of this love (vv. 4-7). How well they were set forth in perfection in the walk and life and sufferings of our Lord Jesus Christ. And of the believer the Spirit writes "He that saith he abideth in Him ought himself also so to walk, even as He walked." (1 John ii:6). And abiding in Him not only makes this possible, but an actual experience through grace in the power of the Spirit of (1 Cor. iv:5-11).

Love is never to fail. Prophecy will end in fulfilment. Tongues as a gift be unnecessary in the heavenly kingdom that has but one language. Present knowledge vanish as the stars before the rising sun. Our present sight and knowledge is as through a glass darkly; but in that day it will be face to face, and knowing as we are known. Yet to all eternity will love abide. It is the greatest of all. It is the fruit of the Spirit in pre-eminent fulness. Yet remember that love such as this is a spiritual exotic. It is possible only to possess it and maintain it through faith, by the grace and indwelling of the Holy Spirit, who is ever busy taking of the things of Christ and showing them unto us. Many are the human imitations of it, but there is only one genuine divine gift and fruit, LOVE. But remember that while love is the greatest, faith is the first. It takes faith as heart views of Christ upon the cross to open the heart to that love. And only as

faith continues to see Christ in His fulness are the windows and doors open to the full inflow of God's love to us. Remember that we love Him because He first loved us. And all our love of heart toward God and our fellow saints and perishing souls has its source and fountain head in the love of God unto us. Drink deeply of the well, and so shall love fill and control heart and mind and life for Him.

THE GRACE OF GIVING.

(August 13. 2 Cor. ix:1-15.)

Golden Text, Acts xx:35.

Daily Readings.

Mon., Aug. 7, 2 Cor. ix:1-15. Tues., Aug. 8, Phil. iv:10-20. Wed., Aug. 9, Matt. xxv:31-40. Thurs., Aug. 10, Jas. ii:1-9. Fri., Aug. 11, Luke vi:27-38. Sat., Aug. 12, 1 John iii:13-22. Sun., Aug. 13, Matt. vii:6-12.

1. LESSON OUTLINE.

1. A Prepared Gift (verses 1-5).
2. A Cheerful Gift (verses 6-11).
3. A God Honoring Gift (verses 12-14).
4. The Unspeakable Gift (verse 15).

II. THE HEART OF THE LESSON.

Service is the great key thought of 2 Corinthians. Service to God, and service to His people. The ministering to the members of the same body with ourselves. The marvellous gracious bounty of these Macedonian saints is set forth in the preceding chapter, which should be studied in connection with this lesson. It was abundant liberality beyond their power, and out of the depths of their poverty and need. Its secret was that "they first gave themselves unto the Lord." Did the people of God at large do this to-day there would be no suffering of needy saints. Nor would the gospel be short of money for its furtherance. But not knowing the joy and blessedness of fellowship with the Lord in His cheerful giving, how can saints go to the Macedonian limit of liberality in their giving?

The Spirit does not plead for erratic thoughtless beneficence. But for preparedness that comes from heart communion with God about the matter, and a readiness that points to a deliberate setting aside of some definite portion for the Lord. And that portoin taking the place of pre-eminence, "*first* gave themselves unto the Lord." God is to have the *first fruits*.

Yet must it needs be a cheerful giving. God *so loved* that He gave. And would we have fellowship with Him and please Him, we too must so love that we give our gifts to Him and to our fellow saints. And the deed must have the divine aroma of love and cheerfulness. This will lead to a sowing that promises a bountiful harvest. With what eagerness men of the world embark in any well capitalized sure project that promises large and speedy returns. Yet the best of these may fail, but here is one that is absolutely sure; and that pays

unheard of returns. Yet how slow are we to venture more than a mere pittance in the hands of our never failing, ever gracious Lord and Saviour.

Above and beyond all the returns to the investor is the certainty that all our true, loving, cheerful giving fully honors the Lord and gives Him joy. It causes thanksgiving and praise to go up from many hearts, and the liberal soul is even now awaiting praise to God in other souls through his bounty in the Lord. What a privilege is this! What a blessing to our souls! What an honor to God! And what returns in grace to our own souls in response to the prayers and thanksgiving of the ones God has to use us to thus help.

But pre-eminently above and beyond all this giving of the Lord's people is His unspeakable gift to them. A gift whose worth and value and preciousness we are ever speaking of and yet human language contains not the elements to fully describe and tell the fulness and preciousness of it. **THE GIFT OF THE LORD JESUS CHRIST.** Eternity itself will be far too short to utter all His praise. And ever as the eye and heart are occupied with the **UNSPEAKABLE GIFT** of the Lord to us, are we led to a more cheerful giving, and to a more bountiful giving unto the Lord.

THE RIOT AT EPHESUS.

(August 20. Acts xix:23-41).

Golden Text, 1 Tim. vi:10.

Daily Readings.

Mon., Aug. 14, Acts xix:1-7. Tues., Aug. 15, xix:8-20. Wed., Aug. 16, Acts xix:23-29. Thurs., Aug. 17, Acts xix:30-41. Fri., Aug. 18, 1 Tim. vi:3-10. Sat., Aug. 19, Eph. i:1-14. Sat., Aug. 20, Eph. vi:10-20.

I. LESSON OUTLINE.

1. The Stir about that Way (verses 23-28). 2. The Heathen Up-roar (verses 29-34). 3. The Wise Prefector (verses 35-41).

II. THE HEART OF THE LESSON.

Whenever the material interests and welfare of the unregenerate heart are touched by the hand of God, there is ever an outcry. The Gadarenes preferred their herds of swine to the presence of Jesus, and the restoration of a poor demoniac. Demetrius and his fellow craftsmen preferred the heathen darkness and the corruption to the light of the Gospel that robbed them of their gains. But the gospel of God's grace cannot but antagonize many of the interests of the natural man. And whenever this is the case there is a great stir. It would be well to read the context to see what the occasion of the stir at Ephesus was. The Satanic mimicry of God's Miraculous work through Paul had brought marked punishment upon the mimics, and the matter was noised abroad. It soon ended in a great defeat for heathenism; there

was a funeral pyre of heathen books that was most costly. And this, with the deliverance of so many souls, was more than Satan could well brook, and the uproar was the result.

Is it not true that wherever the gospel comes to-day in force and power that there is a great stir? Does it not stir hearts and minds and lives? Does it not stir social and commercial and home and church relationships to their very center? Demetrius and his followers were conscious of the spiritual earthquake that was just beginning at Ephesus, and they must go to any lengths to stop the work and the testimony. It was a matter of livelihood to them. And with their trade gone how could they live? If your business or occupation cannot stand the gospel, then let it go! Far better to lose your business or avocation than your soul. But these blinded people saw only the financial ruin that was upon them, and so they followed the leading of the great silversmith in this religious riot that stirred all Ephesus. How strong the matter was put to the people. Paul's gospel meant the ruin of the Ephesian idol trade at home and abroad. But said this astute man, not only our business, but beyond that the temple of the great goddess Diana will be despoiled, and her magnificence destroyed. And when a mob is moved by the money question linked up with their religious superstition there is no restraining them in any way.

It looks like the worst folly and child's play. Think of a mob crying aloud for two whole hours "Great is Diana of the Ephesians." What a revelation of the emptiness and folly of their, and all heathen superstition that needed such testimony to uphold it in the presence of the word of God. But do not condemn them too much. Remember what is yet to come upon the earth in the worship of the last great Roman Emperor (Rev. xiii:1, etc.). And how the world will be wondering and crying out about that last great monster of sin and iniquity. Yea, and rapidly are things preparing along all lines for the dreadful sequel.

A worldly wise man was the town clerk, and used of God at this juncture to quiet the Satanic tempest and to permit the gospel to go on in its blessed saving course, even at Ephesus. How insistent was the work of the enemy in seeking to block the way and to hinder the work of the Lord Jesus Christ at every point. And this is what is characterizing the opposition of the enemy upon all hands to-day, beloved.

JOURNEYING TO JERUSALEM.

(August 27. Acts xx:16-38).

Golden Text, Acts xx:32.

Daily Readings.

Mon., Aug. 21, Acts xx:1-6. Tues., Aug. 22, Acts xx:7-15. Wed., Aug. 23, Acts xx:16-27. Thurs., Aug. 24, Acts xx:28-38. Fri., Aug.

25, Eph. iii:14-21. Sat., Aug. 26, Eph. iv:17-32. Sun., Aug. 27, 2 Tim. iv:6-8, 14-18.

I. LESSON OUTLINE.

1. Serving the Lord (verses 16-21). 2. Bonds and Afflictions (verses 22-27). 3. Take Heed (verses 28-31). 4. The More Blessed Part (verses 32-35). 5. A Sad Parting (verses 36-38).

II. THE HEART OF THE LESSON.

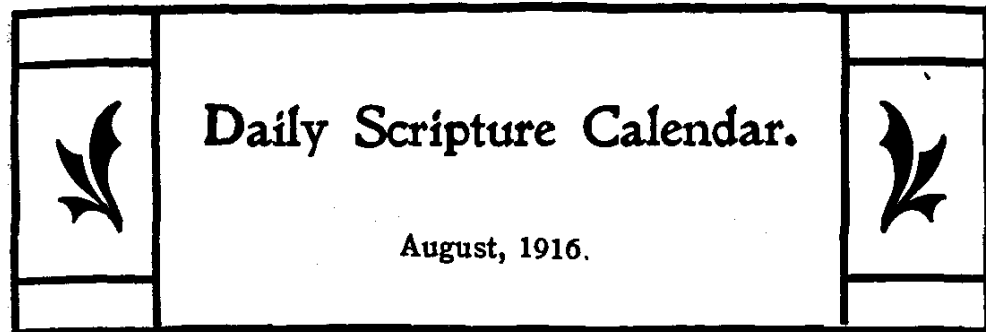
The active life of God's great apostle was rapidly nearing its close. Yet did not this man of God for one moment hesitate or slacken his spiritual pace. On the eve of saying farewell to these beloved ones, the Spirit brings out through him much precious truth. He is an ideal worker; and we may well ponder his path and work among the people as here portrayed unto us. Service to the Lord in the gospel had characterized it all the way through. Never had his eye seemingly lost sight of Christ as his Master as well as his Saviour. And gladly had he served Him in the gospel to the very limit of his strength and power. This the believers everywhere knew full well. Could this witness be borne to us?

His life, he well knew, would close amid the hardest storm he had yet encountered. For the enemy would make his last days as full of tempest and trial as lay within his power. And the apostle is looking forward to bonds and afflictions for Christ. And ultimately to an exodus via martyrdom. Yet unmoved he goes on desiring to finish his course with joy. How marvellously was he sustained and strengthened by the Lord his Saviour all the way through. And what an exodus from earth into glory this man of God ultimately had.

But his eye and heart are upon the little flock he is leaving amid such hard and difficult and perplexing and trying scenes. Full well he knew what Satan would seek to do through the ravaging spiritual wolves that were even then prowling around the Ephesian sheepfold. But far more disastrous he foresaw the evil men within who should succeed in drawing away disciples after them. From these two evils the people of God have ever suffered all through the years. And the word of warning is as apt and helpful to-day as ever. To the leaders and pastors "take heed to yourselves and to the flock of God over which the Holy Ghost has made you overseers." What a responsibility! What a privilege! What a need at this very moment in our midst! May God give wisdom and strength and grace to every one who stands in the place of a leader to-day.

What is remarkable is that Paul had so persistently kept the matter of money out of sight. How far removed from all the modern church and evangelistic methods where money has so prominent a part. But the apostle had been seeking for the souls of the people for the Lord Jesus Christ. And he would not have anything like this come in to mar the blessed witness for Christ in any wise. With him, as following Christ, it had ever been more blessed to give than to receive, and what wondrous giving it had been through grace.

It was a sad farewell on the seashore, but it was a parting that looked forward to a glad and blessed reunion; and to an eternity of fellowship in the glory. Only let the Lord return, as He soon will, and all these partings will be over forever. And we shall enter upon an eternity of blessed fellowship with Him and with each other to go no more out.



August 1. "Jesus HIMSELF drew near, and went with them" (Luke xxiv:15).

Let us desire every day this month to realize these words. The first requisite is *thinking* and *communing* about the Lord. He always hearkens when we speak of Him (Mal. iii:16; Luke ii:38). Try and avoid useless conversation, and cultivate the habit of "speaking to edification." If we are soon going to see Jesus, let us learn Heaven's language now.

August 2. "He expounded unto them . . . the things concerning HIMSELF" (Luke xxiv:27).

Why? Because these disciples were so ignorant of the Old Testament. We are so like them. We *know* Christ and *love* Him; but how little we know of Him as the *Divine Mystery*. But He has been "made unto us *wisdom*," as well as righteousness. Would you unlock the Bible? Remember there is but one Key—Himself (John xiv. 25, 26).

August 3. "HIMSELF took our infirmities, and bare our sicknesses" (Matt. viii:17).

Peter applies the Old Testament prophecy to *soul healing* (1 Peter i:24). Aaron confessed sins, and judged leprosy; yet never became himself, either a criminal or leper. We are now pronounced to be aints, yet continue to live in sinful flesh. We are called children of resurrection, yet sicken and die. When the consummation comes, none shall say "I am sick."

August 4. "Jesus did not commit HIMSELF unto them, because He knew all men" (John ii:24).

He knew the bitter enmity that would be against Him from the beginning. He cannot trust one of us by *nature*; yet in *grace* He says, "I have called you *friends*; for all things that I have heard of my Father I have made known unto you." Let us remember what befell Hezekiah for *committing* himself to evil men (Isa. xxxix:2-8).

August 5. "Making HIMSELF equal with God" (John v:18).

The charge was that Jesus called God His own particular Father; thus elevating Himself above *all* mankind in *sonship* (viii:19, 42, 44). In this Divine sonship the believer rejoices. Were He not "made higher than the heavens," He could not forgive sins. For the scribes rightly said, "Who can forgive sins but God only?"

August 6. "The Son can do nothing of HIMSELF" (John v:19).

We are not to understand these words as expressing inferiority of *rank*. The Son did not lack the *power*; but had no *will* to do anything apart from the Father. As an illustration, the angel said to Lot, "I can not do anything till thou be come thither." The angel was not *unable*, but *unwilling* to smite, apart from the command to save Lot.

August 7. "He hath given to the Son to have life in HIMSELF" (John v:26).

Enough for us to understand that He is the Source of all Life, who hath *appointed* that by the Son this Life be imparted to all who believe. How rich and immeasurable are our privileges! Whatever the Son *receives* He *gives*. And it is all on our behalf. He needs nothing. We need everything. Have you passed over, from death unto life?

August 8. "Jesus knew in HIMSELF that the disciples murmured at Him" (John vi:61).

Ten times we are told our Lord knew men's *thoughts*. This alone is proof He was not like other men. What we most admire is *His patience* under secret murmuring and open calumny. Have we grace to treat a known enemy as He treated His? Are we aiming to do *good* to those that hate us; and *praying* for them?

August 9. "Consider Him that endured such contradiction of Sinners against HIMSELF" (Heb. xii:3).

Familiarity with these words has made them lose their sharpness. Think what a daily life ours would be, if every step were a struggle; if every motive were impugned; if every word provoked a controversy. Such was the experience of Him, who might have crushed His enemies with one word; but endured patiently for our sakes.

August 10. "Jesus immediately knowing in HIMSELF that virtue had gone out of Him" (Mark v:30).

"Virtue" is a blessed word. Usually it is translated "power" (xiii:26, xiv:62). Have you experience in this *power*. Have you proved that in *secret*, unknown to anybody but yourself, one *touch* of faith, to even His garments, will let loose all the dynamics of heaven, and nerve you with all strength, physical and spiritual (2 Cor. xii:9).

August 11. "That He might present it to HIMSELF, a glorious church" (Eph. v:27).

"Himself" is very emphatic. He, our Lord, does it all. *Himself presents unto Himself the church*. Usually the friend of the Bridegroom presented the Bride (John iii:29; 2 Cor. xi:2). What exquisite watch-care of the church these words bring out. He who has begun good work in us will perform it to the end; till not a stain or wrinkle remains.

August 12. "He HIMSELF knew what He would do" (John vi:6).

These are great words for faith to pillow upon. There are no such things as "unforeseen circumstances" in the Christian's life. No pinch of hunger, or other need comes of accident or chance. Jesus knows every time just how our trial is going to end; and just what He is going to do for us. But remember it is a *secret*. You may worry like Philip, but you must *wait*.

August 13. "Christ pleased not HIMSELF" (Rom. xv:3).

He bore not only men's *sins*, but God's *dishonor* (Psalm lxi:9). There was nothing in the world pleasing to Him, yet He stayed in it. Paul caught the same spirit. He longed for heaven, yet stayed here for the sake of others (Phil. i:21-25). It is blessed to know that the Master has imitators, who are devoured of zeal to do His pleasure only, every day.

August 14. "Made HIMSELF of no reputation" (Phil. ii:7).

How different the natural man is to the Lord. We who are *nothing*, constantly aspire to be *something*. He who had a *plentitude* of Glory *emptied* it all out, and became a servant. Let us in some measure try to be like Him to-day. Be willing to be thought little of. Be willing to see others go ahead of you in public recognition.

August 15. "The Lord HIMSELF shall descend from heaven" (1 Thess. iv:16).

Personality is the charm of these words. Men have seen angels, and seen glory; but the Divine Personality has always been veiled, or tempered to human weakness (Exod. xxxiii:20, 23; 1 Kings xix:11, 12). But the blessed day comes then we shall actually *gaze* on Him, whom not having seen, we have believed in (Job. xix:25-27; 1 John iii:2).

August 16. "Jesus, therefore, again groaning in HIMSELF" (John xi:38).

We read three times of the Lord weeping, but not once of laughing. He saw too much sorrow in the world for mirth (Matt. xxvi:39; Luke xix:41; Heb. vi 7). He wept to give us proof that He is a sympathizer, as well as Saviour. Angels never weep. How happy we should be to know that He who was so *great*, could *groan*. He who can raise the dead, yet weeps with the living.

August 17. "He . . . took a towel, and girded HIMSELF" (John xiii:4).

The girdles of our Lord are a theme worth studying (Psalm xiv:3; Isa. xi:5; Rev. i:13). The strangest of all scenes is Luke xii:37. It is the grandest day of heaven and earth; the Wedding of the Son. As if reluctant to relinquish the relation of *Servant* He had so long borne, we behold Him, the Bridegroom, the King, girding His royal robes, and *servicing His own guests*.

August 18. "Jesus showed HIMSELF again to the disciples at the sea of Tiberias" (John xxi:1).

It was the *same Jesus*, but they knew Him not. It seems the wonderful property of the celestial body to be able to alter its own per-

sonality. Thus angels were sometimes seen looking as *mere men*, and again overpoweringly *glorious*. And so, in the Kingdom, our Lord may wear two aspects. To Israel He will be the approachable Son of David; to the church the awful Son of God.

August 19. "To make in HIMSELF of twain one new man" (Eph. ii:15).

This describes the *whole church* rather than the *individual believer*. But the precious idea is equally true for your soul and mine. Everything comes from *Himself*. *In Him* are all our springs of hope. Have we forgiveness? It started *in Himself*. Have we prospects of heaven? They began *with Himself*. Have we joys? He hath purposed them *in Himself*.

August 20. "That He might . . . purify unto HIMSELF a peculiar people" (Titus ii:14).

Great words pile up here, and we do not know how to grasp them. Christ gave *His whole self* to the task of *purifying* those whom He purchased. If He paid the price of *ransom*, are we willing to pay the price of *conservation*? It is nothing less than submitting all our *conduct* to His discipline; and all our *will* to His direction.

August 21. "When He had by HIMSELF purged our sins" (Heb. i:3).

All men have their fellowships. There are friendly federations of mechanics, of scientists, of physicians. In *redemption* there could be no partnership. It was no small part of our Lord's earthly sorrow, that in His supremest moments of need He was *alone*. No man understood Him; no man entered into interchange with Him in His holy purposes.

August 22. "The Son of God, who loved, me, and gave HIMSELF for me" (Gal. ii:20).

Loving and *giving* are the two great words of the Bible. Take them away and Scripture is meaningless (John iii:16; 1 John iv:10). Think what the Lord Jesus gave up—Eternal Glory, for a dying *humanity*; worship of holy *angels* for contumely of sinful *men*; the Father's *bosom* for the *manger* of cattle; the *throne* for the *cross*.

August 23. "He abideth faithful; He cannot deny HIMSELF" (2 Tim. ii:13).

What a mercy that the promises to me to not depend upon my faith, but upon His *faithfulness*. My faith *staggers*. His faithfulness *abides*. For comment on these words read Matt. x:33. Belief is with the *heart*. Denial is with the *mouth*. May we be preserved from the disgrace of Peter's sin.

August 24. "Who His OWN SELF bare our sins in His own body on the tree" (1 Peter ii:24).

The words are *doubled*, to show the intensity of the transaction. *Himself* is put in strong contrast to *ourselves*. Many will do kind *deeds* for us. But few, if any, would give *their lives* for us. If they did it would not save our *souls*. He alone has done this. He bore our punishment. He gathered into Himself all the consequences of our sins.

August 25. "He saved others; HIMSELF He cannot save" (Mark xv:31).

Could anything have been more goading than the taunt, "*He cannot.*" And it came from Pharisees, the men who should have known the meaning of the *slain Lamb* of all their ritual. Let us thank God that He *did not* save Himself. Let us believe exactly what He said: "I lay down my life. I have *power* to lay it down; and I have *power* to take it again."

August 26. "Who gave HIMSELF a ransom for all" (1 Tim. ii:6).

These words furnish no support to the false theory that salvation is *universal*, regardless of *personal* faith in Christ. You cannot have a gift unless you take it. The *price* for men's ransom is paid on behalf of all men. But only the hand of faith that stretches itself out to *receive* this "gift of God" can realize the benefit.

August 27. "Nor yet that He should offer HIMSELF often" (Heb. ix:25).

It is the glory of our Priest that He never need die again. The sacrifice will be *memorialized*, but never *repeated*. When next our Aaron and our Lamb are seen, they shall be transmuted into a Melchizedek-priest, and an avenging Lion. Because He ever lives, He is able to save to the uttermost (Heb. vii:24, 25).

August 28. "Christ glorified not HIMSELF" (Heb. v:5).

The only request He made for Himself while on earth was that His followers might be with Him to *behold* and *share* His glory (John xvii:22, 24). In proportion as we have the holy mind of Christ, it will be our delight to exalt others rather than ourselves. The more true greatness one has, the more true humility he displays.

August 29. "He is able even to subdue all things unto HIMSELF" (Phil. iii:21).

If He has authority to subdue all worlds, all demons, and all enemies, may we not trust Him to subdue everything inimical to our growth in holiness. Let us bring our weaknesses and infirmities to Him for subjugation. Give everything that belongs to you, all your pride and self-will over into His hands for control.

August 30. "To receive for HIMSELF a Kingdom, and to return" (Luke xix:12).

The Kingdom is to be *here*, on this earth, not in some far distant region; so He is to *return* on receiving the crown. During His absence He is selecting and gathering out, not subjects, but future *rulers* of that Kingdom. Are you consciously and willingly being now trained for that high estate of princely partnership?

August 31. "Saying that He HIMSELF is Christ, a King" (Luke xxiii:2).

Nevertheless He *was* a King. To that end He was *born*. Some day the world will have to believe it (Psalm ii:4-6). And every Caesar, and Kaiser and Tzar will kiss the soles of His feet, and fall down before Him; glad to shelter under His sovereignty; and be accounted the obedient *sheep nations* of His Kingdom.

Requests for Prayer.

Pray for the conversion of an intelligent Jewess, who is seeking the truth.

Please pray for one with a nervous trouble, that he may be restored.

Pray for a work of grace at East Delaven, Wis.

Pray for the conversion of my husband, who is not a Christian.

Pray for the salvation of four boys and a little girl.

Please pray for a connection of mine and her father's family, that they may be brought to the Lord.

Pray for one who is near and dear to me, but far away from the Lord.

Pray for my bodily healing.

Keep humble; humility will keep the soul free from any darts cast by Satan, and from many erroneous snares spread by him. As low trees and shrubs are free from many violent blasts of wind, which shake and rend the taller ones, so humble souls are free from those blasts of error which rend and tear proud lofty souls. Satan and the world have greater difficulty to fasten errors upon humble souls. The God of light and truth delights to dwell with the humble; and the more light and truth dwell in the soul, the further will darkness and error stand from it. The God of grace pours grace into the humble, as men pour liquor into empty vessels; and the more grace is poured into the soul, the less error will be able to overpower, or infect it.

That is a sweet word in Ps. xxv:9. "The meek (or the humble) will he guide in judgment, and the meek will he teach his way." And certainly, those who are guided and taught of God, are not easily drawn aside into ways of error. Oh! take heed of spiritual pride; pride fills our fancies, weakens our graces, and makes room in our hearts for error. There are no men on earth so soon entangled, and so easily conquered by error, as proud men. Oh! it is dangerous to love to be wise above what is written; to be curious, and unsober in your desire of knowledge, and to trust to your own capacities and abilities, to undertake to pry into all secrets, and to be puffed up with a carnal mind. Souls that are thus soaring up, above the bounds and limits of humility, usually fall into the very worst of errors, as experience daily shows.—From a sermon of a Puritan preacher, 300 years ago.

OUR HOPE

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Editorials.

His Voice

“The voice of my Beloved!” Thus exclaimed the loving bride in that beautiful little book which the Hebrews have well named “the Song of Songs” (Song of Sol. ii:8). And she added with even greater joy, “behold He cometh!” When we read the Gospel records and follow His blessed footsteps amongst men, when we read His precious words, of which the Psalmist speaks as “grace poured in thy lips,” we wish we could have heard His voice. What charm and tenderness it must have had as He spoke in comfort to those who came to Him! Who can imagine the tone of His voice when He said “Son, be of good cheer; thy sins be forgiven thee!” Oh, lovely words beyond comparison! Or when He spoke to the woman who stood alone in His holy presence, “neither do I condemn thee; go and sin no more!” What must that voice have been when He said to that widow “weep not;” and to the woman who timidly had touched the hem of His garment, “daughter, be of good comfort; thy faith hath made thee whole!” And the same voice which hushed the penitent sinner’s fear, which spoke comfort to the troubled heart, also hushed the roaring waves of the sea with a majestic “Peace—be still.” The same voice which healed the broken hearted and preached the good tidings unto the meek, also commanded the demons to leave their prey and the dead to rise. The same voice which proclaimed such wonderful words of life and hope, which, in sweetest tones, said “suffer the little children to come unto Me”, also uttered a righteous condemnation of the Pharisees and Sadducees, uncovering their hypocrisies.

What tenderness, what earnestness and what majesty that voice must have revealed!

Then let us remember His voice in His suffering, in the death of the cross. In the garden when He fell on the ground, the ground cursed by man's sin, we hear His pleading voice in prayer, saying, "Father, if Thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Yet a little while later we hear His voice again in speaking to the multitude. His solemn "I am He" was enough to prostrate the whole company which sought Him. And when He was reviled, He reviled not. As the meek and lowly One, He stood in the presence of His enemies, and after His great witness concerning Himself, His voice was silent. "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Is. liii:7). His voice of love is heard from the cross asking forgiveness for His enemies, and assuring the dying thief of his salvation and presence with Him that very day in paradise. Then His voice out of the darkness! What an awful sound it must have been to hear such a One uttering the cry, unknowable in its agony and deepest meaning, "My God, my God, why hast Thou forsaken me?" But the same voice which thus declared the cost-price of our redemption, also announces the finished work, and then, it was a loud voice with which He dismissed His spirit.

And the voice which was hushed in death hath spoken again in resurrection. Yea, His voice hath spoken from the throne, as we know from the last book of the Bible. His voice speaks still before the throne as the priest and advocate of His people.

"The voice of my Beloved!" Ah, yes, God's people know what it is. We know that voice and we love His voice. It is the voice which we heard when we were spiritually dead. "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v:25). He has spoken to our hearts through the Gospel and by His Spirit. We heard His blessed "Come" and came to Him and became

His. And He calleth His own sheep by name and leadeth them out. His sheep know His voice. "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." We know His voice of comfort and of peace, His voice which calls us to follow Him obediently, His voice which tells us to serve, His voice which cheers and assures. We read His words and then we hear that voice. We read His great high-priestly prayer (John xvii) and then we hear His voice interceding and pleading for us. We turn to Him in worship and in prayer and His Spirit brings back to our hearts His gracious and blessed words, in which we hear Him still speak to us.

And the comfort, that He knows us by name. His lips mention our names and needs before the throne. Some day we shall hear that voice. The shout of the Lord, that shout from the air, will be His voice. The voice which is like the sound of many waters (Rev. i:15), like a great trumpet, will speak the word of precious command, "Come up hither" (Rev. iv:1). And then we shall not only see Him as He is, but we shall hear His voice speaking to us. Then shall we know His face and hear His voice. The voice which cheers us down here and kept us through a never ceasing intercession will tell us all things in glory, when we shall know as we are known.

Let us be closer to Him, so close that we do always hear His voice. "And whatsoever He saith unto you, do." Let us be obedient to His voice. And, reader, if you are into the Laodicean state, listen, "if any man hear my voice and open the door, I will come unto him and will sup with him, and he with Me." You may hear His voice even now and open to Him and find yourself restored to gracious communion with Himself.



**Certainty
and Comfort
2 Cor. v:1-5.**

Like John xiv:1-3, the opening verses of the fifth chapter of Second Corinthians are most precious to all His people. "For we know that if our earthly house of this tabernacle were dissolved, we have a build-

ing of God, an house not made with hands, eternal in the heavens." Blessed words of assurance! The earthly house of this tabernacle is the earthen vessel, the body of the believer. It is called a tabernacle (or tent), because it is only the temporary lodging of those, who are by grace, but strangers and pilgrims on the earth. Yet in this frail tabernacle there is a divine guest, an indweller, the Holy Spirit. The Apostle speaks of the dissolution of this earthly house—"if our earthly house of this tabernacle were dissolved." He does not say, "when we die," but only states the possibility that this tabernacle might be dissolved. The dissolution of the mortal body of the believer is therefore not presented by the Apostle as a certainty, but only as a possibility. In the first Epistle to the Corinthians he had mentioned that mystery which constitutes a part of the blessed hope. "We shall not all sleep, but we shall all be changed." The change of the believer's body is the certainty, but its dissolution is not. But if our earthly house of this tabernacle were dissolved "we know we have a building of God, an house not made with hands, eternal in the heavens." What do these terms mean? What is the building of God, the eternal house in the heavens? Some have identified it with the Father's house and its many mansions. But it cannot be heaven, the Father's house of which the Apostle writes, for it is said to be from heaven and in the heavens. Others have invented a temporary body. They teach when the believer dies he gets at once a kind of an ethereal body, which will be his between death and resurrection. But this is only speculation. Nowhere in the Word is it taught that the disembodied spirits of the redeemed are to be clothed with a body before resurrection takes place.

The body of the believer in its present state is compared to a tabernacle, the building of God: the house not made with hands, refers to that which the believer will possess in the future; no longer a tabernacle, but something permanent and of supernatural origin. It is quite evident that the Apostle means, by way of contrast, the spiritual body (1 Cor. xv:44) which is in store for the believer. The purpose of these words about this building of God which we

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have, is not to convey the thought that it is to be possessed immediately after death; the emphasis is upon "we know" and "we have." The Spirit of God assures us of the certainty of it. Thus positively any child of God can speak.

"For in this we groan, longing to be clothed upon with our house which is from heaven." This groaning is not on account of infirmities, hardships, privations or unsatisfied desires. It is deeper than that. It is the longing for the promised glorified condition with which we shall be invested. "It is the groaning, not of a disappointed sinner, nor of an undelivered saint, but of those who, assured of life and victory in Christ, feel the wretched contrast of the present with the glory of the future." If we, beloved fellow-believers, live close to God, enjoy the fellowship with His Son into which grace has called us, then even in the fairest scenes and in the most attractive earthly conditions, we shall know something of this groaning and longing to be clothed upon with that which is from above, and which will fit us to be the vessels of the exceeding great and eternal weight of glory. As one has said, "the knowledge that at any moment we may change the prison-garments of mortality, and as a chosen companion of the King of kings be found in the likeness of the Lord of life, must generate a longing for that moment to arrive. Even so, Come Lord Jesus."

"If so be that being clothed upon we shall not be found naked." This is a much misunderstood statement. It is a solemn warning. All human beings will be clothed upon in resurrection with a body, for there is a resurrection of the bodies of the just and the unjust. The wicked dead, standing before the great white throne, will be clothed upon, but, not having Christ, they will be found naked to their eternal shame. And so the Apostle warned of the possibility that even among the Corinthians there may be some, who were only professing to be Christ's, destitute of Him, and would then be found naked.

Then again, the Apostle speaks of the groaning in this tabernacle. His desire was not to be unclothed, that is unclothed in death, when the body is put into the grave; he desires to be clothed upon, to be changed in a moment, in the twinkling of an eye. For this he groaned; and this

is what we wait for, and not for death. When the shout comes from the air and His voice opens the graves of His Saints, we who are alive and remain shall be changed (1 Thess. iv:13-18). No death then, but mortality will be swallowed up of life. Then our mortal bodies will be quickened. And God has wrought us for this very thing; the evidence of it is the indwelling Spirit, who has made the body of the believer His temple.

Blessed assurance and precious comfort! Beloved! May we always enjoy it and groan within ourselves waiting for the adoption, the redemption of our body. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:21). And waiting, let us serve and manifest His glory.

"Ere yet another morning
My spirit may be free,
As absent from the body,
At home, O Lord, with Thee.
O sleep! O rest! how precious,
As guarded by Thy care,
I'm waiting for Thy promise
To meet Thee in the air.

The Lord Himself, e'en Jesus,
Amid the ransom'd throng,
Its glory, joy, and beauty,
Its never-ending song.
O day of wondrous promise!
The Bridegroom and the bride
Are seen in glory ever:
O God! how satisfied."



No Enjoyment True fellowship with God can only be enjoyed as we walk in separation from evil.
without One of the most important passages in the
Separation Word to which we ought to give earnest heed in our days of worldliness among Christians, is 2 Cor. vi:14-18. "Be ye not unequally yoked together with unbelievers" is often quoted as being exclu-

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sively a prohibition of a mixed marriage. This is no doubt included, but it means more, and includes every form of alliance with the world and ungodly principles. It also includes the so-called "religious world" with its unscriptural practices and denials of the truth. The Apostle shows that the believer going along with the unbeliever and the world is indeed in an unequal, a strange, yoke. What fellowship can there be between righteousness and unrighteousness? What fellowship hath light with darkness? Each has a different head; Christ is over His people, they belong to Him. Belial is the head of those who believe not. What can there be for a believer to enjoy with an unbeliever? And believers are the temple of God.

"For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people." Blessed statements! But God's presence demands holiness, separation from evil. "Can two walk together, except they be agreed?" (Amos iii:3). Fellowship with the world and with evil shuts out God in His gracious manifestation. "Wherefore come ye out from among them, and be ye separate, saith the Lord and touch not the unclean thing." Some fifty years ago a saintly expositor wrote as follows:

"God must have His own holy, for He is holy; and this not only in an inward way, without which all would be hypocrisy, but in outward ways also to His own glory, unless He would be a partner with us to His own dishonour. He will have us clear from associations which are worldly and defiling; He will exercise our souls in order to free them from all that denies or despises His will. He commands those who believe to come out from those that believe not, and to be separated. Indeed, the union of the two is so monstrous that it could never be defended for a moment by a true heart; it is only when selfish interests or strong prejudices work that men gradually accustom and harden themselves to disobedience so flagrant and in every way disastrous. For as the man of the world cannot rise to the level of Christ to be together with His own, the Christian must descend to the level of the world. God is thus and ever more and more put to shame in what claims to be His

house, with a loudness proportioned to its departure from His Word." This is very true. May we all remember that true faith not only joins the believer to the Lord, but also separates him in heart and practice from the world which crucified the Lord and still rejects Him.

And in connection with this exhortation to separation the Lord declares His relationship to us. Interesting is the use of the name Lord Almighty in verse 18. "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. In the Greek, the definite article before "Lord" is not found. It is simply "Lord." This is the same word as Jehovah. By that name He revealed Himself to Israel. To Abraham He spoke as the El-Shaddai—the Almighty. The Lord who revealed Himself to Abraham called him also to separation. "Get thee out from thy country." To Israel He spoke as Jehovah and they became His people, separated by Him and to Him. And the same Jehovah-Shaddai declares now a new relationship; He will be a Father and we His sons and daughters. In Christ we know God as our Father; "we are all the sons of God by faith in Jesus Christ." But to enjoy this relationship practically is only possible if the believer walks in separation. Real fellowship with God as our Father without separation from evil is an impossibility. May we heed these important truths. God cannot compromise His own holy and righteous character. His demands upon His people are the demands of holiness. And as we are obedient we enjoy in faith that blessed relationship into which His grace has brought us.



How often is the petition, "Thy Kingdom
Thy Kingdom come" repeated by human lips in many
Come. languages, yet how few understand what
 this petition really means. It does not
 mean the church, nor the conversion of the world by the
 preaching of the gospel. It does not mean a gradual better-
 ment of the present age; nor does it mean a social or a spiritual
 kingdom. The Jewish disciples to whom this prayer was
 given knew nothing of a spiritual kingdom, but they all

knew that Jehovah had promised to Israel a literal kingdom of power and glory. When they prayed "Thy Kingdom come" they knew they were praying for that promised kingdom which must come before there can be righteousness and peace on the earth. The meaning of this petition has not been changed since that time. It still means the same thing. That able exegete, Adolph Saphir, wrote, many years ago, on the true meaning of this petition, which will help some to get the right conception:

"The petition—'Thy kingdom come,' refers primarily and directly to the Messianic Kingdom on earth, of which all Scripture testifies. . . . The King of this kingdom is the Lord Jesus, the Son of David; the subjects of it are Israel and the nations—the chosen people fulfilling the mission which, according to the election of God, is assigned unto them, of being the medium of blessing unto all the nations of the earth; the centre of the kingdom is Jerusalem, and the means of its establishment is the coming and the visible appearing of our Saviour Jesus Christ. When we pray "Thy Kingdom come," our true meaning is Come, Lord Jesus, come quickly! . . . No doctrine, not even the fundamental doctrine of justification by faith, has assigned to it in the inspired Word so large a place as the doctrine of the second coming of Christ and His Kingdom. It is not confined to a few isolated passages, it is not the subject of one or two books of Scripture, but it pervades the whole Bible. When we are asked, Where is it spoken of? we are tempted to reply, Ask rather, where is it **not** spoken of? . . .

"It is true that much obscurity attaches to prophecy as regards detail and the chronological sequence of events. It is also conceded that it is very difficult, and sometimes almost impossible, to conceive the manner in which predicted events will be brought about, and that we can only rest by faith in the wisdom and power of God, who will surely fulfil His Word, and to whom all things are possible. But that the general outline of prophecy is vague and indistinct must be emphatically denied. The Scripture gives forth no uncertain sound as to the great question, Is Jesus to come before or after the kingdom of righteousness and peace? No

truth is more fully and more clearly taught in Scripture than this—that the promises given to Abraham, Isaac, and Jacob, renewed to David, and confirmed by the Prophets, and finally by the Lord Jesus Himself, will yet be fulfilled on earth; that Israel is not merely a type of the Church, but has a future before it, in which it will have a central position on earth; and that before the final judgment there will be a glorious kingdom ushered in by the coming of Christ.”

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



On Fourth Avenue, New York, there is a church, which carries a public, and evidently permanent, inscription of its creed. Here it is:

“Our Creed.”

“The Fatherhood of God
 The Brotherhood of Man
 The Leadership of Jesus
 Salvation by Character
 The Progress of Mankind
 Onward and Upward Forever!”

Notice there are six statements; six is man’s number. And this is the creed of the natural man, who wants to be religious, but has turned his back against the Truth of God’s revelation. It is well put “Our creed.” It is not the faith delivered unto the saints. This “creed” denies that faith. In what way? There is no universal Fatherhood of God. God as Father can only be known by personal faith in the Son of God. “He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave His Son. And this is the record, that God hath given to us eternal life, and this life 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:10-12). "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John iii:18). There is no universal brotherhood of man. This term is an invention. Only those who are born again by having believed on the Son of God, who are indwelt by the Holy Spirit are brethren. We do not know what "the leadership of Jesus" means. It is nowhere mentioned in the Word of God. The Grace of God calls believing sinners into the fellowship of the Son of God, but the Word of God does not call upon man to follow "Jesus" as a leader. It is one of these phrases in which Satan manifests himself as an angel of light, to cover up his deception.

"Salvation by character." Ah, that is the lie! Here the Cross and its blessed work is fully denied. If the Bible teaches anything, it teaches redemption by blood and salvation by grace—not of works lest any man should boast. We wonder what kind of a character it is which saves. Who is going to give them any assurance that they have enough character to save them and make them just with God? Oh yes, Jew, Buddhist, Mohammedan, any heathen can fall in line with it. "The Progress of Mankind." So they say, Ever onward and upward. But look at the progress of mankind! Is not the collapsed Christless civilization reared upon the sand of just such a creed enough to show the deception? Wait and see how the "onward and upward" will work out. Onward—yes, it is true—onward in the denial of the Truth. But never upward, but downward, away from Him, who is our Hope and without whom all is darkness and despair.

One thing we like to say, that "church" on Fourth Avenue is at least honest. They have declared their creed in the open. But there are many Ecclesiastical submarines in all denominations, who torpedo the faith delivered unto the Saints; many churches, who teach and believe the same, but lack the boldness to declare openly "their" creed.



The most blessed results of the Gospel in **Satan's Power and God's Deliverance.** Korea are still fresh in our memory. The good work evidently still goes on and the Korean Christians are very zealous and given to the study of the Word. Dr. Underwood reports an interesting case of Satan's power and how God sent deliverance.

The native leader of the Christian church at Pam Mil, an out-station of Seoul, destroyed the ancestral tablets of his family after embracing Christianity. He claimed he had the right to do this because he was the head of his clan, but the other members of the clan denied his right, and brought suit in the courts against him. After long and furious litigation, the courts decided in the man's favor, but the worry and excitement proved too much for his mind, and he became demented. Immediately, his family and non-Christian friends cried out that this was his punishment for having destroyed the ancestral tablets. The man was taken to the mission doctors, who said that his case was hopeless; he could never be sane again. He went to the government hospital, where the verdict was the same.

But the little church where he was such a leader refused to accept the opinion of the medical men. It believed in the power of God to accomplish the impossible, and prayed steadily for the man's recovery. Dr. Underwood says that he himself had lost all faith, and had given up praying for a cure. But the congregation kept on. And their faith was rewarded finally when the cloud was lifted and their leader stood among them, entirely restored in mind as well as body.



A Deceptive Boast. Passing a leading Unitarian Church in New York City we noticed on the sign-board the following sentence: "Unitarianism is the happiest faith in all the world; it is completely Christian." Unitarianism is that system which rejects the Deity of our Lord and redemption by blood as well as other fundamental doctrines of the Gospel. As a system it is not very strong numerically, but the leaven

of its teaching is working powerfully among nearly all other denominations. But can the rejection of God's love in the gift of His only begotten Son bring happiness? We know that this is an impossible thing. That Unitarianism is the happiest faith in a deceptive boast. True happiness consists in the true knowledge of God and carries with it certainty, peace and joy; but such a knowledge of God with true peace and joy in the Holy Spirit can never be the portion of any person who rejects the Lord Jesus Christ and who is not washed in the precious blood of the Lamb of God. To say that Unitarianism is completely Christian is ignorance. It is non-Christian, a Christ-less sect, which has no right to claim that blessed Name, whom Unitarianism so completely denies. Unitarianism is the religion of the natural man and completely anti-Christian.



Satan's Blunder. "Science and Health," the text book of that ever-increasing cult, "Christian Science," a kin of Unitarianism, makes much of the parable of the leaven. The text is prominently displayed in that book. "The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. xiii:33). Of course everything here is clear to the Christian-Scientist who follows blindly the general interpretation of this parable. The woman is none other than Mary Baker Eddy, the founder of the cult. And the leaven the Christian Science principle, the doctrines of that woman. She has successfully introduced her leaven into religious life, as they say. It is working on and will leaven the whole lump; that is where they see universal acceptance of their cult. Well, it is amusing! The devil surely made a blunder. The parable has no good meaning. Leaven in the Bible is the type of sin, corruption and all that is evil. Nor does leaven in this parable mean anything else but corruption. The father of lies thought he did a very complimentary thing by making his dupes apply the parable to Mary Baker Eddy and to Christian Science. And they think it fits her and the cult all right! **And so it does.** Well the devil

certainly blundered. The parable surely applies to Mrs. Mary Baker Eddy, as well as to other women leaders of similar cults, and above all to Jezebel (the Romish system). Mrs. Eddy and her whole system is corruption and a striking fulfillment of our Lord's parable.



**Proposed
Campaign
for Circulation
of Literature.**

Beginning with October we shall make another effort in circulating large quantities of good books, pamphlets and tracts. It is our aim to do this on a much larger scale than ever before. When we think of the past blessings, how God has used this work in the salvation of sinners, and more so in helping thousands of His people, we feel greatly encouraged to go on with this good work. We shall probably make the November number of "Our Hope" a special Gospel number in which the glory of the Gospel of God is unfolded. The December number we hope to make a special Prophetic issue, dealing with the blessed Hope and its allied truths.

Our readers will find in the October number a large list of special offers which will enable them to be workers together with ourselves in circulating books and pamphlets. Pamphlets like "The Brookes Series;" "His Riches; God's Gospel and Satan's Counterfeit"; "Roger's Reasons"; "If Christ Does Not Come Back"; "Things to Come" and others, will be offered in small and large quantities at such a very low price that thousands can be put in circulation. Then we shall have even better special offers in books, both our and other publications. If you want Reference Bibles or any other Bible please wait till you see these special offers.



It Pays. The familiar question so often asked in worldly matters, "Does it pay?" is also asked in connection with Christian work and the circulation of Gospel literature. Everything which is done in faith and in that blessed Name, to exalt Him and to disseminate His Truth certainly pays. It does not pay in the coin of this present age, in financial remuneration

or in earthly honors, but it pays in spiritual things. In that coming day we shall find that our labor in the Lord was not in vain; that we shall reap in glory.

Frequently the Lord permits us and many of our readers to see how He uses the testimony. Here is a letter which reached us recently from a Southern State:

"An old copy of 'Our Hope' came into my possession lately. I am a professing Christian and used to be in touch with God. I spent three terms in the State Reformatory. I am a backslider; but about five months ago I was set free and my worst habit came back to me. I got completely away from Him. But while reading that old copy of 'Our Hope' God touched my heart and brought me back to Himself. I feel almost as happy as I did when I came to realize that I was saved, because God said so in His Word. I had many boy friends in the Reformatory, but I cannot communicate with any of them because I do not know their addresses. I am longing to pour out my heart to some one who would sympathize with me and instruct me what to do to keep close to the Lord. I want you to pray for me by name, for I need some one to intercede for me."

Here was an old copy, perhaps thrown away by somebody and God used it with this young man. We could fill pages with similar communications from those who were brought to the Lord by reading the magazines or pamphlets sent out by us and our readers. We had several letters from Federal prisons and sent parcels of literature there to help the prisoners who have formed Bible classes. All this is very encouraging and we praise Him for these gracious evidences of His blessing.



His Riches We have published now a new edition of the gospel-sermon "His Riches—Our Riches." God has used this little book in a really remarkable way in the salvation of souls and in edifying believers. Of this new edition we have sent already hundreds of free copies to our soldiers and recruits, many of whom are very eager to know the truth. We spoke this summer to a good company of soldiers at Fort Slocum, and after the gospel talk forty of them declared their willingness to accept the Lord Jesus as their Saviour. In talking with some of them we believe their hearts were reached. We hope to circulate this book in every direction during the fall and winter months.

We have also published the same in a *de luxe* edition, printed on fine paper, bound in leather with silk book-mark, gold top and neatly

boxed. This makes a very neat and attractive book. Price of this fine edition, 75 cents postpaid. The cheap paper edition is 10 cents a copy or \$1 per dozen.



Our New Publications. We have published brief expositions of the **First and Second Epistles to the Corinthians**. These two epistles contain the practical truths God's people need very much in these evil days of departure from the faith. The explanations given of each chapter will help, under God's blessing, many of His children. These booklets are Nos. 21 and 22 of the Bible Study Course and cost 20 cents each.

"**Types in Joshua**" is a small work by the Editor. It is an interesting study to trace the teachings of the New Testament in the events connected with Israel's entrance into the promised land and the possession of the land, the enemies, etc. We hope it may prove a real help to many. It is attractively bound in cloth with ornamental cover. Price, 50 cents postpaid. **Volume IV** of the **Annotated Bible** (Romans-Ephesians) will shortly be published. Price \$1.50.

Two other excellent books to which we call attention at this time are from the pens of Mr. Trotter and S. Ridout. **Eight Lectures on Prophecy** by W. Trotter. Price 75 cents. **How to Study the Bible**. 270 pages. Price \$1 postpaid. It gives practical hints as to methods and provides plans for Bible study from a few minutes up to several hours daily.



Doing Much Good. The **Brookes Series** of pamphlets on important and vital truths, do a great deal of good, we hear. We hope they may be circulated this fall and winter by the thousands.

Here are the names: 1. Christ and the Bible. 2. Fifty Reasons for Believing the Bible. 3. Christ and Sinners; Christ and Believers. 4. Outline of Revelation. 5. Woman in the Church. 6. Regeneration; Law and Grace. 7. His Life, His Death and Resurrection. Price each 10 cents. Send for them.



A Request We cordially request our readers to be prompt in the renewal of their subscriptions. We have taken hundreds of names from our list because they were from three to five months in arrears. Some write later for the numbers they missed, but we cannot supply them. We notify you by a blue slip put into your magazine when the subscription has expired. Please attend to this at once and save us the extra expense of sending you a bill. Remember, "Our Hope" costs now in its publication a great deal more than six months ago.



The Editor's Ministry On account of the Editor's trip to the Coast we had to go to press with this issue the last week in July, so that we can say nothing about the planned meetings in Los Angeles and some Colorado points.

A **Denver Conference** will be held, God willing, in Denver, North Presbyterian Church, Pastor Siewert, September 3-8. We shall see to it that every one of our readers in Denver will receive a program and we hope and pray for great blessings.

A second annual conference, D. V., will be held in **Auburn, N. Y.**, during the last week in September. In October among other places, we hope to hold a week's meetings in connection with the Y. M. C. A. in **Muscatine, Iowa**. Our Texas calls include **Galveston, Kirbyville, Ballinger, Longview** and **Gonzales**. We also plan for another **Oklahoma** conference at **Enid, Okla.** We shall greatly appreciate a continued fellowship in prayer that God may bless the message to sinners and saints.

The monthly meetings in **Boston** will be resumed, the Lord permitting, on the first Thursday in October. We shall no longer meet in the Park Street Church. The meetings have been transferred to the **Clarendon Street Baptist Church, A. J. Gordon's church**, where he used to minister for so many years.



The Prophet Ezekiel.

Predictions of Judgment against the Nations.

Chapters xxv-xxxii.

Chapter XXV.

Predictions against Ammon, Moab, Edom and the Philistines.

A new section begins with this chapter. The prophet is now made the mouthpiece of Jehovah to utter prophecies concerning a number of nations. Two years after the message of the preceding chapter, the messages came to Ezekiel announcing the fall of the city and after that, Ezekiel received the greater messages concerning Israel and her glorious future. The prophecies contained in chapters xxv-xxxii concerning the nations which came in touch with Israel, were delivered at different times. See the dates in chapters xxvi:1, xxix:1, 17, xxx:20, xxxi:1 and xxxii:1, 17. The predictions concern just seven nations; and these are divided into four and three. The first four were the immediate neighbors of Israel. Then come larger prophecies against Tyre, with a message on the future return of Israel,

against Sidon and Egypt; Assyria is also mentioned. Isaiah, Jeremiah and Amos also received similar messages against these nations. Their guilt is uncovered and their judgment and overthrow makes the way for Israel's blessing and peace. While these judgments have had a partial, past fulfilment, the complete fulfilment is yet to come, for the prophetic Word shows that the nations who have sinned against Jehovah and His people will be judged in a coming day, when Israel will be restored and be blest. Such is evident when we read the gracious, still future promises to His earthly people. Read chapters xxviii:24-26 and xxix:21. These unfulfilled promises concerning Israel's restoration, as well as spiritual prosperity make it clear that these judgments hold a definite relation to future events.

I. The Prophecy Concerning Ammon.

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them; And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity; Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the Lord. For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel; Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord (Verses 1-7).

A message concerning Ammon had been given before to Ezekiel (Chapter xxi:28-32). The prophet Jeremiah also announced the coming judgment for the Ammonites, "It shall be a desolate heap and her daughters shall be burned with fire." But Jeremiah predicted a restoration of Ammon after the judgment. "And afterward I will bring again the captivity of the children of Ammon, saith the Lord" (Jer. lxix:1-6). God will accomplish this in His own time

and way. We do not need to trouble ourselves how He will fulfil His Word; He takes care of that. Still another prophet speaks concerning them. Zephaniah (ii:8-11) shows that they reproached God's people and were filled with pride. As we know, both Ammon and Moab had a deeply humiliating origin (Gen. xxxvii:37-38) and had a racial connection with Israel. As the past history shows they were in constant conflict with Israel. When the sanctuary in the midst of God's people was profaned, the land laid desolate and the house of Judah went into captivity, they greatly rejoiced. Their exultation over Israel's sin and God's punishment revealed their own wicked, God-defying, unbelieving character. Therefore God is going to punish them. The men of the East were to conquer them and take them for a possession. The men of the East are the Bedouins. The word "palaces" must be translated "encampments." The Bedouins set up their tents in stone rings. And this prophecy has been fulfilled. The Bedouin nomads wander through Ammon's possession.

II. Prophecy Concerning Moab.

Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen; Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon and Kiriathaim, Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations. And I will execute judgments upon Moab; and they shall know that I am the Lord (Verses 8-11).

Moab was the kin of Ammon in every way. Their country lay east of the Dead Sea. Other interesting prophetic messages on Moab are contained in Isaiah xv and xvi; Jer. xlviii and Amos ii:1. Jeremiah also gives a promise of Moab's restoration. "Yet will I bring again the captivity of Moab in the latter days, saith the Lord" (Jer. xlviii:47). Here the time of Moab's blessing is stated; it will be "in the latter days," the days still to come connected with the day of the Lord, the second Coming of Christ. Where Ammon and Moab are now, among what nations their descendants exist, is known to an omniscient God. How

Moab will be brought back from captivity and installed in their territory in the latter days, we repeat, will be accomplished by the wisdom and power of God. The teaching which one hears occasionally from certain sides, that the Ammonites and Moabites will be raised from the dead and restored physically, is more than a fanciful speculation; it is an evil, unscriptural doctrine. The Word of God nowhere teaches a physical resurrection of ungodly nations of the past for a second chance. Moab also sneered at the house of Judah and mockingly declared "the house of Judah is like unto all the heathen." They were a proud and arrogant people. "We have heard of the pride of Moab, he is exceedingly proud, his loftiness and his arrogancy and his pride and the haughtiness of his heart" (Jer. xlviii:29). Isaiah gives the same description of their character (Isa. xvi:6). And the God of Israel who governs the nations and deals with them in judgment humbled them into the dust. The Bedouins are now likewise the possessors of their country. "And I will execute judgments upon Moab; and they shall know that I am the Lord." And these judgments upon proud, self-exalting, God-forgetting nations, are not confined to the past. The great nations of Europe, who claimed to be nations of civilization and making for righteousness, so often called "Christian nations," have been lifted up in pride, forgetting God in their prosperity, and now a righteous God has put His hand upon them, so that they should find out that He is the Lord. And other nations will make the same experience before long.

III. Prophecy Concerning Edom.

Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my fury; and they shall know my vengeance, saith the Lord God (Verses 12-14).

Edom, the descendants of Esau, the son of Jacob, was more closely connected with Israel than Ammon and Moab. And Edom's deeds were more pronouncedly against the

people of God, more wicked and defiant, than the others. Israel was especially commanded not to abhor an Edomite. "Thou shalt not abhor an Edomite, for he is thy brother" (Deut. xxiii:7). They greatly offended and revenged themselves upon them. Amos declared their sin. "He did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever" (Amos i:11). Edom's pride is uncovered by Obadiah (Obd. verse 3-4), who also shows Edom's sin against his brother (verses 10-14). And the cruel Herods, the types of Antichrist, were Edomites. Edom's judgment is to be executed by Israel. This is to take place in a future day. See Obadiah's prophecy (verses 17-21) and Amos ix:11-12). Yet judgment has long ago fallen upon Edom, as predicted in verse 14. What evidence that the words spoken by these prophets are the words of God, supernatural in their origin and sure in their fulfilment! We shall find some striking evidences in the predictions uttered by Ezekiel against Tyre and Egypt. There is a time coming when every prediction in the Bible will be accomplished. Then the Bible is gloriously vindicated and all its enemies will be forever disappear.

IV. *Prophecy Concerning the Philistines.*

Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred; Therefore thus saith the Lord God; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them (Verses 15-17).

Another "thus saith the Lord." The Philistines dwelt on a narrow strip on the seashore and were the long continued enemies of the people Israel. Jeremiah speaks of them (chapter cxlvii). See also Amos i:6-9; Joel iii:4; Isa. xix:29-32. The vengeance of the Lord fell upon the coast of Palestine, the Philistines; and they experienced the fury of the Lord. He dwelt with them who had corrupted His people. And so God will deal in due time with all His enemies.

A Brief Epitome of the Epistle to the Romans.

By JOHN JAMES.

Chapter XII.

"I exhort you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, your intelligent service" (verse 1).

The Lord Jesus, by giving His body to be a sacrifice for our sins, has established a claim upon our bodies, to which the apostle exhorts us to respond by surrendering them, not as sacrifices in death, but as living sacrifices, which, he says, is our intelligent, or, as the word is literally, logical, service. It is the only reasonable response that we can make to the mercy which has been shown us.

The word "mercy" does not occur in the first eight chapters of the epistle, in which the gospel itself is developed; but in chapters ix to xi, where the actual accomplishment of the sinner's salvation is the subject, it occurs nine times, and the word compassion twice. We learn from this that not only is there the grace of God in the gospel, but there is also His mercy in getting us to accept it. The invitation may go out, "Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage"; but what is the response? "They made light of it, and went their ways, one to his farm, another to his merchandise." And not satisfied with only rejecting it, "The remnant took his servants, and entreated them spitefully, and slew them." This brings to light more fully than the law itself what we are naturally. Not only are we sinners, but we are at enmity with God. It is here that mercy comes into operation. Even with this exhibition of enmity, in addition to the guilt of our sins, an enmity engendered by our knowledge of that guilt, God does not give us up, but sends His servants into the highways and hedges, to compel us to come in, that His house may be filled (Luke xiv:23). This is the purest mercy; and we are all the subjects of it. It is the "election of grace" (Rom. xi:5). Do we complain of it? Is the doctrine of election distasteful to us any more? For my part, it is that to which I owe my salvation from hell. This is how it really stands between men and God; which has to be kept in mind in reading chapters ix to xi, to avoid possible misunderstanding of the teaching on some points.

Surrendering our bodies to God is also the only way to keep them holy and to be well pleasing to Him. It is the way, therefore, of our highest blessing. In doing so we experience deliverance from the degradation and defilement of sin; and as long as we are kept learning of Him who is meek and lowly in heart, we find rest to our souls. But

let us see to it that the surrender is to God, because He is the only One to whom the surrender should be made, and who can sustain us in it. To present our bodies to a cause, be it even the missionary cause, or to the church, or to a society, is to have that between our souls and God; and the character of our service will be correspondingly lowered; we shall become degraded to the service of men. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" "Ye are bought with a price; be not ye the servants of men." Let the sacrifice of our bodies be to God, the living God Himself, and He will make the result to be "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." But God will not subject that for which He gives the power, to the authority of men for its exercise. The servant of the Lord has to do with God, and the sacrifice of the body must be to God, or it is not "well pleasing" to Him.

"And fashion not yourselves to this age, but be transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (verse 2).

We now come to instructions as to the way in which this living sacrifice of our bodies is to be made. We need to be regulated in this surrender by the commandments of the Lord," or we shall be following some impulse of our own minds, which may be but the dictates of an unbroken will. "For vain man would be wise, though man be born like a wild ass's colt" (Job xi:12); and he will choose his own way of serving the Lord. But the Lord has said, "He that hath my commandments and keepeth them, he it is that loveth me" (John xiv:21). To those commandments, then, let us turn. They are progressive, and should be followed in the order laid down. The first thing is, and it is essential to further progress, that we are not to allow the world (or age) to fashion us. This is a very comprehensive command, one that enters into every detail of our lives, in which we come in contact with what we are surrounded by; for the word does not mean the material world which God created in the beginning, but the moral or spiritual principles and forces which are at work by which we are very liable to be influenced; for in our unconverted days, "in time past we walked according to the course of this age." And to do that is to walk "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. ii:1). For, ever since the fall, the world has been controlled by unconverted men, through whom Satan has made it to be what it is—opposed to God in every sphere of activity, social, political or religious, for he is the god as well as the prince of this age. Christ has no place in it.

But we have been quickened together with Christ, that is, made alive with the life that is in Christ Jesus, and, on that account, we are not of the world (or age), even as Christ was not of the world (John xvii:14-16). It is not a reformation of the old life, but the birth of a new nature by the word of God; and the same word is the means, as

we live upon it daily, of maintaining the transformation, by fashioning us into spiritual likeness to Christ, and non-conformity to the world. We then deny ourselves the things of the world, which the flesh lusts after, and coming into subjection to the will of God, we prove experimentally how good, acceptable and perfect that will is.

“For I say through the grace which is given to me, to everyone that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of faith. For as in one body we have many members but all the members have not the same office; then we being many are one body in Christ and each one members one of the other” (verses 3-5).

Our sphere of service is not the world. Neither its religion, politics or social life have any place for Christ. Therefore they have no place for the believer. He is a member of the body of Christ, into which he has been baptized by the Spirit of God. He cannot, therefore, consistently be a member of anything else. For Christ is his Head, and as the Head is not the head of anything else, neither can the members of His body be members of anything else. If one joins and is received into a party of “brethren” even, and thus becomes a member of that party, he supersedes in practice his membership in the one body of Christ.

(To be Continued.)

The Prospects of the Church and the World.*

At such a time as the present, when everything is being broken to pieces around us, it is natural that men should desire to peer through the dark clouds into the future. The thoughtful are wondering whereunto these great happenings will grow. The frivolous, on the contrary, live for the moment only, caring nothing for to-morrow. Neither the fate of empires, nor the peril of their own souls, disturb their levity. Laughter is theirs, but it is the laughter of fools, “like the crackling of thorns under a pot” (Eccles. vii:6).

There always were, and there are to-day, prophets whose business it is to prophesy in accordance with the wishes of the people. “Peace, peace,” is their stereotyped cry (Jer. vi:14). World-betterment was their theme before the great cataclysm, and it is their theme still. With them, a purified and ennobled world is a practical certainty as the result

*Can be had in pamphlet form. Price 35 cents a dozen, postpaid. Circulate it.

of what is now taking place. Nations are finding their souls (so they say), and are being saved from moral and physical deterioration and decay by their present painful experiences. Men like these ideas (they are very flattering); accordingly the prophets of smooth things are held in high honor. Those who speak otherwise are brushed aside as irritably as Micaiah in Ahab's day (1 Kings xxii). But Micaiah proved to be right after all!

God be thanked, in our desire to know something as to the future, we are not really left to the blunderings of the human mind. They may satisfy those who know not God, but those who know Him love to hear His voice, and His voice is to be heard in the Scriptures. He has made it perfectly clear there what are the prospects of both the Church and the world.

When we speak of the Church, we must carefully differentiate between what God calls the Church and what men call the Church.

What God Calls the Church

is the aggregate of true believers in the Lord Jesus Christ. All these, to whatever nation they belong, are both forgiven and justified, and have been baptized by one Spirit into one body (1 Cor. xii:13). There are no merely formal members in that wonderful unity; all is life and reality there. The prospects of Christ's body are marvellous. Eph. i:22-23 shows conclusively that when all things are placed under the feet of the triumphant Christ, His body will share His dominion and glory. In that day, yet another relationship will be established and manifested. The Church will be the Bride of the Lamb.

We wait for the Son of God from heaven. This is our immediate expectation. At any moment we may hear His shout and the trump of God. Then every sleeping saint will be raised, and every living saint will be changed, that all may bear the image of the Firstborn, and be His companions in heavenly blessedness for ever (1 Thess. iv:16-17; Rom. viii:29). Surely our hearts long for this consummation! It is the bright star which illuminates the darkness of the world for us. The thought that we shall soon see His

glorious face sustains us in the midst of all that comes upon us from day to day.

The meeting in the air will lead up to the marriage supper of the Lamb (Rev. xix:7-9). Then the Last Adam will present the true Eve to Himself to be the sharer of His eternal joys (Eph. v:25-27). The marriage being past, the Bride, in her New Jerusalem character, will be displayed in glory to a wondering world—the most magnificent spectacle human eyes have ever beheld (Rev. xxi:9-xxii:5). What prospects are these! How divinely true!

What Men Call the Church

has a future before it wholly different from the foregoing. What men call the Church is the aggregate of Christendom's religious bodies, all of which (however Rome may dispute it) claim to be branches of the "One Holy Catholic Church." The heavenly prospects which thrill with joy the hearts of believers in Jesus would not appeal to the Church so regarded. In its arrogance its only desire is for worldly power and glory. **This it is destined to have**, if only for a brief space. The spueing out of Rev. iii:16 having taken place—the final separation of true believers from nominal professors being accomplished—what men call the Church will develop into Babylon the Great, the mother of the harlots and the abominations of the earth (Rev. xvii). This represents the ultimate union of all the Churches, with Rome as the predominant partner. Look closely at the horrible picture as it is presented to us in the Apocalypse. She who has claimed to be the true spouse of Christ is seen at the last to be worldly, idolatrous, filthy, and blood-drunken. But she has at length reached the pinnacle of power. The Beast (of whom more presently) is under her control, she rides him; the political power is her servant at last. But not for long. Men being in that day absolutely infidel, they will not tolerate the pretensions of Babylon an hour longer than they are obliged. When the favourable moment comes for it, the Beast will fling her from his back, and his confederate Kings will "make her desolate and naked, and will eat her flesh, and burn her with fire." This is **Disestablishment and Disendowment** indeed, with e very lurid

accompaniment. But the foul harlot must be wiped out ere God can bring out in public glory the true Bride of the Lamb.

But what are

the Prospects of the World?

The removal of the saints to the Father's house will leave it with neither light nor salt. The divine Hinderer (the Spirit of God) having left the scene, lawlessness will reach its utmost height (2 Thess. ii:7). Woe to those whose home and interests are upon the earth in those days! As the Lamb breaks the seals on high (Rev. vi), dire afflictions befall the children of men, to be followed by visitations yet more terrible when the Trumpets are blown, and the Vials are poured out. Satan, being cast out of heaven into the earth at that epoch, will marshal all his forces for the final struggle with Jehovah and His Anointed (Rev. xii:7-12; Psalm ii).

The Powers of the prophetic earth will be grouped in two great divisions—the Western (or Roman), and the Eastern (or Assyrian). Of the latter group Russia will be the head, two whole chapters of Scripture (Ezek. xxxviii, xxxix) being occupied with the last doings of that vast Empire. The burning political question of the future day will be neither Turkey nor Belgium, but Judea. In that country the might of the great Powers will find its grave. Russia will be determinedly hostile to the State that will shortly be established there, putting up her confederate, the King of the North, to attack it first (Dan. xi:40-45); then, when that enemy has met his doom, Russia will attack herself with a greater array, to be also overthrown.

The kingdoms of the Roman earth are destined to draw together with a powerful chief at their head, and thus will be resurrected the long-defunct Fourth Empire. The Beast of Rev. xiii:1 and the Horn of Dan. vii:8, both represent the last great Kaiser of Europe. Arising as he will after a period of universal anarchy, his despotism will be heartily welcomed by the nations. In the eyes of men he will be incomparable ("Who is like unto the Beast?") and invincible ("Who is able to make war with him?") It is impossible to say at present what world-movements will make the re-

constitution of the Empire desirable, and even absolutely necessary. It suffices that Scripture predicted such a consummation as long ago as the days of Daniel. It is now coming clearly into view as practical politics. Several Western States are already in close alliance for mutual advantage, and this must needs spread further and become more compact.

There is no room for an almighty Germany in God's prophetic plan. Germany never formed part of the Empire of the Caesars, and she will not be included therein when it is reconstructed. Moreover, no independent part seems indicated for her in the prophetic Word. Whatever part she may play in the world's last great crisis must therefore be a subordinate one. Possibly she may be the ally of Russia in her hostility to the Western Powers. Time will show. But all these Powers are destined to come into collision with the Lord Jesus. When He appears in glory as the white horse Rider of Rev. xix:11, He will find gathered against Him the Beast and the Kings of the earth with their armies. These will be assembled in Judea; the Western hosts to meet the Eastern in the shock of battle—the real Armageddon. God's land will be deluged with blood—for the last time. The returned Jews having welcomed the false Christ—the man of sin of 2 Thess. ii:4—divine retribution falls upon them for their rejection and murder of the true Christ nineteen hundred years ago. The people being hopelessly evil, they are given up to ruin, the believing remnant of that period (sufferers under the Antichrist) being the nucleus of the new nation that will expand and grow under the blessing of God (Isa. vi:13; Rom. ix:27).

“Man's day” (1 Cor. iv:3, margin) will end in a veritable welter of blood. But the day of the Lord will follow—a wonderful era in which at last the nations of the earth will be blessed with a righteous administration, and the will of God will be done here below as in heaven above. “The Lord alone shall be exalted in that day” (Isa. ii:11). The long-despised Jesus will then inherit His destined throne. As the appointed Heir of all things, universal dominion is purposed for Him, with the respectful homage of every created being in the universe of God. He is “the blessed and only

Potentate, the King of kings, and Lord of lords" (1 Tim. vi:15). "He must reign till He hath put all enemies under His feet" (1 Cor. xv:25).

"The world-kingdom of our Lord and His Christ" (Rev. xi:15) is the vestibule into something even more glorious—the new heavens and the new earth. In that fair scene God will rest, perfection having come. "God will be all in all" (1 Cor. xv:28).

May the Lord, in His infinite mercy, fill the hearts of His redeemed with these divine anticipations. Thus shall we be preserved from the mirages of human fancy, which can yield nothing but the bitterest disappointment to those who entertain them.

Studies in Isaiah.

THE THREE-FOLD INTRODUCTION. Chapters I to VI.

The First Introduction. Chapter I.

There are five clearly marked divisions of this first chapter; nor are they arbitrary; for they have been plainly marked in the Hebrew Bible from time immemorial.

1—Verse 1—The Superscription.

2—Verses 2 to 9—The court and the charge.

3—Verses 10 to 17—The evil of their best; and true fruits meet for repentance.

4—Verses 18 to 20—The appeal.

5—Verses 25 to 31—The way and the end.

Let us very briefly examine them.

1. The first verse is the superscription of the whole book, which in itself forms one complete Vision. Through four reigns it extends; reigns in which Judah's path has lain through the sunshine of prosperity, and the shadow of disaster; along the uplands of an Uzziah and through the swamps of an Ahaz; and in these vicissitudes was not unlike that of Bunyan's pilgrim, who so well represents us all, for he too went "sometimes singingly and sometimes sighingly."

Judah and Jerusalem are the direct objects of the vision,

but these form the centre of a circle, the radii of which stretch far out into the heathen world about, and the circumference of which, ever enlarging, finally includes all mankind. Isaiah then, as the "Isaiah," or "*the salvation of God*" in the New Testament, begins "at Jersusalem," (see Luke xxiv:47) but also does not end there; for, before the vision closes, we shall see the light of God's tender favor resting, not only on Jerusalem, but the Gentiles coming to that light, and invited to rejoice in the comforting warmth of its beams.

2. "The Court" has a very grand setting. Jehovah is the Judge, nor is any other Accuser seen here than Himself; the nation that is alone of all the nations of the earth in a recognized relation with Him is the defendant; while both the heavens and the earth are called upon to be the witnesses of the trial; for the Lord never judges in a corner; but openly before all creation, so that every creature, whether the elect angels, or the opposing principalities and powers, with Satan at their head, may witness and confess to the inflexible righteousness of His government. Nor shall even the great accuser—impelled though he be by the strongest motives, and being the keenest in discernment of all creatures—find on the Throne he was "set to cover" (Ezek. xxviii:14) the faintest film of injustice, even though the chief of sinners be justified by that Throne. Yet, when that accuser himself has been sent to his final doom, and at the judgment of the "great white Throne," then "the earth and its heaven flee away;" for the ages of time, with their testings, are forever past, and these sad witnesses of creature-failure are no longer needed.

In passing, we may note the harmony between Isaiah—"the salvation of Jehovah"—and the "gospel of God" as given in the epistle to the Romans, for that also begins with an indictment by which "*every mouth is stopped, and all the world becomes guilty before God.*" To convict thus of guilt seems a strange part of *good* news; but it is a very essential part; for as it is only the sick who send for a physician, so do those only who are convicted of sin care for salvation from its penalty and power; and, too, is it not really "good news" that God knows the very worst of us, and *yet* loves us? Indeed it is.

Even the charge itself, far from having any of the malice of the great accuser in it, is full of the most tender affection. If God did not love would He complain of not being known? That sigh "how often would I have gathered thy children," speaks the same language and the same Speaker; nor do the words "a people laden with iniquity" form a completed sentence from *that* Speaker's Heart, however it may do so from His Lips, until they are supplemented by "come unto Me all ye that are heavy laden and I will give you rest." Alas, that so many, refusing God's testimony as to the sin, are unconscious of any burden; and never come to Him for rest at all, and so they never do rest—now or forever!

The picture of Judah's condition is so distressing that the prophet appears to soliloquise: "*except the Lord of Hosts had left us a very small remnant we should have been as Sodom, we would have been like unto Gomorrah*"; and with that sigh, in which however there is hope, the first part closes.

3. But Jehovah takes up the words "Sodom and Gomorrah," and applies them even to Judah and Jerusalem themselves; it is *they* who are "Sodom and Gomorrah"—*they*, the only people that are the Lord's people on earth, with whom alone is His Dwelling—*they*, who are so faithfully observing all His ordinances as He had appointed—*they*, who are offering all the sacrifices; and from whom the sweet incense is still ascending, by whom sabbaths and feasts are most rigidly observed—it is *they* who are "Sodom and Gomorrah"! And to substantiate this, the Lord goes over, not the terrible moral corruption that characterized Sodom, but all the religious observances that might well be considered quite enough to *save* from such a charge, rather than be the basis of it. And, although He had Himself instituted them, yet He now repudiates them all with disgust; for they are as empty of all that He intended in them, as Cana's water-pots that illustrated them so well. In a word, it was, as with their forefather, Cain, not what might be thought their *worst*, but their very *best*, that He utterly repudiates, as being only empty form; for withal, their "hands are full of blood."

But of what practical value is it to us to learn His estimate of Judah's offerings of three thousand years ago, unless it

may possibly be that, were our ears keen enough, we might hear Him speaking in the same way to His *present* witness on earth? Is it not possible that Christendom may be fast becoming, if it be not already, "Sodom" to Him? Indeed, many of us are well assured that it *is*; nor is this conviction lessened by the use of the words in Rev. xi:8: "*and their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.*" For what is this "great city"? Is it the literal Jerusalem? It is quite sure that it was there "our Lord was crucified;" and it is also possible that this has been called "Sodom," as in the Scripture before us, yet even in this Scripture, it has a wider application than to the *city*, for it includes Judah; nor has Jerusalem ever, as far as I am aware, been called "Egypt," nor is it in accord with the profoundly spiritual character of this book of "signs" to look for a literal city here. Oh no, we cannot thus easily put on to one city the responsibility for the Lord's death; "the great city" rather stands as a symbol of all that man, away from God, has ever built on the earth. Cain founded it, Nimrod added to it; and while Jerusalem was in its day its most perfect expression, yet it may be discerned even now in all that is being built upon the earth, religiously, under the name of "Christian"; but where apostasy from Christ is daily increasing. It is "Christendom" that is now carrying on Cain's work of city building, the whole edifice forming but one city, from Cain down, and it was in *that* city "our Lord was crucified." It shall be in its streets that this last competent testimony of God shall be slain—it is one city, (compare Matt. xxiii:23-36 with Rev. xviii:24), as there is but one generation that crucified Him, *i. e.*, man in the flesh.

Well may we see to it, then, that we rest not in any ordinance, however certain it is that the Lord Himself may have instituted it; for, in that way, even the Lord's Supper may be as hateful to Him to-day as those holy feasts of which He here says, "my soul hateth them"; "they are a trouble to me"; "I cannot away with them"; "I am weary of them." For it is all too possible to be most punctilious in all observances of ordinances, indeed to give them an utterly disproportionate importance, and yet the "hands be full of blood"

in God's holy sight; as neglecting the precious Blood of Christ as our only confidence; for in that case it is on us in condemnation. See *through* the ordinance, the Lord Jesus alone, and all is a sweet savour; "discern the Lord's Body", and for this it is well to use the best of lenses, a contrite tear, and great is the blessedness; but rest satisfied with the mere observance of the ordinance, and it becomes as loathsome as the manna kept over night; till, in Laodicean days, the present professed witness for Christ on the earth, is "spued out of His mouth." Is it not of weightiest significance to us that *those are the very days in which we are living!* Oh, be careful, my reader, lest you, too, be a dweller in Sodom, over which judgment, long lingering, impends.

But let us listen to the counsel: "*Wash you, make you clean, cease to do evil, learn to do well.*" It is the cry taken up by John the Baptist: "*Repent and bring forth fruit meet for repentance.*" But well may we say new fruit means a new tree; the old tree can only bring forth the old fruit. Washing externally will not alter the spring from which all flows. Can good ever be brought out of evil? Can pure waters come from a mud-pit? Why then does the Lord tell us to do what He knows well we cannot do?

Yet this He ever does. It is the way of His righteous government, never relaxed, never modified, never changed; and what that government demands must be clearly expressed, and must be obeyed, too, in some way or other. For even the grace of the gospel does not set aside these just requirements; nay, it is this alone that permits their accomplishment. It is through "the grace that is in Christ Jesus" that we are washed "clean every whit"; it is by the Spirit's law of a new life in Him, that the righteous requirements of the law of Sinai are fulfilled. Nor, I take it, is the principle different in relation to the sermon on the Mount. This comes at the very beginning of the Gospels, and while it is thus an integral part of those Gospels, far from being in itself the way of salvation, it is but to prove the impossibility of salvation in that way. It is Sinai intensified; the law piercing through all external morality, penetrating the inmost recesses of the heart, revealing the evil that is ever there, either dormant or active; and convincing us of our

deep, deep need of Jesus Who alone saves from that evil. It must not then be relegated solely to the Jew, although primarily it was doubtless for him; nor taught to apply to *millennial* days, or we fail to get its value to *us*; it shuts all mouths, yet must its righteous requirements find fulfillment. How can that be? By taking our place under it as being our legal obligation? No indeed; no more than we should take our place under Sinai itself—*that* is not the way that the righteousness of either Sinai or the sermon can be fulfilled. This would either make us self-satisfied with an external morality, or drive us to despair. Let us rather learn our place from that poor leper, who, with the echoes of that sermon hardly passed into silence, comes to Him with the cry, "*If thou wilt Thou canst make me clean.*" That is our path. We, too, must ever and always, from the beginning to the end, abide dependently in Christ our Lord alone, for life and for its support, and thus occupied with Himself, and seeing no other beauty for "the glory of that Light," then the righteous requirements even of the sermon on the mount will be fulfilled, without our thinking of the fulfillment or of ourselves at all as fulfilling them. For all the ways of God are to exalt His beloved Son alone: "Christ is the end of the law for righteousness" in every point of view.

4. Verse 18: "*Come now, let us reason together, saith Jehovah: Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool.*" For He had said, "Your hands are full of blood":* not that every individual was a murderer; but it is Judah and Jerusalem that is being dealt with, and was it not Judah and Jerusalem that cried, "His blood be upon us and upon our children?" One can but see a kind of forward look here to a day, even then in the future, when these people should so cry, and then to another day, still further off, when they shall awaken to the guilt of that cry and to the terror of its

*The word is in the plural, and is literally "bloods", and this is very pregnant with significance; when *in* the body it is "blood", but as soon as it is shed it becomes "*bloods*", as if every drop then had its separate claim to be heard, and uttered its cry of whatever character that cry might be.

consequences, and shall hear this word, "Come let us plead † together"; "Come into court with Me, hide nothing, shrink not from having everything out, for I have a secret not yet told out—a divine alchemy—that shall turn thy sins, as conspicuous as scarlet—as the blood on thy hands—into invisible white, till even *thou* shalt feel quite at home in the clearest light; but see to it that your life shows that your heart has been won by My mercy; then shalt thou have constant tokens of My care." If we might throw the light of the New Testament on this Old Testament gospel, we might quote "he that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv:21.

5. Verses 21 to 31. We are but too prone to interpret everything in Scripture by our own light, and this causes some of our difficulties. Here, we must remember, that Jehovah is not dealing with individuals, who are heavenly by calling; but with a nation on earth, with whom His governmental ways afford pictures of eternal verities. He sorrowfully remembers the past, when Jerusalem was a faithful city (was there not a time when the church was also a faithful witness to Jesus, her Lord?). Jerusalem is now a "harlot" (has not this history also repeated itself, or very nearly? See Rev. xvii:1). And so the contrasts of past with present go on, till Jehovah intervenes with "*Ah, I will ease me of my adversaries (i. e., the apostates within the nation) and avenge me of my enemies (i. e., the opposing Gentiles without).*" And as to thee, the poor remnant, now recognized as the true representative of this city, *I will turn my hand upon thee, and will melt out thy dross with lye, and will clear away all thy lead and thou shalt be again the faithful city.*" But there is no hint here of propitiation by the Cross: Israel's sorrows shall, apparently, atone for Israel's sins: as in chapter xl, "*she hath received of the Lord's hand double for all her sins.*" It is the government of God upon earth; nor can there really be sub-

†The word is a common one; but is nowhere else rendered "reason"; nor does it seem to have exactly the force of our word "reason", but rather to plead together as parties to a lawsuit, as it is used in Job xvi:21 and xix:5.

stitution for nations, *as such*, but for individuals, and all Scripture unites to show that it is because of Christ's propitiation, and because of the penitence of the remnant and their faith in that propitiation, that the Lord eventually has mercy on all. Rom. xi:32.

There is, however, something actually penal in the sufferings of Israel (and I use this word for the nation, although Judah is the present representative) quite absent from the tribulation through which all must go to enter the kingdom of God (Acts xiv:22); a penal character that bears a closer correspondence to 1 Cor. xi, "*for this cause many are weak and sickly among you and many sleep.*" Israel expresses the government of God on the earth amid its nations, and that government brings punishment here and now on all the nations under it, c. f. Gen. xv, "*the iniquity of the Amorites is not yet full.*" Beyond the earth there are no nations at all, but individuals who are dealt with eternally.

In the commission of Matthew's gospel there is no gospel, as we understand the term, exactly—it is not "preach the gospel", but "*make disciples of all nations,*" baptizing them, *i. e.*, forming a new line of separation—not as between Jew and Gentile; but as between those who thus acknowledge Me as their Lord, and those who reject Me—that line is marked by baptism. In the sphere of profession thus formed, the Lord's government is manifested; it is the kingdom upon earth, and the nations of Europe, that largely compose it are even now, at this moment, passing "under the rod" for their treatment of Him whose Name they profess, in what may well be called *their* great tribulation. The church is within this, a smaller circle, and not now composed of the same people exactly: as *e. g.*, England assumes to be a Christian nation, but every individual in England makes no profession, by church membership, of being Christian at all. Everything is in utter confusion, but there seems to have developed—we will not now discuss whether there is Scripture justification for this or not—a two-fold sphere even of profession.

1st. A profession, characterized by *baptism*, forming "the Kingdom of God" or "of Heaven."

2nd. A profession, discriminating among the baptized, char-

acterized by the *Lord's Supper*, forming "the House of God."

These were originally coterminous as to persons, but never had quite the same significance, and now differ in boundary lines, as all the baptized, or all the components of a Christian nation are not "church-members" as men speak. These shall separate further and further from each other, till the first heads up in the *civil* anti-Christian power, amid the nations or Gentiles, as the "beast from the sea"; the second in the *religious* anti-Christian power, first in "Babylon the great," nominally Christian, and then in "the false prophet" or "beast from the land", the very "*anti-Christ*" himself. All these are now in embryo in Christendom.

But we must return to Isaiah. The closing verses give again a comprehensive view of "Judah and Jerusalem" at the end; *Zion shall be redeemed with judgment and her converts with righteousness; i. e.*, brought through a furnace of affliction, elsewhere called "the great tribulation"; but as to the apostate mass (the transgressors) and the lawless Gentiles (sinners), their destruction shall be together and, so too, speaks the New Testament, "*and the beast was taken and with him the false prophet—and they were both cast, alive, into a lake of fire*"; nor shall the apostates find the slightest safety in the gods in whom they place their confidence: "for they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." Oaks and gardens are here clearly used for the idolatrous worship that was conducted in them. The abrupt change of pronouns is perplexing, as being so different from our manner of speech; but it evidently has its value to Hebrew ears for, as Delitsch writes: "the excited state of the prophet at the close of his prophecy is evinced by his abrupt leap from an exclamation to a direct address. He still continues in the same excitement" for their end shall show the vanity of their confidence. Do they trust in oaks? They, themselves, shall be as a withered oak; strong to outward appearance, because of their numbers, but with no real vitality, and they are set on fire by their own work ("his work a spark") *i. e.*, their very confidence is their destruction. So this introductory chapter gives a view of Judah's history from first to last, and, in so doing, gives the history of the whole race.

Gleanings in Genesis.

BY ARTHUR W. PINK.

Cain and Abel (Continued.)

II. Cain and Abel considered typically or representatively.

Cain and Abel stand as the representatives of two great classes of people. They typify respectively the lost and the saved; the self-righteous and the broken-spirited; the formal professor and the genuine believer; those who rely upon their own works, and those who rest upon the finished Work of Christ; those who insist upon salvation by human merits, and those who are willing to be saved by Divine grace; those who are rejected and cursed by God, and those who are accepted and blessed. Both Cain and Abel were the children of fallen parents, and both of them were born outside of Eden. Both were, therefore, by nature "children of wrath," and as such judicially alienated from God. Both had been shapen in iniquity and conceived in sin, and hence both stood in need of a Saviour. But, as we shall show, Cain denied his ruined and fallen condition and refused to accept the Remedy God provided; while Abel acknowledged his sinnership, believed the Divine testimony, put his faith in a sacrificial substitute, and was accounted righteous before God.

In our study of Gen. iii, we saw that before God banished our first parents from Eden, He revealed to them the way of salvation: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them (Gen. iii:21). This was the first Gospel sermon ever preached on this earth, preached not by word but by symbol. By clothing Adam and Eve with these skins God taught them four lessons. First, that in order for a guilty sinner to approach a holy God he needed a suitable covering. Second, that the aprons of fig-leaves which their own hands had made were not acceptable to Him. Third, that God Himself must provide the covering. Fourth, that the necessary covering could only be obtained through death. Death is the wages of sin. Adam and Eve had broken God's command, and justice clamored for the execution of law's penalty. Either they must die or another must die in their place. Mercy can only come in after justice has been satisfied. Grace reigns "through righteousness," and never at the expense of it. God dealt with Adam and Eve in mercy, but in doing so He first met the claims of His broken law. In clothing them with **skins** God showed them by forceful symbol that sin could only be covered—atoned for, for the Hebrew word for atone means "to cover"—at the cost of sacrifice, by life being taken, by blood being shed. And so in Eden itself we find the first type and foreshadowment of the Cross of Christ. To Adam and Eve, God preached the blessed and basic truth of **substitution**—the just dying for the unjust,

the innocent suffering for the guilty. Adam and Eve were guilty and merited destruction, but these animals died in their stead, and by their death a covering was provided to hide their sin and shame. So it is with Christ and the believer. In Him I am provided with a robe of righteousness—"the best robe"—which perfectly satisfies the eye of the thrice holy God.

In Eden then we hear the first Gospel message. But not only so, in Eden God showed men plainly and unmistakably **what He required of him**. In the slaying of those animals from whose bodies the skins were taken to clothe our first parents, God revealed the condition upon which alone the sinner can approach his Maker, namely, bloodshedding. **Man must put a substitute between himself and God's wrath**. In the slaying of the animal, the offerer identified himself with his offering and acknowledged that he was a sinner, that he deserved naught but judgment at God's hands, but death was his legitimate due. In the slaying of the offering with which the offerer had identified himself, he saw the death of his **substitute**, the meeting of God's claims, the satisfying of Divine justice, and that, because his substitute had died in his stead, he went free.

We have again commented somewhat freely upon Gen. iii:21 because our understanding of this important verse is necessary in order to intelligently apprehend the contents of Genesis iv. As we have seen, Adam and Eve were clearly and definitely instructed by God Himself concerning the terms of approach to their Maker. To them He explicitly revealed His requirements, **and these requirements were made known by Adam and Eve to their children**. It is beyond question that Cain and Abel knew that in order to come before Jehovah with acceptance they must bring with them a bloody offering. Heb. ii:4 makes that fact abundantly clear. It was "by faith" that Abel presented his sacrifice to God, and Rom. x:17 tells us "Faith cometh by hearing" and hearing by the Word of God," hence it is evident that he and his brother had "heard" of God's requirements.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." In bringing such an offering Cain deliberately turned his back on God's revealed will and dared to set up his own will in defiance. In bringing the offering he did, Cain denied that he was a fallen creature—the fallen child of fallen parents—and as such under the sentence of Divine condemnation. He denied that he was a guilty sinner, morally and penally separated from God. He deliberately ignored God's demand for expiation by the death of a sacrificial substitute. He insisted upon approaching God on the ground of personal worthiness. Instead of accepting God's way, he audaciously went his own way and selected an offering which commended itself to his own tastes. He offered to God the fruits of the ground which God had cursed. He presented the product of his own toil, the work of his own hands, and God refused to receive it.

Cain represents the natural man. He represents those who turn their backs upon the blood of the Cross and who speak of the Atone-

ment as "a doctrine of the shambles." He represents that large class of people who reject the finished Work of the Lord Jesus Christ, and who think to obtain salvation by works of righteousness which they have done. Cain is the father of the Pharisee, who prides himself that he is the superior of the contritious Publican, and who boasts loudly of his morality and religiousness. He is the representative of all who pride themselves that they can in their own strength live a life which is pleasing to God and who can by their own efforts produce that which shall merit Divine esteem.

Jude, verse 11, pronounces a solemn woe upon those who have gone in the way of Cain. To whom does he refer? They are those who deny that the whole human race sinned and fell in Adam and who are therefore by nature children of wrath. They are those who deny that man has been driven out of God's presence and that a great gulf is now fixed between them. They deny that that gulf can only be bridged by the Cross of Christ and that through Him and His redemption lies the sole way back to the Father. They deny that human nature is essentially evil, incurably wicked, and under the curse of God. They deny that it is absolutely impossible for a clean thing to come out of an unclean, and that unless a man be born again he cannot see the Kingdom of God. On the contrary, they declare that human nature is essentially good, and that by a process of development and culture it can bring forth good fruit—fruit which is acceptable to God. They offer this fruit unto God in the form of moral character, unselfish deeds and charitable works. Their language is, Something in my hands I bring, to my goodness I do cling. This is the way of Cain. Cain brought of the fruits of the ground which God had cursed, and God had no respect unto such an offering. Human nature is under God's curse, and as like can only produce like, it follows that human works—the best of them—are only the fruits of a cursed ground; as it is written, "All our righteousnesses are as filthy rags," *i. e.*, obnoxious to God. As it was in the beginning, so it is now. God has no respect for such offerers and offerings. He will not accept them. The only offering that God will receive is that which is presented to Him on the ground of the merits of His blessed Son.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. iv:4). Abel presents a sharp antithesis to Cain. In bringing the offering which he did Abel confessed that he was a fallen creature, a guilty sinner, one at a moral and penal distance from God. He bowed to the Divine sentence of condemnation resting upon him and owned its justice. He acknowledged that he was worthy of death. By offering a lamb he testified that his only hope before God lay in a substitute taking his place and bearing the penalty which was his due. He presented his offering "by faith." That is to say, he believed that God would accept this slain lamb, that its shed blood would meet all His requirements and satisfy His justice. He had heard from the lips of his parents that the only way back to God was through

sacrifice—through an innocent life being offered up on the behalf of the guilty, and having heard this he believed it, and believing it he acted upon it. This is precisely what constitutes saving faith: It is believing God's Word and acting on it. Consider an illustration in proof: "He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy Word I will let down the net." (Luke v:4, 5). Faith is more than an intellectual assent. Faith is the committal of ourselves to God's Word. Faith necessarily involves volition, "I will let down the net." Faith flies in the face of all carnal reasonings, feelings and experience and says, "Nevertheless at Thy Word I will." Abel then took God at His Word, offered his sacrifice by faith and was accepted and pronounced righteous.

As Cain represents the natural man so Abel typifies the spiritual man, the man born from above, the man created anew in Christ Jesus. Abel is the representative of those who take God's side against themselves; who accept the character which God has given them in His Word; who own that they are lost, undone, helpless; who realize their only hope lies outside of themselves in Another, and who realizing this, cast themselves upon God's grace, crying, "God be merciful to me a sinner." Abel represents those who pin their faith to the atoning sacrifice of Calvary, who rest their all both for time and eternity on the redemptive work of the Cross, who sing from their hearts, "My hope is built on nothing less than Jesus' blood and righteousness." In short, Abel stands as a lasting type of all who receive as their substitute and Saviour the Lamb of God which taketh away the sin of the world.

The ultimate difference, then, between Cain and Abel was not in their characters, but in their offerings. In one word, it was a difference of blood. Abel was accepted because he offered to God a bleeding lamb. Cain was rejected because he refused to offer such. Here, then, we have traced back to their fountain head the two streams which empty themselves in Heaven and Hell, namely, the saved and the lost, and the dividing line between them is a line of blood. That was the difference between the Jews and the Egyptians. On the night when God's avenging angel passed through the land of Pharaoh and found a house upon whose door blood was sprinkled—the blood of a lamb, he passed over. But, when he found a house without blood upon it, he entered and slew the first born, from the king upon his throne to the prisoner in the dungeon. This will be the test in the day of judgment—all whose names are not found written in the Lamb's book of life shall be cast into the lake of fire. Redemption is to be obtained only through Jesus Christ. "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. iii:26). Reader, on what is your hope based? If you are relying upon your own efforts and works, if you are trusting to your own goodness and morality to carry you through, you are building your house upon a foundation of sand and great will be

the fall of it. But, if you are trusting in and relying upon the merits of the precious Blood of Christ, then are you building upon the rock, and in that Rock shall you find shelter from the wrath to come. And now in conclusion:

III. Cain and Abel Considered Dispensationally.

"Now all these things happened unto them for types (margin); and they are written for our admonition" (1 Cor. x:11). Abel is a striking type of Christ, and his murder by Cain was a remarkable foreshadowment of our Lord's rejection and crucifixion by the Jews. At least thirty-five points of resemblance can be traced here between type and antitype. In considering Abel as a type of our Lord, it is to be noted that, like Isaac, offered up on the altar and the ram caught in a thicket, which afterwards took his place in death, we have here a double type also. Both Abel and the offering which he brought pointed to the Lord Jesus. To make it easier for our readers to follow us, we have numbered the different points of agreement in type and antitype.

(1) Abel was a shepherd (Gen. iv:2) and (2) it was as a shepherd that he presented his offering unto God. (3) Though giving no cause for it, he was hated by his brother. As we have shown in a previous article, Cain was jealous of his brother and (4) it was out of "envy" that he slew him. (5) Abel then did not die a natural death, but (6) met with a violent end at the hand of his own brother. (7) After his death God declared that Abel's blood "cried" unto Him, and severe punishment was meted out upon his murderer.

Turning from Abel himself to his offering, we note: (8) Abel presented an offering "unto God" (Heb. xi:4). (9) That the offering which he presented was "the firstlings of his flock": in other words, a "lamb". (10) In bringing his offering "by faith," he honored and magnified the Will and Word of the Lord. (11) The offering which Abel presented is described as an "excellent" one (Heb. xi:4). (12) God had "respect unto Abel and to his offering": in other words, He accepted them. (13) In the presentation of his offering Abel "obtained witness that he was righteous" (Heb. xi:4). (14) After he had presented his offering, God publicly "testified" His acceptance of it. (15) Finally, Abel's offering still "speaks" to God—"By it he being dead yet speaketh."

The type is perfect at every point. (1) Our Lord is a "shepherd"—the Good Shepherd—and (2) it was as the Shepherd He presented His offering to God (John x:11). (3) Though giving no cause for it, He was hated by His brethren according to the flesh (John xv:25). (4) It was through "envy" that He was delivered up to be crucified (Matt. xxvii:18). (5) Our Lord did not die a natural death. He was "slain" by wicked hands (Acts ii:23). (6) He was crucified by "The House of Israel" (Acts ii:36), His own brethren according to the flesh. (7) After His death our Lord's murderers were severely punished by God (Mark xii:9).

Turning from Himself to His offering we note: (8) The Lord Jesus

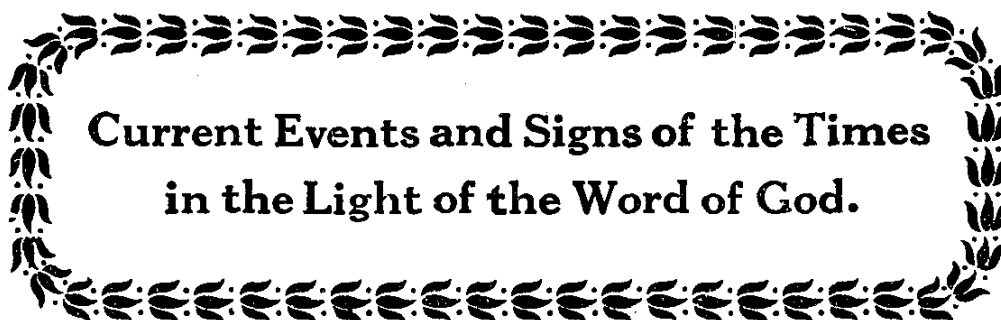
presented an offering "to God" (Eph. v:2). (9) The offering He presented was Himself—a "Lamb" (1 Peter i:19). (10) In presenting Himself as an offering He honored and magnified the Will and Word of God (Heb. x:7-9). (11) The offering Christ presented was an "excellent" one—it was a "sweet smelling savor" (Eph. v:2). (12) God accepted His offering: the proof of this is seen in the fact that He is now seated at God's right hand (Heb. x:12). (13) While presenting Himself on the Cross as an offering to God, He "obtained witness that He was righteous"—the centurion crying, "Certainly this was a **righteous** man" (Luke xxiii:47). (14) God publicly testified His acceptance of Christ's offering by raising Him from the dead (Acts ii:32). (15) Christ's offering now "speaks" to God (Heb. xii:24).

Just as Abel and his offering are, at every point, a wonderful type of Christ and His Offering, so Cain, who slew Abel, prefigures the Jews, who crucified their Messiah. (16) Cain was "a tiller of the ground" (Gen. iv:2). Thus the first thing told us about him connects him with **the land**. (17) In refusing to bring the required lamb, Cain rejected the offering which God's grace had provided. (18) In his self-righteousness Cain brought an offering of his own choosing. (19) The offering he brought was the product of his own labors. (20) This offering was rejected by God. (21) It was Cain's God-given privilege to rule over his brother (Gen. iv:7). (22) This privilege he forfeited. (23) Being envious of Abel, he wickedly slew him. (24) God charged him with his crime. (25) God told him that Abel's blood cried for vengeance. (26) Because of the shedding of his brother's blood, God's curse fell upon Cain. (27) Part of his punishment consisted in the ground becoming barren to him (Gen. iv:12). (28) Further, he was to be a fugitive and vagabond in the earth. (29) Cain acknowledged that his punishment was greater than he could bear. (30) Because of his sin, he was "driven out" (Gen. iv:14). (31) Because of his sin, he was hidden from God's face. (32) Every man's hand was **now** against him (Gen. iv:14). (33) God set a mark upon him (Gen. iv:15). (34) God declared that He would visit with a sevenfold vengeance those who slew Cain. (35) Cain left the land and went and dwelt in a city (Gen. iv:17).

Turning once more to the antitype, let us note how accurately Cain foreshadowed the history of Israel. (16) The first thing which is conspicuous about the Jews was that they were the people of a land—the promised land, the Holy Land (Gen. xiii:15). (17) In refusing the Lamb of God (John i:11) the Jews rejected the offering which God's grace had provided. (18) The apostle Paul declares that the Jews were "ignorant of God's righteousness and going about to establish **their own** righteousness" (Rom. x:3). (19) The Jews rested upon their own obedience to God's Law (Rom. ix:21). (20) But God had no respect to their works (Acts xiii:39). (21) Had Israel walked in God's statutes they would have been the head of the nations (Deut. xxviii:13). (22) But through sin they forfeited the place and privilege (Isa. ix:14). (23) It was the Jews who crucified the Christ of

God (Acts v:30). (24) God charged them with their crime (Acts ii:22, 23). (25) Christ's blood is now judicially resting "upon" the Jews (Matt. xxvii:25). (26) Because of the crucifixion of their Messiah, God's curse fell upon Israel (Jer. xxiv:9). (27) Part of the curse which God threatened of old to bring upon Israel was the barrenness of their land—"desolate" (Lev. xxvi:34, 35). (28) The Jew has been an age-long wanderer in the earth (Deut. xxviii:65). (29) Israel will yet acknowledge their punishment is greater than they can bear (Zech. xii:10). (30) Forty years after the Crucifixion, Israel was driven out of Palestine. (31) Since then God's face has been hid from them (Hos. i:9). (32) For nigh 2,000 years, almost every man's hand has been against the Jew (Deut. xxviii:66). (33) A mark of identification has been placed upon the Jew so that he can be recognized anywhere. (34) God's special curse has always rested on those who have cursed Israel (Gen. xii:3). (35) For the most part, even to this day, the Jews continue to congregate in large cities.

Upon what ground can we account for this remarkable agreement between type and antitype? The only possible explanation lies in the supernatural inspiration of the Old Testament Scriptures. The Holy Spirit "moved" the writer of Genesis. Only He who knew the end from the beginning could have foreshadowed so accurately and minutely that which came to pass thousands of years afterwards. Prophecy, either indirect utterance or in symbolic type, is the Divine autograph upon the sacred page. May God continue to strengthen our faith in the divinity, the authority and the absolute sufficiency of the Holy Oracles.



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

Co-operative Union of Europe after the War. "The restoration of Europe" is the title of a new book written by Dr. A. H. Fried, the winner of the Noble peace prize in 1911. He declares that the great hour of pacificism has come, and paints a picture of a cleansed and regenerated Europe, built up on new and finer foundations, worthy of taking its place in the vanguard of the cause of world-peace. He urges a co-operation union of all Europe, in which the United States

are to assist. He does not believe that this union will appear at once after the great war is over. He outlines in vigorous and lucid language, some preliminaries which must intervene between the dying out of the cannon's roar and the advent of real peace on earth. Two sets of peace are to come. The first to mark the actual cessation of fighting, the second to lay the groundwork for that union which is destined to stamp out war forever. He states that the Triple Alliance and the Triple Entente would be replaced by a European alliance. Of this he writes as follows:

Alliances cannot be ended by a simple decree. It is of no use to forbid them. Even after the war there will be no power strong enough to carry out such a decree. Even within the nations it will be difficult to combat the evil, for only a very powerful State would undertake a parliamentary decree to enter no alliances. The others will refrain from alliances only when to do so has become the general rule; and that will happen only when the method of common action in the work of restoration is so far developed that the nations find in it a real substitute for the poor system of individual alliances. That is not so difficult as it seems. It is only a matter of a second step following the first. The Triple Alliance and the Triple Entente would be replaced by a European alliance.

Let no one protest that the hatred between the two camps would prevent this. Hate is not a political reality. It is merely a discovery of diplomacy, which creates popular moods in order to cite them as justification for its own errors. Enduring antagonisms exist only in phantasy; there indeed they are carefully cultivated! The present allies have all waged bitter wars on each other in the course of the past century, and almost all the present opponents have been allies in some previous war. That does not prevent former enemies from standing "shoulder to shoulder" to-day, nor the former allies from fighting each other. Already in Germany we hear talk of the possibility of an alliance with one or another of the powers with whom we are at present in bloody combat. There is nothing real to prevent the substitution of a European alliance for the separate alliances of to-day.

The fact that a general European alliance need not be political at all, indeed, would have no reason to be so, makes such a step easier. If all the nations should unite there would be no occasion to direct their energies against any other State—unless it be an extra-European constellation. The political aspect would cease to exist, and with it our greatest obstacle would be overcome. A general European alliance would not have the menacing character of the alliances of the past, and would be far more helpful in economic and social life. Such an agreement would doubtless have its effect upon the political life

of the participating States and secure more real protection than the present-day so-called "protective" alliances possibly could. It would also create an atmosphere in which the institutions of The Hague could develop into that which they were intended to be. The Hague Conferences would finally be vivified, and, supported by the will of the organized world, would become effective.

He expresses his opinion that this European alliance should be directed against the old Europe as it is to-day.

The union should be directed neither against Russia nor against England, against the Central Powers or the Western Powers, but solely against the old Europe and its heedlessness, its bitterness, its hate and anarchy. Its service should be to promote the creation of an organized, a co-operative, a self-conscious new Europe.

Then he ends his work by stating the hope that the tragic period of human history will give birth to a happier one.

Friends of humanity, turning sadly from a Europe thrilled with bloody hallucinations, are revived by the vision of these things that are to be. The hour will come when their work will begin. And we will continue to hope that it will achieve its purpose, that it will end a tragic period of human history and give birth to a happier.

Thus man hopes, schemes, plans, never considering for a moment what God has revealed about this present age, and its fast hastening end. Significant are the constantly multiplying suggestions on a European alliance. It seems, according to man's mind, the only hope which remains, is to form a great confederacy of European nations. Equally significant is it that some advocates of that alliance wish to have Germany excluded. It is a well known fact, known to all students of history, that the greater part of Germany was not embodied in the Roman empire, which, according to prophecy, must see a political revival.

Seven Hundred New Cemeteries in Galicia. One of the worst sufferers on the Eastern front has been Galicia. Well do we remember its charming scenery when we travelled there some twenty years ago, and now all is devastated, and hundreds of new graveyards have sprung up.

The London *Daily Chronicle* estimates that between the

town of Gorlice and the heights of Tarnovo no fewer than 419 graveyards have been cleared of their unsightly surroundings, and says that wherever possible natural beauties in the landscape have been utilized to lend dignity to the enormous cemeteries.

All along the Dunajec, graveyards are thickly strewn over the entire countryside. Russians, Austrians, Germans, Hungarians to the number of 40,000 are buried in the cared-for graveyards, a number which does not include those buried in masses in one grave. In West Galicia alone about 600 graveyards exist, and in other parts more than 100. From the Dunajec eastward, the multitudinous graves of the Russians are seen stretching away into the eastern plains, an awful record of the death grapple of last year.

Will it ever be known how many millions were slaughtered in this tragedy of the world?

Religious Tendencies in Germany as a Result of the War. Recently a leading German church paper, published in Leipsic (Saxony), declared that a new epoch in the kingdom of God on earth has dawned, as far as Germany is concerned. Never in the history of the Fatherland, says the writer of the article, has there been such an abundance of prayer offered. Never before have there been such crowded churches as now, not even the Socialists, formerly enemies of the church, being found outside of these bands of religious worshippers. The same spirit also prevails in the trenches. But is all this genuine? Is it a return to God in real repentance? The writer in the above mentioned Lutheran church paper gives a dissection of this religious revival which is really startling. He shows that the whole tendency is anti-christian and anti-Bible. We quote what he has to say:

1. Not a little of this new religious fervor is really a religion without God. This propaganda, which has found enthusiastic devotees, speaks in fiery words of love for the Fatherland, of a willingness to die the death of heroes for the native land, of the duty of the individual to sacrifice his interests for those of the community at large; of forgetting self and of self-sacrifice. It calls for a struggle against all that is mean and low, and for a glorious new Fatherland. It really ends in the fervid sentiment: "**My country is my God!**"

2. A second tendency is unique—proposing to worship what is called

"the German God." This movement, indeed, recognizes a personal God and appeals to him in prayer and song. But this God is not the one who has revealed himself as Jesus Christ; he has originated in national religious sentiment; is not the God of the nations but a special God of the Germans, and it is hoped that this God will bring not the gospel, but German culture and civilization to all the nations of the earth. The heart and kernel of this creed is really not God but rather the German Empire and German glory, and the one business of the German God is to make Germany great and glorious. **This scheme knows nothing of Biblical Christianity, of repentance and sin, or of salvation through Calvary.**

3. In a certain contrast to these two tendencies is a third, which is ascetic in character, and can be called Modern Mysticism. It did not exactly originate in or through the war, but has begun to flourish phenomenally through this agency. The modern mysticist does not long for the world but for God; his soul is sunk in God as in an ocean and seeks to have the divine factor enter his soul in order to awaken in it the God-like tendencies that lie dormant there, in which way he finds absolute happiness. The personality of Jesus is highly esteemed by these mystics, who honor in Him the first man that had been entirely absorbed by God; and His life is the model and example for all true worshippers. This tendency, too, needs no objective redemption in Christ; it needs no mediator; it is centered in pious feelings rather than in the Scriptures.

4. More positive in character is a fourth tendency, but it is anything but Biblical. This is a "**Christless Christianity,**" which seeks to revise the traditional Christianity of the Church in accordance with the lessons taught by the war. This class consists largely of those who have not been able to reconcile Christianity with the war, or harmonize the gospel of Jesus Christ with the bloodshed of nominal Christian nations. They are the class that has declared that Christianity has been bankrupted by the war. While acknowledging God, Who is to be worshipped and loved and trusted, they declare that the rest of the Christian system has, by the events of the times, been shown to be empty dogmas. **Strength of character and nobility of soul is in the forefront of the demands made by this propaganda, which is to supplant traditional Church Christianity. Its characteristic feature is rather ethical.**

5. Within the existing churches there has been developed a very strong tendency toward the co-operation if not of the amalgamation of the different denominations, a union on a grand scale. In the religious exercises held at the front, the liberals and the orthodox clasp hands; the Catholics and the Protestants join in service; the priest and the pastor appear together. This agitation would ignore differences of doctrine and in the presence of the terrible facts of the struggle appear as one congregation of worshippers before the God of all nations and all denominations. Probably no single trend in the modern religious life of Germany is at present more pronounced than this.

As all political contentions have ceased there too, it is urged that all religious antagonism should be discarded.

We have never read anything which foreshadows the coming great apostasy like these statements. Here we have the elements of Anti-Christianity, a coming together of all classes to do exactly that which the Second Psalm predicts: "Let us break their bands asunder and cast away their cords from us." The same tendencies are also noticeable in other nations. Evidences of the same tendencies are not lacking in our country. What will happen when this world-war ends and when the much talked about reconstruction takes place? If there is no return to God now in the midst of the terrible sufferings, will there be a return after it is over? Then will come the awful plunge into apostasy. Surely these are significant signs for us all who have long known and talked about the characteristics of our age and its end.

An Awful Sowing. The amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows: 28,000 cases of whisky; 30,000 cases of brandy; 30,000 cases of Old Tom; 36,000 barrels of rum; 800,000 demijohns of rum; 24,000 butts of rum; 15,000 barrels of absinthe; 960,000 cases of gin.

In Sierra Leone during one-fourth of a year 250 tons of liquors were unloaded at a "dry town" to be transported to towns of the interior.

Think of it! This is the record of one week. What crimes of lust, murder, theft and everything else this means. And this goes on continually. What an awful sowing! What will the harvest be for the nations who curse Africa by doing this?



On Christ, salvation rests secure;
This Rock of Ages must endure,
Nor can that faith be overthrown,
Which rests upon the "Living Stone."

"IF YOU WANT TO BE MISERABLE, LOOK WITHIN.
IF YOU WANT TO BE DISTRACTED, LOOK AROUND.
IF YOU WANT TO BE HAPPY, LOOK UP."



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
SEPTEMBER.

PAUL'S SORROWS AND COMFORTS.

(September 3. 2 Cor. xi:21-xii:10).

Golden Text, 2 Cor. xii:9.

Daily Readings.

Mon., Aug. 28, 2 Cor. xi:21-33. Tues., Aug. 29, 2 Cor. xii:1-10.
Wed., Aug. 30, Psa. xxxiv:1-10. Thurs., Aug. 31, Psa. xxxiv:11-22.
Fri., Sept. 1, Jno. xv:1-14. Sat., Sept. 2, Jno. xv:15-27. Sun., Sept.
3, Rev. ii:8-17.

I. LESSON OUTLINE.

1. The Suffering Saint (xi:21-27). 2. The Burdened Worker (xi:
28-33). 3. The Exalted Apostle (xii:1-6). 4. The Tested Man of
God (xii:7-10).

II. THE HEART OF THE LESSON.

Our Golden Text supplies us with the truth that stands central to our lesson. Christ has chosen the Apostle Paul to a life of suffering upon His behalf, purposing thus to cause His mercy and grace in the Gospel to shine forth unto men everywhere. Of these sufferings he speaks briefly here; as being the divinely given marks of his apostleship. Had he been content to go on with the religiousness of the day as the Judaized Christianity of the hour, he would not have been thus persecuted. Nor is it any different at the present time. Albeit, believers are not now subjected to stripes and imprisonments and martyrdoms as of yore. Still the path of the faithful follower is of necessity one of trial and perplexity and trouble. Yet is the grace of God sufficient here to meet our every need from day to day.

Added to this was the burden of anxiety and care for the believers individually and collectively. Knowing their varied circumstances and needs, and their many trials, the one who loved them so well could not but be burdened for them, for they were his spiritual children. And he was more than willing to be sacrificed for them and to spend and be spent in their service. And here again, the all-sufficient grace of God could and did help this man of God most materially, so that

when it was permitted him to depart and be with Christ, he yet chose to remain for their furtherance and joy in faith (Phil. i:23-25). To the glory and honor of his Lord this man of God thus walked, and thus lived by grace.

Nor is it at all surprising that such an one should be caught away by the power of God into the very paradise of His presence. He had lived so much in fellowship with his Lord—had walked day by day so near to the borders of glory that the Lord could thus carry him across for the moment, and show him things unutterable, and most glorious. Yet remember, Paul never spoke of this until **fourteen years** had passed by. How different with the superficial Christianity of the day. It has nothing like this to boast of. Nay, some of its Godless, Christless teachers will never see heaven unless they are born again by the Spirit. Nor was this a mere phantasy of the mind or a delusion of the enemy. Nay, it was a bona fide experience of this man of God. An actual catching away into the presence of the Lord in the paradise of God.

Yet even such an one could not be fully trusted to walk in this scene aright after having been in heaven. Only One could walk thus—the God-Man, Christ Jesus. He who came from the Father and lived here without spot and blemish. Paul must needs have his thorn in the flesh; and Satan used this well to buffet the poor, humbled man. What it was we do not know. Paul may tell us some day. But we do know that it was made the occasion for sending him special grace and help, so that he was enabled to glory in his infirmities that the power of Christ might rest upon him. What marvellous and true comfort he had under all his many and sore trials and pressures in this scene.

THE ARREST OF PAUL. (September 10. Acts xxi:17-40.)

Golden Text, Acts xxii:15.

Daily Readings.

Mon., Sept. 4, Acts xxi:1-14. Tues., Sept. 5, Acts xxi:15-26. Wed., Sept. 6, Acts xxi:27-40. Thurs., Sept. 7, Jer. xxvi:20-24. Fri., Sept. 8, Isa. xxxvii:1-13. Sat., Sept. 9, Isa. xxxvii:14-28. Sun., Sept. 10, Isa. xxxvii:29-40.

I. LESSON OUTLINE.

1. A Compromise Suggested (verses 17-25).
2. A False Alarm Raised (verses 26-30).
3. A Divinely-Planned Rescue (verses 31-36).
4. A Yearning Heart Cry (verses 37-40).

II. THE HEART OF THE LESSON.

God's call to Paul for a witness brought him into many strange places, and many trying and varied circumstances. Yet in them all the Lord sustained and strengthened him, and kept him till his earthly mission was fulfilled. Our portion to-day carries us on toward the close of his remarkable career as a chosen vessel unto the Lord. The

very Sanhedrim which sent Christ to the cross, and Stephen to a martyr's death, are to have the testimony before them once more. Hence the arrest and imprisonment of this messenger of the Lord, that the testimony might come to them, and to Felix and Festus, and Agrippa; and ultimately to Rome and Caesar's household. God has some seemingly strange ways of sending His Gospel to men. Are we not conscious of this to-day?

Fanaticism seemed upon the eve of a great triumph in the murder of Paul, when the Lord sent needed and sufficient help to him. Do not let your attention be riveted upon the Roman guard and their leader. But rather look beyond to the power of united prayer, as the real means to this end (Cf. Rom. xv:30-33). This is among the many precious lessons set before us in this portion. It is one much needed in these days of increasing unbelief and materialism.

Mayhap Paul was unwise in yielding to the elders at Jerusalem in the matter of the law purifications and vows. Be that as it may, we are not his judges. But we do know how fully the Lord over-ruled everything to the honor and the glory of His peerless Name.

We see clearly what ignorance coupled with malice can do in the minds and hearts of religious fanatics. Murder seems to be the legitimate fruit of such a connection. It was so as early as the days of Cain. It has been so all through the centuries since that day. That was the spirit which sent Christ to Golgotha's Hill. The same spirit deluged the earth with blood during the dark ages. It was the moving spirit of Spain's auto-da-fes, of France's St. Bartholomew's day, and of all the persecutions of the saints of God. It is to be the inspiration of the corrupt Babylon of the last days (Rev. xvii:1-6). And that coming moment is surely close at hand. Only let the Lord take His Church home, and Babylon will leap to the point, in full-fledged power.

How like his Master was this man of God who so greatly loved his very would-be murderers, and who would fain see them truly saved. The closing verses, as connected with the opening portion of chapter xxii, tell us plainly of this great love of his for his brethren after the flesh. And though they had turned a deaf ear to the Gospel again and again, yet once more would the Apostle seek to tell them of Christ, their Saviour and Redeemer. It is not so much his defense of himself as it is his heart cry unto them, and plea for their faith in the One whom they had rejected and crucified, and who was assuredly their true Messiah and Law. O, how the divine heart yearns over sinners in this present day of grace. It will help us much to truly look to Him, and see clearly His purpose as we have it recorded in 2 Peter iii:8-10.

A PRISONER IN THE CASTLE.

September 17. Acts xxii:1-30.

Golden Text, Psa. xci:2.

Daily Readings.

Mon., Sept. 11, Acts xxiii:1-16. Tues., Sept. 12, Acts xxii:17-29.

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Wed., Sept. 13, Matt. xxvi:69-75. Thurs., Sept. 14, Acts ii:5-12. Fri., Sept. 15, Dan. vi:4-10. Sat., Sept. 16, Dan. vi:16-23. Sun., Sept. 17, Matt. x:24-33.

I. LESSON OUTLINE.

1. Ignorant Zeal Toward God (verses 1-5). 2. A Changed Heart and Life (verses 6-16). 3. A Divine Mission (verses 17-21). 4. A Divine Escape (verses 22-30).

II. THE HEART OF THE LESSON.

Our Golden Text was a well-known Scripture to Paul from early boyhood. But he was at the time of our lesson, as upon other occasions, coming to know its practical power and value in times of stress and pressure and trial. Had he not been consciously hiding away in this precious refuge, he would never have been able to have spoken as he did to that angry mob of Jewish religionists.

He saw them in the same spiritual darkness and ignorance that once held him so fast. And in the great pity and love of heart that he had for them, he spake to them of Christ. But he must needs begin by telling them what he once was. O, what a past it was for him. And as he looked upon that howling mob thirsty for his blood, he could see mirrored to his mind himself, before grace saved him. And cannot we too see ourselves represented in that worse mob about the cross of Christ? And should not the same love constrain us to tell the story of Christ's love and grace to poor, perishing sinners to-day? And surely there is great need to-day.

How gladly he spake of the grace of God to him on the Damascus Road. And later in the city of Damascus itself. Was not his a pattern conversion and a pledge of Israel's own bringing later on (1 Tim. ii: 12-16)? And perchance the day had come for that gathering of Israel foretold by the prophets. And might it not be the purpose of the Lord to use him to so speak of Christ as to bring them to penitence and faith in Him? So with all earnest boldness and tender love does this man of God speak the word to his brethren after the flesh. He was true to his commission "to the Jew first, and also to the Gentile. And should not the same motive keep us busy in the work of the Lord to testify the Gospel of His grace to the saving of precious souls. How can we tell whether or not the next soul saved may not be the last one needed to complete the body of Christ, and bring about the fruition of the blessed hope?

Yet, as so frequently, Israel would none of Christ. Judicial blindness had nationally closed their eyes to the truth concerning Him and His claims. They had refused God the Father in the days of Samuel. They had sent the Son to the Cross as their rejected King. They had rejected the Holy Spirit, in the person of Stephen, and they were now nationally set aside by God. Yet not utterly and eternally cast away. Their inbringing will surely come at last. But now there was only the cry of rejection as they shouted "Away with such a fellow from the earth; for it is not fit that he should live." And with

intense fury they expressed their hatred of him in their fanatical actions.

Naturally the Roman centurions wished to know the reason of such commotion and intense feeling upon their part. Unmerited and unnecessary punishment was about to be ministered unto Paul. But he warned it off and justly too, by claiming the rights and immunities of Roman citizenship. He never sought to escape any suffering for Christ that was for the honor and glory of the Lord. But when it was unnecessary, and would bring no honor to the Lord he rightly refused to let his Lord's body be abused and ill-treated.

THE THINGS WHICH ARE NOT SEEN. REVIEW.

(Sept. 24. 2 Cor. iv:1-v:4).

Golden Text, 2 Cor. iv:16.

Daily Readings.

Mon., Sept. 18, Acts xvii:1-15; 1 Thess. i:1-10; iv:13-18. Tues., Sept. 19, Acts xvii:22-34; xviii:1-11. Wed., Sept. 20, 1 Cor. i:18-ii:2; xiii:1-13; Thurs., Sept. 21, 2 Cor. ix:1-15, Acts xix:29-41; Fri., Sept. 22, Acts xx:16-27; 2 Cor. xi:21-33. Sat., Sept. 23, Acts xxi:27-40; xxii:17-29. Sun., Sept. 24, 2 Cor. iv:1; v:4.

I. LESSON OUTLINE.

1. Blinded Souls (2 Cor. iv:1-4). 2. Earthen Vessels (2 Cor. iv:5-12). 3. All Things for Your Sakes (2 Cor. iv:13-18). 4. An House Not Made with Hands (verses 1-4).

II. THE HEART OF THE LESSON.

Rather than study the review, let us spend our time in the contemplation of the portion set for a mere reading lesson. In the very opening verses we are made to see the real condition of multitudes to-day. Blinded in their minds to the things of Christ Jesus, by the God of this age. Blinded by him in the way in which he presents the things of this present day to men and women; and makes the pleasures and wealth and cares of this life the paramount things. Beware lest this be true of any of us. Let Christ Jesus have the pre-eminent place in our hearts and lives.

Over against the transient, passing things of this life is the great and wondrous treasure of God's grace and salvation revealed unto us and in us. This inestimable treasure we have in earthen vessels to the glory of God. Yet would the vessel keep the treasure unseen and unused, save as the Lord, through trial and pressure and persecution causes the earthen vessel to yield up more and more of its blessed treasure to others. So the life of the Lord Jesus is made manifest in our mortal flesh. This is the blessed privilege and responsibility of the believer in Jesus Christ. And the need for this manifestation of the life of the Lord Jesus is more and more necessary every day.

It is then that the believer obtains a new viewpoint of all the troubles

and trials that fall to his lot in this life. He is made to know that all things are for his sake, and that through all these things there is the redounding of all to the praise and glory and honor of the Lord Jesus Christ. Then, too, are we made to see that God has in mind our coming share in His honor and glory; and we are bidden to look away to the far more exceeding and eternal weight of glory. Our eyes and mind and heart are weaned away from the temporal and passing things, however attractive; and from the pressure and trouble, however heavy, to the eternal story of God and Christ, and to the coming glory now so soon to dawn.

Need we wonder, then, that the soul comes to see the present life from God's own standpoint as being a life in a present tabernacle that is being loosed down, as of a tent about to be struck and folded up for a journey? Here, too, we groan, ever and anon, being burdened. And the soul is looking out with anxious longing for the full and blessed deliverance about to be granted. Not that there is any cowardly desire to escape the present trouble; for we would gladly endure all for the sake of Christ, and for the glory of the Lord. But the heart yearns and longs for home, and for the things of the Lord Jesus. Fain would we be clothed upon with our house which is from heaven. Who that truly knows the Lord, but would gladly have such a blessed change come? Who that has come to truly love Him, but would gladly be absent from the body and be present with the Lord? And full soon now shall this most blessed consummation be fully realized by us. For He is soon coming to receive us unto Himself.

Notes on Prophecy and the Jews.

A great Jewish Convention was recently held in the City of Philadelphia. The meetings were attended by a large number of representative Jews, among them many brilliant leaders of Jewish thought and life. Enthusiasm was great. Zionism is becoming stronger and stronger. The hope for the establishment of a great national center in Palestine domineers increasingly the Jewish masses. Mrs. Mary Fels, widow of a noted philanthropist, gave a very large sum of money for the foundation of a new colony in Palestine. We quote part of her public utterance.

"The Zionist movement is the distinctive Jewish product of this generation. It is rooted in the profoundest of racial sentiments. The Jews will some day gather from the ends of the earth to their ancient home, with institutions and customs safely guarded through the

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ages. It has flowered out into a definitely conceived plan with a great organization and an aggregation of capital. Founded on the most cherished Jewish traditions, expressing the highest longings of the people, Zionism is sooner or later bound to secure the support of the whole Jewish people, and also of all non-Jewish well wishers of the Jewish people. Even the small groups of wealthy and indifferent Jews who have tried to solve the Jewish problem by escaping from it will soon realize that they must face the facts of life, that a race which has all the attributes of a nationality must endeavor to live as a people in a territorial home of its own. In that way only lies the regaining of the Jewish dignity and the honor of the Jewish people. Of course, individual Jews will continue to sojourn in various lands, and they will always be loyal to the countries of their adoption. But Israel as a people must have a home of its own. And we, the true children of Israel, wherever we dwell, must always take a strong interest in the destiny of our people as a whole. Zionism stands for the freedom and independence of the Jewish people, and should have the friendly interest and support of all freedom-loving Americans."



Mr. Henry Morgenthau, late American Ambassador at Constantinople, in a speech at Cincinnati, disclosed the fact that he had recently mentioned to the Turkish Ministry the advisability of their selling Palestine to the Zionists after the war.

The Turkish Ministers, he said, eagerly approved of the project. They discussed figures and argued whether Palestine should be converted into a republic. "I told them that if harbors were built at Jaffa half a million visitors would be attracted yearly to Jerusalem, each one of whom would spend £20." "Why, wait until you raise the money?" they responded. "We will grant concessions now, so build your harbors and hotels."

Mr. Morgenthau added that the Turks were seriously considering sending the Grand Rabbi of Turkey, Nahoum, as Ambassador to the United States.

The *Daily Chronicle*, in its editorial columns, published the following:

The gradual isolation of Constantinople from Mesopotamia, and incidentally Palestine, is bringing hope to no people more than to Jews in all parts of the world. For it is more than possible that the war will leave them with

a self-governing community of their own. Mesopotamia is spoken of, but Palestine is at once a likelier and preferable locality. Before the war its Jewish population already numbered one hundred thousand, of whom one-tenth were settled upon the land. Here their ancient tongue was being spoken once more, and there was even talk of a Hebrew University in Jerusalem.



All this shows rapid preparation for that restoration of the Jews to their homeland which needs to take place before the visible and glorious return of our Lord. Every student of Prophecy knows that the center of the great tribulation will be Palestine. While the whole world will be affected by this predicted tribulation, it will be more specifically the center of Jacob's trouble. When they have settled in their land, without having turned to Jehovah and repented of their unbelief, when the long cherished wish of a Jewish home has been realized, then they will be face to face with their worst experience.

The false King—Messiah, the Antichrist, will appear and will be accepted by the unbelieving part of the nation, while a godly remnant will cling to Jehovah and to His promises and suffer in that great tribulation, as made known to us in the last book of the Bible. Then too the enemy from the North will press in upon them. Significant it is that Russia, so victorious in this great conflict, has now been granted by England and France the domination of the Dardanelles at the close of the war. That means that Russia will be master of the near East, as she seems to become through her alliance with Japan, the domineering factor of the far Eastern territories. These are significant developments. The dear men of God who forty and fifty years ago began writing on Prophecy, to whom we are so much indebted for the light upon prophetic events, pointed out all this. And we can see these very things coming to pass. How it ought to stir our hearts! How we should arise anew and trim our lamps and go forth to meet the Bridegroom!



The Jews are still very particular about the manufacturing of unleavened bread used during the seven days of the appointed feast of unleavened bread. Leaven cannot have any other meaning for the Jews than evil and corruption. If any one had said to the disciples after the Lord had uttered the parable of the leaven (Matt. xiii:33) that He meant leaven to mean good and righteousness, the disciples would have at once protested against applying leaven in such a way. How modern unleavened bread is manufactured by the Jews may be learned from the following paragraph. (The word Matzoth means "unleavened bread.")

The strictly scientific and business-like principles employed by the Manischewitz Matzoth Company in the production of its Matzoth forms an interesting contrast to the primitive methods by which our ancestors produced the original article. The factory, situated in Cincinnati, Ohio, was erected at a cost of over \$150,000, employs about a hundred and fifty workmen, and turns out more than 75,000 pounds of Matzoths per day, that is to say, produces sufficient in nine days to have provided every Israelite who left Egypt with more than a pound of Matzoth.

But the characteristic of the Manischewitz Matzoth Company is its cleanliness rather than its size. Every workman, on entering the building in the morning, is given a shower bath; he is then clad anew in spotlessly white clothes, and is even gloved, lest he should touch the machinery with his naked hand. Some of these precautions seem superfluous when it is mentioned that during no part of the process is the Matzoth touched by hand. It is kneaded, cut, pierced and baked entirely by electrically driven machinery. The constituent parts which make the dough are brought together by machinery; the dough is then forced through steel rollers and emerges in sheet form; lastly it is pierced and cut into the requisite shape, and propelled into the large oven which is about a hundred feet long. On emerging from the oven the Matzoth is perfectly ready for consumption.

The machinery used in the baking and packing of the Matzoth is dust proof, and numbers of moving brushes keep the steel rollers which compress the Matzoth, free from any chance impurity.

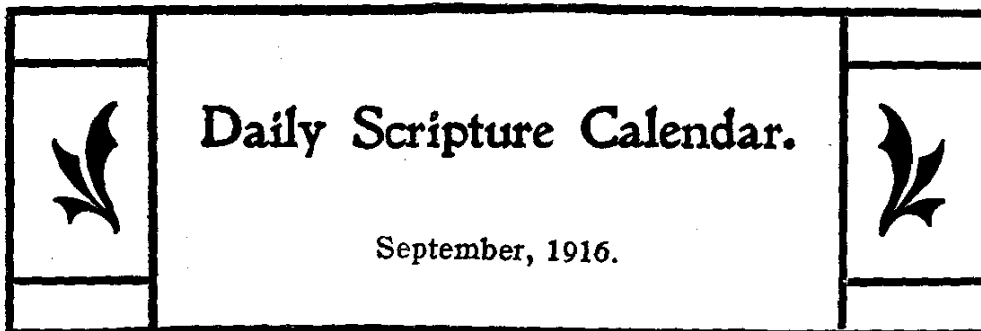
One of the precautions taken to prevent any infringement of the laws governing the production of Matzoth is peculiarly modern. The speeding-up process has been carried so far, that from the kneading of the dough till its entry into the oven, only three minutes elapse. This makes it absolutely impossible for any leaven to get into the Matzoth. In addition, the bakery is under the special supervision of the well known Rabbi A. J. G. Lesser.



Our brother Mr. Walter Scott of England calls attention to the confusion which exists among teachers of prophecy on the two little horns in Daniel's prophecies and the two beasts in the book of Revelation. He writes:

"There is considerable confusion as to the two little Horns of Daniel vii and viii, and of the two Beasts of Revelation xiii. The 'little horn' of Daniel vii is the personal head of the revived Empire of Rome. The 'little horn' of Daniel viii is the King of the North and the great political enemy and oppressor of Israel when restored to her land. **H**istorically the great Syrian King who destroyed Judaism, typically the future Assyrian. Carefully note that in chapter viii there is no mention whatever of either the first or the fourth empires—only the second and third. As to the two Beasts of Revelation xiii the first (verses 1-10) is the revived Roman Empire controlled by Satan through its personal head the 'little horn' of Daniel vii. The second Beast (verses 11-17) is the personal Antichrist. This latter is more dangerous, more subtle, than his greater associate, who acts in brutal force. The Antichrist sets himself to ruin the souls of men; the former destroys the **b**odies of men. The two perish together (Rev. xix:20)."

We fully agree with him and so do others. Others make no distinction at all and call the two little horns the Antichrist. Neither of them is. Daniel speaks of the final Antichrist (the second beast in Rev. xiii) in chapter xi:36, etc. We are thankful that our expositions on Daniel and Revelation have helped many to get clear on these interesting prophecies.



September 1. The Word of God . . . is a DISCERNER of the thoughts and intents of the heart" (Heb. iv:12).

Here is the origin of the word "critic" (*kritikos*). It is never again used. The Word of God is the *only* critic. It is the *sword* in the hand of the Spirit (Eph. vi:17). What presumption for any *man* to wrest this high prerogative from the Godhead. And dare

criticise that Word, which at the last day shall judge *him* and his *thoughts*; and by it condemn or approve all his deeds (John xii:48).

September 2. "We are not as many which CORRUPT the Word of God" (2 Cor. ii:17).

This is another solemn word about the Scriptures, occurring only *once* in the New Testament. Compare it with Isaiah i:22, where the meaning is explained. "Thy wine is *mixed* with water." Certainly, this is a common sin of our day. The pulpit by *many* is "watering down" the Word. A Gospel without *atonement* is preached. Character is *exalted*: Smooth things are uttered to *please*, and coming Judgment *rarely* proclaimed.

September 3. "There are THREE that bear record in heaven" (1 John v:7, 8).

Of all Scripture numbers *three* is the most interesting. Take your concordance and trace it. Very specially does the number *three* enter into the transactions of the cross. Thus our Lord is styled the Good Shepherd *dying*; the Great Shepherd *rising*; the Chief Shepherd *coming*. (John x:14; Heb. xiii:20; 1 Peter iv:5). He once appeared on *earth*; He now appears in *heaven*; He shall appear for our *salvation* (Heb. ix:26-28).

September 4. "Ye know not WHEN the master of the house cometh" (Mar. xiii:35).

The number *four* stands related to the Lord's coming. It will be at one of the *four* divisions of the day—"even, mid-night, cockcrowing, or morning." That is, we are never in our hearts to put *forward* the Second Advent to any future period, but constantly think of it as possible this very day. As noiselessly as night changes to day, so unheralded may the Rapture be.

September 5. "David . . . chose him FIVE smooth stones out of the brook" (1 Sam. xvii:40).

On this fifth day, let us think on some grand things the number suggests. The Kingdom for which we wait will be the *fifth* in the earth (Dan. ii:44). With *five* loaves our Lord fed *five* thousand. *Five* foolish virgins missed the marriage feast. Paul was beaten *five* times. *Five* times this gracious promise occurs: "Whosoever hath to him shall be given" (Matt. xiii:12; xxv: 29; Mar. iv:25; Luke viii:18; xix:26).

September 6. "He shall deliver thee in SIX troubles" (Job v:19).

Six is the number stamped on all that concerns man's *sorrows* and labor. It falls short of *seven* which means *rest*. Some blessed earthly comforts however cluster around the number. There were *six* cities of refuge (Num. xxxv:6). Israel was grouped in a double *six* on the shoulders of the High Priest, showing that all saints, weak and strong, have one blood bought place of support.

September 7. "God blessed the SEVENTH day and sanctified it" (Gen. ii:3).

Seven, in Hebrew means fulness or satisfaction. Numerous beautiful facts cluster around the Number *Seven*. Seven weak things are mentioned in the book of Judges, by which God wrought wondrously (July iii:21; iii:31; iv:4; iv:21; ix:53; vii:20; xv:16). So has it always been. If you are *willing*, though you may be weak, He will choose you, that through your weakness He may "*confound* the things which are *mighty*."

September 8. "EIGHT souls were saved by water" (1 Peter iii:20).

Eight is the resurrection number—superabundant fullness (Mar. xvi:9). It is *eight* times recorded the Lord was upon a mountain, for *Holy* reasons—seven times before the cross, once after (Matt. v:1; xiv:23; xxviii:26; Mar. iii:13; Luke ix:28; John vi:3; Matt. xxviii:16). If we include the evil Temptation. He was *eight* times in mountain scenes before crucifixion, and once after.

September 9. "And at the NINTH hour . . . Jesus cried with a loud voice and gave up the ghost" (Mar. xv: 34, 37).

In connection with this awful number is found the mystery of divine judgments. Read the *nine* judgments of Hag. i:11. Jerusalem has been subjected to *thrice nine* sieges. The word "bottomless pit" (*abyssos*) occurs *nine* times in the New Testament. Also the phrase the "ungodly." Was it mere chance, that upon the *ninth* hour of the day our Lord bowed His Soul beneath the *judgment for all Sin*.

September 10. "The TENTH shall be holy to the Lord" (Lev. xxvii:32).

This represented God's claims upon the *whole* of what man possessed. David had entered exactly into God's mind when he said, "All things come of thee; and of thine own have we given thee." Thus *ten* signifies completeness. *Ten* plagues poured on Egypt, are called, "all my plagues" (Exo. ix:14). *Ten* righteous curses are recorded; on the *serpent*; the *ground*; *Cain*; *Canaan*; *Jericho*; *Achan*; *Gibeonites*; *Shechemites*; *Hiel*; and the *fig-tree*.

September 11. "And he was numbered with the ELEVEN apostles" (Acts i:26).

Eleven marks disturbance in the divine order of things. Jacob's *eleven* sons conspired against the one. There were *eleven* days from Horeb to Kadish Barnea, and the journey was failure; one day more would have carried Israel to the land. The "*eleventh* hour" indicates lateness, idleness, neglect. Twice only *eleven* is connected with silver, and both times it was *cursed* money, which brought trouble.

September 12. "TWELVE years I and my brethren have not eaten the bread of the governor. . . . So did not I, because of the fear of God" (Neh. v:14, 15).

In this matter Paul was like Nehemiah (1 Cor. ix:4, 15; 2 Cor. xi:9; xii:13). Filthy lucre and emoluments tempt those who have no position but in *this life*. But the child of God finds meat and drink in the *promises*. Presently some shall sit upon *twelve* thrones, judging the *twelve* tribes. And even now, in emergency, we know God could send *twelve* legions of angels to defend us.

September 13. "Ishmael his son was THIRTEEN years old when he was circumcised" (Gen. xvii:25).

Thirteen has long been a number of superstition and ill-report. The tribes of Jacob were numbered as *thirteen*; yet in the different enumerations some one is *left out* (Deu. xxxii; Rev. vii). It is said that multiples of *thirteen* enter into all our Lord's Messianic names. May there not be deeper meaning than we perceive in the words, "He was *numbered* with the transgressors!"

September 14. "So all the generations from Abraham to David are FOURTEEN generations" (Matt. i:17).

The number *fourteen* is thrice connected with our Lord's genealogy. To produce this are some mysterious *omissions* in the line. In it God has a *purpose* we shall some time understand. But let us be *afraid* as we note this. He has written some names in the Book of Life; and some He has not. Is *your* election sure? Have *you* by atonement been linked to Abraham, to David, and to Christ?

September 15. "I will add unto thy days FIFTEEN years" (2 Kings xx:6).

This number is specially connected with deliverance from *death*; and so realized to Noah, Hezekiah, Esther, Lazarus, Paul (Gen. vii:20; 2 Kings xx:6; Est. ix:18, 21; John xi:18; Acts xxvii:21). Hezekiah was the only man informed precisely how long he should live. Far from being a *privilege*, what mercy it is that God hides the end from our eyes. Daily *readiness*, and constant *watching* is the order for this age.

September 16. "Now if any man have not the SPIRIT OF CHRIST he is none of His" (Rom. viii:9).

This remarkable phrase occurs nowhere else. The "Christ-spirit" is the new *creature* which is created by the Holy Spirit. It is elsewhere called "Christ-in-you" (Col. i:27). It is the product of the Holy Spirit's work within us. It is opposite of the *flesh* or old nature. So it is a true mark of hypocrisy to profess to be a Christian, and yet mind *earthly* things.

September 17. "The ark rested in the seventh month, on the SEVENTEENTH day of the month" (Gen. viii:4).

Seven and *ten* are remarkable numbers. In Romans viii:35 are *seven* specifications of distress, followed, verses 38 and 39, by *ten* deliverances from evil powers. In Hebrews xii:18-24, are *seven* negatives followed by *ten* positives. Thus showing that while the Old Testament Saints stood related to *seven* conditions of *law*, the present believer is related to *ten* privileges of *grace*.

September 18. "In that day there shall be ONE Lord, and His name ONE" (Zec. xiv:9).

First and *only* things stand for Divine supremacy. Here is the secret of all Millennial blessedness. There shall be no *double rule* in those days. *One will* shall control all. This is the secret also of all personal heart rest. So long as God *and I*, manage my affairs, there is division and unrest. Let *our* will come into subjection to God's *only* will, and perfect, delightful peace will result.

September 19. "The law of the Lord is PERFECT" (Psa. xix:7).

Were this not so, how could we account for New Testament writers, hundreds of years after, taking up what Daniel and Isaiah wrote in ignorance, and explaining it (1 Peter i:9-13)? This divine origin is most harmoniously seen in Scripture numbers. Take the duration of the Great Tribulation for instance. Its time, forty-two months is just *seven* times recorded (Dan. vii:25; xii:7; Rev. xi:2, 3; xii:6, 14; xiii:5), and harmonized in both Testaments.

September 20. "When one came to an heap of TWENTY measures, there were but ten" (Hag. ii:16).

This verse speaks of disappointed *expectation*. Singularly, this number is repeatedly connected with *expectation*. Jacob waited *twenty* years for his wives and possessions. *Twenty* years Israel cried for deliverance from Jabin. *Twenty* years the ark waited for its abiding place (Gen. xxi:38, 41; Jud. iv:3; 1 Sam. vii:2; 1 Kings ix:19). It is one short of twenty-one, the number of three-fold fulness.

September 21. "Another saint said unto THAT CERTAIN SAINT, How long shall be the vision?" (Dan. viii:13).

That "certain saint" is called in the margin "Palmoni, the wonderful numberer." So we learn that God's purposes are *all numbered*; and presided over by at least one great angel, who reveals and fulfils them according to divine arithmetic. Nor does this relate to the course of *kingdoms* alone. The *individual* believer may be observed by this *Palmoni*; and the "very hairs of our head are all numbered."

September 22. "They went forth . . . to go into the land of Canaan" (Gen. xi:31).

But they did not get there for *five* years. This is an interesting history for some who may have determined to obey the Lord's call to foreign missionary work, but are *kept at home* by some aged parent or infirm relative. Stephen tells us what hindered Abram (Acts vii:4). We do not read that God disapproved of Abram's filial obedience. Rather this seemingly *incidental* delay helped to fulfil the appointed divine *number*, "430 years."

September 23. "That the man of God may be PERFECT" (2 Tim. iii:17).

This is an *isolated* word that refers to the Scriptures. How can the man of God be *perfect* that is "fitted out," like a vessel for a voyage? By studying God's Book. No other book can teach us how to preach the Gospel, how to pray, how to conduct ourselves in uprightness. How many ancient saints have proved this. When trouble came they always fled to the *Bible*, never to any man-made writings.

September 24. "The FOUR AND TWENTY elders fell down before the Lamb" (Rev. v:8).

With this sacred number is associated the highest *worship*. Seven times we are told "the Lord commanded Moses" concerning the four and twenty courses of priests. Are we in the spirit of those elders who lead the worship of the Lamb? Have we attained the place of perfect security *now*. And when trumpets of alarm are blown, and vials of wrath poured out, shall we be high *above* the storm?

September 25. "And I heard the NUMBER of them which were sealed" (Rev. vii:4).

As a *seal* stands for a *private* transaction we have one of God's secrets revealed. What a blessed assurance that when this earth becomes a battlefield of searching judgments, there will be a company, selected by sacred count, not a hair of whose head shall perish. If God so loved Israel from the foundation of the world, what can it mean that He loved the Church before the foundation of the world?

September 26. "A great multitude which no man could NUMBER" (Rev. vii:9).

Thank God, the Lord Jesus shall yet "see of the travail of His soul and be satisfied." When Israel is saved, the Gentile world shall be blessed also. But at what a cost! What a purging through acute

distress and judgment! The Lord by His grace prepare us *now*, that we "may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man."

September 27. "He telleth the **NUMBER** of the Stars" (Psa. cxlvii:4).

So awful and wise is God! So utterly beyond the attainment of the greatest astronomers! And yet blasphemous man talks about the Creator, as "Nature's Force," or "the Great First Cause." How is it every *star* rises, sets, and obeys the bound of its orbit without failure, and without friction. And simple faith may rejoice that our names are linked to the *stars*. In the resurrection we shall shine as the *stars*.

September 28. "And Satan stood up against Israel, and provoked David to **NUMBER** Israel" (1 Chron. xxi:1).

This was wrong because the Lord had said, Israel could no more be *numbered* than the stars or sands (Gen. xii:16; xv:5; Chron. xxvii:23). Once when Moses numbered Israel, it was an arrangement for *atonement* (Exo. xxx:12). David distrusted the Lord's preserving power, by counting how many men he could muster for fighting. Are we counting on human resources, rather than on God's promises?

September 29. "That which is wanting cannot be **NUMBERED**" (Ec. i:15).

Man's state by nature is so utterly defective that he has no virtues to enumerate. He is but a *cipher*, lacking its numeral, and valueless. But thanks be to divine grace, there is a New Testament side to this. We are "*complete* in Christ." What we lacked, He supplies. He is the *worthprice* of all our forfeited possessions (Rev. v:2). And so, "having nothing," believers "possess all things."

September 30. "The Lord shall **COUNT** when He writeth up the people that this man was born there" (Psa. lxxxvii:6).

Jehovah keeps a register. The question is, Are our names in it—Are we entered as heavenly citizens? Nations are to be segregated; and individuals separated. As blessed as it shall be in that Millennial day to be born in *Jerusalem*, it is far greater honor now, to be *born from above*.

Requests for Prayer.

Pray for my daughter Natalie, who hath been afflicted with nervous trouble for a long while.

Pray for one to be healed in body and that she may spend her life in His service.

Pray that my brother be restored to health.

Pray that a financial barrier may be removed.

Please pray that one may be drawn nearer to Him.

Remember in prayer the needs of "Our Hope," that we may be enabled to circulate again this fall large special editions.

Pray for my brother and his wife; they are drifting into Christian Science.

Pray for my son that he may be saved.

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Editorials.

The Prince of Peace

The fullest glory of Immanuel, the Virgin-born Son of God, was announced by Isaiah, seven hundred years before He was born in Bethlehem. "For unto us a child is born, unto us a Son is given, and the government is upon His shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Is. ix:6). What names these are! They proclaim His Deity. They are inexhaustible. No saint has ever fully fathomed them. His Name, the Prince of Peace, describes and reveals His great redemption work. Long before He took on the creature's form and His blessed feet walked in weariness (John iv:6) on the earth, the creation of His own hands, He visited man in angelic form. Thus He appeared to Gideon. When the fire rose out of the rock and consumed Gideon's sacrifice and the angel of the Lord suddenly disappeared, then he greatly feared. But the Lord said to him, "Peace be unto thee; fear not, thou shalt not die." It was the Lord of peace, whom he had seen; and, therefore, he built his altar in Ophrah and called it "Jehovah-Shalom", the Lord is peace (Judges vi:21-24). On the banks of Hiddekel, the river Tigris, Daniel, the man greatly beloved, beheld one, whom he describes as a certain man. He was clothed in linen; his loins were girded with fine gold of Uphaz. "His body also was like the beryl, and his face like the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in the color as polished brass, and the voice of his words like the voice of a multitude." It was the same whom John beheld in Patmos in his great

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vision (Rev. i). And He spoke to Daniel and said, "O, man, greatly beloved! Fear not! Peace be unto thee." (Dan. x:19). Yes, it was the same who had been seen by Gideon, the Son of God, the Lord and Prince of Peace.

And in the night He was born, when the glory light shone round about the shepherds in the fields of Bethlehem and the angel heralded the glad tidings, heaven announced, in a mighty doxology, the far-reaching results of the coming of the Son of God to earth. "Glory to God in the highest, and on earth peace, good will toward men." The Wonderful, the Counsellor, the mighty God, the everlasting Father, the Prince of Peace had come. What words of life and peace came from His lips while He dwelt among men! What power of life and peace He manifested! He offered rest for the weary and heavy-laden. Oh, beautiful words, "Thy faith hath saved thee; go in peace" (Luke vii:50). And again He said to the woman, who had touched the hem of His garment, "go in peace" (Mark v:34). The Lord of glory knew the creature's wants. Tired from His unceasing service, they took Him into the ship "and He was in the hinder part of the ship, asleep on a pillow." The great storm, the rising waves did not disturb Him. And when they awoke Him with their despairing appeal—"Master, carest Thou not that we perish?"—then He arose, and rebuked the wind, and said unto the sea, "Peace! Be still!" And the wind ceased, and there was a great calm (Mark iv:36-39). No wonder that the witnesses of this scene said one to another, "What manner of man is this, that even the wind and the sea obey him?"

He had come to earth to make peace. And that could only be accomplished by His great sacrifice on the cross. Peace was made through the blood of His cross. This was the glorious message which He announced to His assembled disciples on the same day He arose from the dead. "Peace be unto you! And when He had so said, He showed them His hands and His side" (John xx:20). The precious blood He shed as the sin-bearer is the only ground of peace. All who believe on Him are justified by His blood as well as by faith, and all can, therefore, say "we have peace with God through our Lord, Jesus Christ" (Rom. v:1, 9). And much more than that—"He is our peace." And through Him peace

is now preached to those that were afar off (the Gentiles) and to them that were nigh (the Jews).

But what did He mean when He said "Think not that I came to send peace on the earth; I came not to send peace, but a sword" (Matt. x:34). Jews had often used these words as an evidence that our Lord was not the promised Messiah. They say that the One promised would bring peace to the earth and make wars to cease, but the Lord Jesus said the opposite concerning Himself. The Lord spoke these solemn words when it became evident that He would not be accepted by His people Israel, but that they would reject Him. He knew all what would happen for He was and is omniscient. He knew that His own would give Him a cross instead of a throne. He knew He came to die and to pay the infinite price for redemption. He knew that in the eternal purposes He would occupy His Father's throne during the present age and wait, patiently, there for His own throne, which belongs to Him by redemption's rights. He knew that Satan, though a conquered foe, would, during this age, be the god and ruler of it and that, under him as the murderer and liar from the beginning, no peace on earth would be possible. And He knew, also, that, nevertheless, peace would be preached through Him and His body, the church, would be gathered from Jews and Gentiles. And, therefore, He announced that His first coming would not result in "peace on earth."²⁰ More than that; He predicted that, throughout this age, down to its very end, there would be wars and rumors of wars, nation rising against nation, and kingdom against kingdom (Matt. xxiv:6-7). And how His words are confirmed in present-day events.

Yet, He is the Prince of Peace. Through Him, yea, through Him alone, peace will come at last to this blood-drenched earth. The utter collapse of our age, morally and politically, will surely come. All points that way as never before. Then He will arise and once more His voice will say "Peace! Be still!" The Scriptures bear precious testimony to all this. When the nations rage and the kingdoms are moved, then He will speak (Ps. xlvi:6). And when He comes again, He will come as the Judge as well as the Prince of Peace. In that prophetic Psalm already mentioned (Ps.

xlvi:8-9) both His judgment work and His work as Prince of Peace are mentioned together. "Come, behold the works of the Lord, what desolations He hath made in the earth! He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." And another prophet of glory tells us that "He shall speak peace unto the nations" (Zech. ix:10). It will be when He comes as King. Then and not before shall He judge among the nations "and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii:4). With His return to this earth His blessed name as Prince of Peace will be forever established and vindicated. Oh! may it soon be! Oh! Thou who didst die on Calvary's Cross, Thou the mighty Creator, Thou art the only Hope for this poor world.



My Peace In that beautiful chapter of comfort (John xiv), our Lord speaks of His own peace, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv:27). "My peace I give unto you." It is His loving bequest to His own who are in a world of sorrow, trial and perplexity. He wants us to enjoy the very peace which He had while passing through the world. And what a peace that was! He was never disturbed by anything. He was in constant, unbroken communion with His Father. And that is peace and rest. He knew His Father's will and always delighted in doing His will. That is peace. He trusted in Him, dependent on Him and never acted apart from Him. That is peace. He knew all was in His Father's hands.

And we, if we want to enjoy His loving bequest, must walk even as He walked. We must look up in all circumstances and say, "My Father knoweth." We must learn to take all from His hands. Our daily ambition must be to do God's will, yea, delight in doing His will. Thus we are kept in His fellowship. Then the peace of Christ will rule

in our hearts (Col. iii:15), and the peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus (Phil. iv:7). But we can never fully enjoy that peace unless we walk in faith and in dependence on God. Let come what may, rest and comfort will be our portion. And the world needs such witnesses, whose lives manifest the peace of Christ and the peace of God.



The Blessed The blessed provision which God has made
Provision for all His saints in every age is prayer.
 How little we realize the value of this mar-

vellous provision! How much more use all His saints might make of it every day and every moment! Take one of the familiar verses in the Psalms and think it over. "And call upon Me in the day of trouble; I will deliver thee and thou shalt praise Me" (Psalm 1:15). Think of it. God, an omnipotent God is speaking to His creature. He wants us to seek His face, to come in His presence. "Call upon Me in the day of trouble." Do not look anywhere else, do not turn to human beings, but look and turn to Me. And a God, who cannot lie, the God of Truth assures His child. "I will deliver thee." What a pledge and what an assurance! The Lord of infinite wealth and resources, the Lord of all power, who controls all agencies saith, "I will deliver thee." There is nothing too hard for the Lord. He just asks the opportunity of His people to manifest His power in their behalf. Unbelief so often robs Him of that opportunity.

And still greater stands out this blessed provision in the New Testament. "And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my Name, I will do it" (John xiv:13, 14). What words these are! And how many similar promises came from the lips of the Son of God! And here are His people in a world of adversity, a world under Satan's power, tried and tested; in a world where we may glorify Him and be used by Him in service for eternity, and yet how little after all we make constant use of His blessed provision for us! As darkness becomes

denser, as the enemies attacks become more furious, perplexities abound and difficulties increase, we all need to give ourselves to prayer as never before. And we may confidently expect the manifestation of His power in our behalf. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv:16).



A friend said to us a few days ago "It seems **Russellism** Russellism is in a state of collapse." This is **Collapsing** quite true. We have found such to be the case in many sections of the country. The newspaper scheme of printing sermons of the leader of this dangerous cult seems to have been abandoned. The distribution of tons of leaflets throughout this country has also slackened. This collapse could be easily foreseen. The evil doctrines of this system have been thoroughly exposed and the warning has done good. But the system has been digging its own grave. Russell predicted that the millennial-kingdom reign of the Lord Jesus Christ would begin in the fall of 1914. Instead of peace on earth, that year brought the beginning of the bloodiest conflict in the world's history, which is going on in all its horror. The man has tried to explain the failure of his prediction, but he has not succeeded with same and intelligent people and thousands are now turning their backs upon him. But there are others who cling to this cult with its delusive doctrines. We know most of them are enraptured by the doctrine of a second chance and the ultimate salvation of everybody. Not a few accept this false doctrine because they live in known sin.



Christian Science Not Collapsing Christian Science has well been called "The Masterpiece of Satan." It is not on the decrease but increasing everywhere. Thousands of Jews flock to it. This Christ-less, blood-less religion suits them well. They soothe their consciences by saying "at last we have become to believe in Christ whom our fathers reject-

ed out of ignorance." What a delusion! They are accepting an anti-Christ. It is expected that Christian Science will score still greater successes among the "reformed Jews" and the unsaved church—membership of all denominations. They continue to build their "churches" and circulate their God, their Christ- and Bible-denying doctrines. It is the coming religion of the apostasy.

But the collapse of it and every other wicked cult is surely coming and when it comes it will be a great crash. May God help us to witness and warn against it so that at least some may be delivered from the eternal ruin which is in store for every believer in that system.



Professing Christians may be divided, in
Two Classes our solemn times, into two classes. We do not mean by this the two classes of saved and unsaved, those who merely profess to believe the Gospel and those who possess the grace of God. We have reference to something else. The tremendous events which have been going on for almost two years, unprecedented and unspeakable in its horrors, have resulted in awakening thousands of Christian believers and they have turned to the Word of God for light and help. The evidences of this turning to the Scriptures, especially to the prophetic Word are seen from the Atlantic to the Pacific and from the northern plains to the Gulf coast. A blessed revival in the study of the Bible is going on. Bible conferences, in which the truth is taught, are largely attended everywhere. But the deepest interest is manifested when the Return of our Lord, and what is promised in connection with that event, is preached. There is a great longing in thousands of hearts to know these things. All this, we know, is the work of the Holy Spirit. The midnight cry is heard once more. Once more, we doubt not for the last time, there is a mighty stir, the virgins arise, trim their lamps and go forth to meet the coming bridegroom. We cannot help but believe that thousands upon thousands of His people are being led out into a better knowledge of the Lord and His blessed Gospel and into the surrendered life. We know such is the case. The testi-

mony of teachers who have borne witness to these truths for the last twenty years is bearing now a precious fruit. We praise God for what we see and hear and we know the blessed work begun will continue and the remnant of God's faithful ones will be increased. It is the great responsibility of all who know these things to be active and serve as never before.

But there is another class. We are sorry to say it is the larger class. They are, of course, "church members." As to the real truth of God they are ignorant. As to present day conditions they are indifferent and hold to the unscriptural view that the world is rapidly getting better. Even the great happenings in the world today do not arouse them. Alas! Their condition is often the result of the men to whom they listen and who are themselves ignorant of the truth. Their preaching is "peace, peace!" And thus the great mass of professing Christians are kept in ignorance and are led to believe a false hope. But as it is now, so was it before. The same two classes were known in Israel's history.



Our readers will recall the remarkable forecast which the late scholar and Bible expositor, Mr. William Kelly, made some forty years ago. Precisely what he outlined has come to pass. This does not mean that he had a special gift of prophecy, but in studying the prophetic Word and believing what is written, he could speak positively, as any believer may. We read over a part of his excellent "Lectures on the Minor Prophets" recently and came across some other remarks which are of interest and well worth reading at this time. He mentions America first and speaks of India and Russia:

"So as to America, I conceive that the young giant power which has grown so fast will sink still faster, probably through intestine quarrel, but assuredly somehow before that day comes. They will break up into different fragments. Their prime object is to maintain political unity. This is their great ambition, and though it may appear to stand and advance, as everything ambitious is apt to prosper for a time, it will be all blown down before long. For it is a remarkable fact that there is no place in prophecy for a vast, influential power,

such as the American United States would naturally be, if it so long retained its cohesion. Is it conceivable that there should be such a power existing at that day, without any mention of it? Can the omission be accounted for save by its dissolution? However, I particularly wish everyone to understand that this is merely drawn from the general principles of the word of God.

“India, I presume, will be part of the northeastern system spoken of in Joel and elsewhere. The British will lose possession of India, as nationalities wake up to yearn after their own distinct position. And such is even now the tendency, which prophecy distinctly recognizes as characterizing the end of this age. The Russian empire, as being itself northeastern, is destined to be the suzerain power there. They may not be aware of the role divine prophecy attributes to them, of their immense success, and of their total distraction under the hand of Jehovah. But Scripture is clear. (Compare Ezek. xxxviii, xxxix.) Divine judgment will not slumber.”

Every intelligent student of the prophetic Work knows that the dominion and rule of Gentile world-power must end some day. And when it comes, every present form of government, monarchies and republics will collapse. The great empires which are fighting for their very existence in the great world conflict will pass away. God’s Word saith so. Their dominion will be taken away (Dan. vii:12). Another form of government will be instituted. The Son of Man will appear in the clouds of heaven. “And there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom, which shall not be destroyed” (Dan. vii:14). “And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord, and of His Christ and He shall reign for ever and ever” (Rev. xi:15). It is well to remember this divine forecast concerning the future destiny of the nations. The time of this great consummation is rapidly nearing. Yet, there is an optimism among all nations as if their dominion is to extend and to go on for ever. These false hopes will, ultimately, be doomed. We wait, in fact all the earth waits, for the coming of the kingdom, which cannot be shaken.



The Shaking Times Before that kingdom comes, there will be the shaking times. The divine predictions concerning the day of the Lord, the appearing of the Lord Jesus Christ, in great power and glory, always speak of distress for the earth, tribulation and wrath. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah ii:10-27) "The foundations of the earth do shake—the earth shall reel to and fro like a drunkard" (Is. xxiv:18-23). "For thus saith the Lord of hosts, yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations and the desire of all nations shall come" (Hag. ii:6-7). "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves thereof roaring. Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi:25-27).

What will it be when all these predictions are fulfilled on the earth? What terror will seize hold upon the ungodly, who will face the storm of divine judgment? During the past summer a terrific explosion of ammunition, hundreds of tons shrapnel, etc., stored up for its awful use of destroying and maiming human bodies, created in God's image, shook New York City. What happened was vividly described by the newspapers.

Pandemonium reigned in New York, Brooklyn and near-by cities of New Jersey and Long Island and other towns within a radius of twenty-five miles. The thousands who flocked to the streets after the first explosion were re-enforced by thousands more after the second.

Men, women and children left their homes in their night clothing. Many declared they had been thrown out of bed by the force of the concussion, which was felt even more severely in Brooklyn than in New York.

Within an hour 6,000 telephone calls went over the police wire from excited inquirers. Hundreds of thousands of persons ran excitedly through the streets, while automobiles containing policemen, firemen and others dashed along. Conditions were the same in Jersey City.

Women in Brooklyn streets were thrown to the pavement when the first explosion occurred and many of them became almost crazed with fear.

Police whistles were blown frantically, but the police themselves did not know what it was all about.

Panic was most pronounced among the dwellers in crowded East Side tenements, and many of these who hastened into the streets were cut by broken glass.

Guests in the big uptown hotels ran frantically into the corridors when the windows in their rooms were shattered. Patients in all the city hospitals were greatly alarmed and their attendants experienced much difficulty in quieting them.

Elevated trains crossing Brooklyn Bridge and other bridges were shaken and many panes of glass in the cars were broken. The same was true of surface cars in all parts of the city.

The explosions were felt in all parts of Manhattan, but the damaged area ceased about Forty-fourth Street. The Wall Street district suffered the most from broken glass, while many of the large department stores in the Herald Square section were similarly damaged.

The entire south end of the city, from City Hall to the Battery, was rocked by the explosions and the cry went up that attempts had been made on the J. P. Morgan Bank as well as on the Sub-Treasury Building.

So great was the force of the explosions that some persons thought they saw the skyscrapers shaken by them.

If an explosion can produce such effects, what will it be when divine wrath sweeps over the earth? Then they will go to the rocks and say to them "Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb."

And how your heart should praise Him, dear reader, that you and every true believer is graciously delivered from such a wrath to come. Let us think of it daily. Let us wait for Him and serve Him in all the energy of the new life.



Our praying friends will greatly rejoice with us in the rich blessing our Lord has given upon the ministry of His Word. In Los Angeles we had excellent meetings in the fine Auditorium of the Bible Institute. The three services on each Lord's day were attended

Blessing upon
the Ministry

by about 5,000 persons, and we had on each week night very large and appreciative audiences. The Institute is doing a great work. The **Missionary Conference** at Flagstaff, Arizona, was well attended, and a goodly number of Indians from different tribes were present. God richly blest the ministry of the Word. It is a most encouraging work. Equally blessed were the Conferences in **Manitou Springs, Colorado Springs** and **Denver, Colo.** We are thankful for these continued blessings. Souls accepted the Lord Jesus as their Saviour and large numbers of believers were helped.



Fall Meetings We make announcement of our itinerary not to let our friends know how much we labor, but for two other reasons. We want the prayers of God's people first of all. We know prayer is needed more than anything else for a successful ministry. Thus the apostles stated it in Acts vi, "We will give ourselves to prayer and the ministry of the Word." By mentioning our engagements hundreds of our readers can follow us with their prayers. Another reason is that many of our friends know persons in the different places we visit. By knowing where meetings are held they can urge them to attend.

The Lord willing, the following places will be visited by the Editor: **Auburn, N. Y.**, September 24-29; **Boston, Mass.** (Clarendon Street Baptist Church), October 5th. **Winnipeg, Manitoba**, October 15-20. It is expected that Dr. W. B. Hinson, of Portland, Ore., will be there also, and continue the meetings in the United City Mission Building, corner Sherbrooke and Ellice. **Muscatine, Iowa**, October 22-27; **Enid, Okla.**, October 29-November 3; **Ballinger, Texas**, November 5-10; **Gonzales, Texas**, November 12-17. After this come conferences in **Galveston, Kirbyville** and **Beaumont, Texas**. May He give grace and strength for the ministry and supply all needs.



Once more we offer to our readers a list of books **Special Offers and** and Bibles at a very low price. This is chiefly **New Publications** done to circulate helpful books and pamphlets, and thus make it possible to reach hundreds of people with the truth. The prices are very low and the small profit will at once be used in our work. In fact, if some of the books and pamphlets had to be printed now we could not sell them at these prices at all. We request our friends to make their selection early as some editions may soon be exhausted.

Among the new things published we mention the following: **Meditations on the Epistle of Jude**, by the Editor. A timely pamphlet. 10 cents. **Types in Joshua**, also by the Editor. This is an attractively bound little volume giving the typical meaning of the events in the Book of Joshua. Very suitable for a gift. Price, 50 cents post-paid. **First and Second Corinthians**. 20 cents each. There are Nos.

21 and 22 of the Bible Study Course. Then we call attention to the excellent book by S. R. Ridout, "How to Study the Bible." Price \$1, and W. Trotter's Lectures on Prophecy. Price, 75 cents. "Mar-anatha," by James H. Brookes, is one of the most able works of this giant in Biblical exposition. Price, \$1.25. Facts and Theories of a Future State, by F. W. Grant, should be in every Christian's library. It answers many questions on the future state and also exposes the different unscriptural views. Price, \$1.50. Study the special offers and see the different combinations.

Volume IV of the Annotated Bible (Romans-Ephesians) will be published towards the end of this month. Price, \$1.50 postpaid.



Please Do It We want a thousand or more of our readers to take an interest in a thousand preachers and missionaries. We want at least a thousand preachers to receive "Our Hope" for one year and also a number of books and pamphlets. We are ready to pay a part of the cost ourselves if our friends will take hold.

Here is our plan. You select the preacher or missionary and send us his or her name (or a number of them), and we will put their names on our list for one year and mail them the books and pamphlets we specify below. Write the preacher a letter and say that you send him "Our Hope" and the books. If you select a preacher or missionary whom you do not know personally then tell us and we will send him a letter that he receives the magazine and books through a friend (without giving your name). Now look over the following list and send us the preacher's name and tell us what you want us to send besides "Our Hope." You send us one dollar, which pays for the subscription and we bear the greater part of the cost of the books and pamphlets.

- A. "Our Hope" one year. Revelation. Kingdom in Old Testament. Rightly Dividing the Word.
- B. "Our Hope" one year. Masterpiece of God. Rightly Dividing the Word. Seven Parables Matt. xiii.
- C. "Our Hope" one year. Seven Brookes Pamphlets. If Christ Does Not Return.
- D. "Our Hope" one year. Romans. John. I Corinthians and Rightly Dividing the Word.
- E. "Our Hope" one year. The Modified Message. Rightly Dividing the Word. Heavenly Guest.
- F. "Our Hope" one year. His Riches. Addresses on Prophecy. Rightly Dividing. Heavenly Guest.

Let us think of the possibility of going good. We know many

preachers, especially young men, can be helped into the Truth. The little book "Rightly Dividing the Word of Truth" should be in the hands of every preacher and missionary.



We are sending out thousands of copies of "His Pray for this Work. Riches" to U. S. forts and army camps for free distribution among the soldiers and recruits. Another 5,000 copy edition has just been printed for that purpose, and we expect to print each month new editions. We know God will give still more blessing through this Gospel booklet. Remember this work in your prayers.



A prayer meeting on the Lord's Coming will be held in Philadelphia October 3 and 4 at 1720 Arch Street, to which our Philadelphia readers are cordially invited.

The Prophet Ezekiel.

Prophecies Concerning Tyrus.

Chapter XXVI.

A lengthy prophecy concerning Tyre is contained in this and the following chapters. It is of much interest. The divinely given predictions against that once powerful city have seen a literal fulfillment; certain periods of Tyre's downfall and overthrow are made known by the prophet. History confirms all that is written here. In subsequent chapters we find much information on the riches and the greatness of that ancient city, while the description of the King of Tyre, which fits only the prince of this world, Satan, who governed Tyre's King, is of intense interest and much importance. Here are also many spiritual lessons, and a good deal which finds a ready application to present day world-conditions. We hope to point out all this as we give a brief exposition of these chapters.

I. The Overthrow of Tyre Announced. (Verses 1-14).

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me saying, Son of man, because that Tyrus hath said against Jerusalem, Aha! she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste: Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And

they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord. For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers. By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground. And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God (Verses 1-14).

The City of Tyre (which means rock) was partly built upon an island off the mainland in the Mediterranean Sea. It was an ancient Phoenician city and is mentioned in Scripture for the first time in Joshua xix:29, where it is called "The strong city." It had a wonderful commerce, a description of which in its variety, we find in the twenty-seventh chapter. It was inhabited by seafaring men, and the prophet Isaiah describes this wealthy and influential city as "the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth" (Isaiah xxiii:8). We read in the next chapter how Syria, Persia, Egypt, Spain, Greece and every quarter of the ancient world laid their choicest and most precious things at the feet of Tyre, who set enthroned on ivory, covered with blue and purple from the isles of Elishah. Her beauty was perfect (Ez. xxvii:11). During the reign of David and Solomon, Tyre came into great prominence, playing an important

role in the commercial, political and religious history of Israel. Hiram, King of Tyre sent cedar trees to Jerusalem, as well as workmen, who built David a house. (2 Sam. v:11). How Tyre aided in the construction of the temple and the palace under Solomon's reign, may be learned by consulting the following passages: 1 King v:1-12; vii:13-14; 1 Chronicles xiv:1; 2 Chronicles ii:3, 11. When the ships of Solomon sailed away to Ophir, "Hiram sent in the navy his servants, ship-men that had knowledge of the sea, with the servants of Solomon and they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon" (1 Kings ix:27-28). The Tyrians were great voyagers, the masters of the sea, and founded colonies, among them Carthage. Israel's close relations with Tyre continued probably for centuries. The wicked wife of King Ahab, Jezebel, was the daughter of Ethbaal, King of Tyre. She fostered successfully the vile Phoenician idolatry amongst Israel. Tyre also sent messengers to King Zedekiah, probably to form an alliance against the approaching Babylonian conqueror (Jerem. xxvii:3). She was a proud, luxurious and wicked city, which defied God. She sinned against Jerusalem and the people Israel. Joel and Amos speak of her sins (Joel iii:4-6; Amos i:9-10) and announced her judgment. So did the prophet Isaiah (chapter xxiii) and Jeremiah (xlvii:4). Ezekiel gives us the completest description of this city, her resources, her luxuries and far reaching influence, her King under Satanic control and also the details of her judgment.

In the third verse of our chapter we read the divine announcement of Tyre's fate. "Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causes its waves to come up. And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock." It was to become a place for the spreading of nets and a spoil to the nations. This great judgment was not all at once carried out. Nebuchadnezzar came first against her as predicted in verses 7-11. He besieged the Tyre on the mainland and after thirteen years took

the city; while that part of Tyre which was built upon the island in the sea, protected by the fleet of Tyre, escaped. Then came for her seventy years when she was forgotten, as predicted by Isaiah (xxiii:15). After these years had passed Tyre saw a startling revival. The island city became more powerful and wicked than before, "she committed fornication with all the kingdoms of the world upon the face of the earth" (Is. xxiii:17). The continental Tyre, however, remained in ruins.

Centuries passed and it seemed as if Ezekiel's prophecy concerning Tyre's complete overthrow would remain unfulfilled. It was about 240 years after when the literal fulfillment of this prophecy was accomplished. Alexander the Great came against the city built on the island. After seven months the city was taken by means of a mole, by which the forces of Alexander could enter the city. In constructing this mole, Alexander made use of the ruins of the old city. The stones, timber and the very dust of the destroyed city was laid into the sea to erect the causeway which accomplished the utter ruin of the wealthy city. And thus Ezekiel's prophecy was fulfilled. "And they shall lay thy stones and thy timber and thy dust in the midst of the water." The complete end of Tyre had come. "And thou shalt be no more, though thou be sought for, yet shalt thou never be found again" (verse 21). So completely was the work done by Alexander, depositing the debris of the ruins of Tyre on the mainland into the sea, that its exact site will remain undeterminable. And Alexander the Great fulfilled still another prophecy. Before he came on his mission, directed by God, to make an end of the proud and wicked city, Zechariah, the great post-exilic prophet, had once more announced the fate of Tyre. "And Tyrus," said the Lord through Zechariah, "did build herself a stronghold, and heaped up silver as the dust, and fine gold as the ruin of the streets." This was after Nebuchadnezzar had destroyed the Tyre on the mainland and she became the great island city. "Thus," said Zechariah. "behold, the Lord will cast her out, and He will smite her power in the sea, and she shall be devoured with fire"

(Zech. ix:3-4). Alexander did this; he laid proud Tyre in ashes.

What an evidence that all these words are the Word of God! God looks to the fulfillment of all He revealed to His prophets. It may appear often as if visions were in vain and prophecies remain unaccomplished. God does not need to be in a hurry; He can afford to take His time. But finally every prophecy contained in the Holy Scriptures will be fulfilled. Proud and boasting, like Tyre, are the great nations of our age. Wealth and luxuries are seen on all sides and with it moral evil and every form of wickedness. Judgment is surely in store for the nations that forget God. As we know from the book of Revelation this present age will culminate in the formation of Babylon the Great. Much in Revelation xviii reminds us of Tyre in this chapter of Ezekiel and the next chapter.

II. The Effect of Tyre's Fall and the Lamentation (Verses 15-21).

Thus saith the Lord God to Tyrus; shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure. For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee. When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God. (Verses 15-21).

The isles and the princes of the sea were deeply affected by her fall and overthrow. The princes came down from their thrones and laid away their robes and trembled

at every moment. The lamentation they took up is on account of the destruction of the renowned city. In Revelation xviii we have a similar lament over the final Babylon, the end in judgment of a godless, materialistic civilization. (See Rev. xviii:9-19). Verses 19-20 give a description of the descent of Tyre into the pit. "When I shall make thee desolate, like the cities that are not inhabited; when I shall bring up the deep unto thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living." The last sentence, which is a promise of glory, can only refer to the coming glory of the earthly Zion, the glory in store for Israel. Boasting, proud Tyre is laid in the dust; her site completely blotted out. Other nations who hate Israel and continue in the wickedness of those ancient nations will also be broken to pieces, but Zion has a future of glory. When the time of the judgment of the nations comes God will set glory in Israel's land through the Coming of the King of Glory. We have already pointed out the literal and startling fulfillment of the last verse of this chapter.

(To be continued, God willing.)

A Brief Epitome of the Epistle to the Romans.

BY JOHN JAMES.

Chapter xiii:1-10.

"Let every soul be subject to the authorities that are above him. For there is no authority except from God; and those that exist are set up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who thus resist shall bring judgment upon themselves" (verses 1, 2).

It does not appear that before the flood there was any government for the suppression of crime, and the punishment of evil doers. Cain had murdered his brother, but God did not sentence him to death for it, but to be a fugitive and a wanderer in the earth. This was a terrible

punishment to Cain. By this time it would appear as if the descendants of Adam had increased to a considerable number on the earth; and Cain, with the guilt of his crime upon his conscience, was afraid, lest any one finding him thus wandering might kill him. "And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him" (Gen. iv:15 R. V.).

After this one of Cain's own descendants slew a man, and we find him addressing his two wives thus:

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken unto my speech;
For I have slain a man for wounding me,
And a young man for bruising me:
If Cain shall be avenged sevenfold,
Truly Lamach seventy and sevenfold" (Gen. iv:23, 24, R. V.).

Thus he decides his own case to his own satisfaction. He had done it in self-defence, a justification which Cain could not plead. But he does not appear to have had to defend himself before any authority ordained of God; he addresses his two wives, with whom his argument would doubtless have full weight. His desire to stand well with them too is significant. It would seem to shew that he regarded them as his equals in intelligent companionship; not to be degraded as now, in heathen lands. He is the seventh from Adam in the line of Cain, and the genealogy ends with him, a bigamist and a murderer.

Centuries pass, and we read, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi:5). "And God saw the earth, and, behold it was corrupt; for all flesh had corrupted their way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them" (Gen. vi:12, 13, R. V.).

The believer will recognize in this description what the flesh is, and judge himself accordingly; even as God has judged and condemned it in the death of Christ for us. Man had been tried without law, or the restraint of government, with the result that the flesh manifested itself as it really is; and the end of it came before God. The end of it comes before us also when we can say, "We are the circumcision," who in the death of Christ have cut off the flesh; and "who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. iii:3). That is the true Christian state; the flesh disallowed in practice, and displaced by Christ Jesus our Lord, and the Holy Spirit of God the power for our worship and our walk.

The meaning and import of God's words, "The end of all flesh is come before me," is that the flesh is so evil, and so incapable of being made better, that it must be brought to an end in judgment. It was because of this that the flood came, and destroyed them all, except Noah and his family, who took shelter in the ark. And God made

a new beginning with Noah founded upon the sweet savour of Noah's burnt offerings, which pointed on to Christ, and the atonement which He would accomplish (Gen. viii:20-22).

Then also the sword of government was put into the hand of man. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Gen. ix:5, 6).

It is not left therefore to men to decide as to capital punishment for murder. God has decreed it, and all governments are responsible to obey. God gives a reason for it. "For in the image of God made he man." This reverts to original creation, and God's purpose in man as His representative. So that to take the life of man is to take the life of God's representative. Compare James iii:9. We are to see in man the image of God, sadly defaced by sin, but the one who lifts his hand against it, lifts his hand against God. God therefore has directed what the punishment shall be, and that is man's sole authority in regard to it. He has no authority to substitute anything else for it.

We see thus how it is that the powers that be are ordained of God. Government of man by his fellow man began in Noah by God's ordinance; and the Christian is never to set himself against it. It is true there are bad governments; but bad government is better than no government at all. Mob rule is always the most intolerant despotism; it is no rule at all, but anarchy; and when it exists it is always a sign that the authority of God has been cast off; superseded by the arrogance of blatant atheism. But rulers are not a terror to good works, but to the evil. To the Christian he is the minister of God to thee for good. So that "supplications, prayers, intercessions, thanksgivings, are to be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity" (1 Tim. ii:1, 2).

But prayer that may be the case, intimates the possibility of its being otherwise. Are the rulers themselves under no authority above them, as to what they may decree or demand from us? Take the case of Nebuchadnezzar and his great image of gold. He had had a vision of an image, "its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay" (Dan. ii:32). And he was the head of gold. But he was not content with being that; he would make the whole image of gold. His empire should continue and have no successors, is what he meant by it. And not only that, but his image should take the place of supreme God and be worshipped. But there were three men in his empire who refused to obey; and the wrath of the absolute monarch rages against these three men. But listen to their answer: it was not mere human courage, it was faith, to which allusion is made in Heb. xi:34. "O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve

OUR HOPE

is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii:16-18). We all know the sequel. Daniel in the den of lions is another instance of the same kind. God has committed government to the responsibility of men, to be exercised in subjection to His will, as revealed in holy scripture. "The God of Israel said, the Rock of Israel spake to me." Said King David, "He that ruleth over men must be just, ruling in the fear of God" (2 Sam. xxiii:3). If a ruler governs in the fear of God, he will consult the will of God; and where can he find that expressed, but in holy scripture? But, instead of that being the case, the scriptures of God themselves reveal to us that there is another being, called both the "prince" as well as the "god of this world," who has usurped the place of the true God in the seats of authority; and the Christian has to pray to the true God that He would be pleased to overrule the world powers, that he may, himself at least, be able to live according to God's will; and not be forced, not merely to outrage his conscience, but to act in disobedience to the law of God. God's commandments are, "Thou shalt not kill" (Ex. xx:13); and "Thou shalt love thy neighbor as thyself" (Lev. xix:18). All the world powers now require us to hate our enemy, and to kill him. So that two brethren in the Lord may meet on the battlefield, but instead of greeting one another with a holy kiss, as they are commanded to do by their King, who is sitting on the Father's throne in heaven, they are under an authority ruled by the prince of this world, and so completely has this authority set aside God's commandments, that if these two followers of Christ did not bayonet one another, they would be held to have failed of their duty. It resolves itself into a question, not only of conscience, but to what kingdom do we belong?

By birth the writer owes allegiance to the British crown; and if there is any government on earth that has a right to claim implicit obedience in everything that it demands, it is that government, for it virtually puts into our hands the same Bible as controlling it, as that to which we appeal as controlling us. We open it and read, "Render therefore to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. xiii:7). "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well" (1 Peter ii:13, 14). All taxes that are demanded are to be paid, irrespective of the purpose to which it may be applied. The Christian is to be an obedient subject in everything that does not involve him in disobedience to God. He is always to be subject to the law, but always as one who is a stranger and a pilgrim in this world; never as a servant or an official of the government to execute its laws; even the laws which are right and just, much less the laws of war. (See Luke xii:13-15).

There never was a more righteous cause than that for which Peter drew the sword; but the Lord refused all such assistance. His command was, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword" (Matt. xxvi:52). "My kingdom is not of this world," said the Lord to Pilate; "if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence" (John xviii:36). And how awfully is it being exemplified to-day, that "all they that take the sword shall perish with the sword" (Matt. xxvi:52).

But some tell us that the Lord meant that we should take the sword, when He said "He that hath no sword let him sell his garment and buy one." If it is to be taken literally we have been very remiss in our duty, for I know of no one who ever did it. But let us look at the context. The Lord had asked them whether, when He sent them out to preach, without money, and barefooted, they had lacked anything; and they said nothing. His protecting wing had been over them. But now a change was impending. "For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors, for the things concerning me have an end." They, taking the Lord's words literally, said, "Lord, behold here are two swords. And he said unto them, it is enough" (Luke xxii:35-38). But two swords were scarcely enough for twelve men. What He meant was that He did not from that time on guarantee them the same immunity from privation and persecution as before, and if they were not able to trust Him, and to walk by faith in the changed circumstances, they had better buy a sword. It is a metaphor for reliance on their own resources, if they had not faith to trust Him.

But to revert to Nebuchadnezzar. Daniel in interpreting his dream to him said, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. ii:37, 38).

His kingdom was an absolute monarchy. He was responsible to no one but to God Himself; and he was to hold it for God's glory and not His own. In this way he was God's vicegerent on earth. The check upon his exercise of power was not that there was any man that could dispute it with him, but that God was over him; that he had not acquired it himself, but that God had bestowed it on him, and would hold him accountable for the use that he made of it. But notwithstanding that God warned him by the vision of a great tree hewn down, by the decree of the watchers, and the demand of the holy ones, (for his career was being watched from heaven) he forgot or disregarded the application that Daniel had made of it to himself, for at the end of a year as he walked in the palace of the kingdom of Babylon, "The king spake, and said, Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor

of my "majesty?" We do not quote what followed, but beg the reader to read the whole of Daniel iv, in fact chapters i to iv, and then to join with us in prayer that God would bring the rulers and councillors of the nations of the world at this present time to humble themselves as he did, and that confession and supplication may take the place of the boasting and threatening that we hear on all sides. If there were such a change in the attitude of the nations towards God, as took place in the case of Nebuchadnezzar, who was a greater and more absolute monarch than any of the present day, what might not the result be? The watchers and the holy ones are looking on, and each nation is reaping the result of having forgotten that "the most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv:17). If there were a return to the Bible, and to the faith of the Bible, might there not be a restoration and a lengthening of the tranquility which we are to pray for? In no other way need it be hoped for.

Nebuchadnezzar began the period which the Lord called "the times of the Gentiles." It is that period during which "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled (Luke xxi:24). It began when the king of the line of David was carried captive to Babylon, and the throne of David ceased in Jerusalem. It will end when He who is David's Lord as well as David's Son shall come and deliver Jerusalem from the Gentile yoke, and set up His kingdom. Then "a king shall reign in righteousness, and princes shall execute judgment" (Is. xxxii:1).

From this we learn that as all earthly rulers derive their authority from God, not one more than another, but all of them; they are responsible to be themselves subject to God in the use they make of authority. This leads Paul to state what God has decreed in His law. "Owe no man anything," he said, "but to love one another: for he that loveth another hath fulfilled the law." Then he enumerates the five commandments of the second table of the law—our duty manward:

1. Thou shalt not commit adultery.
2. Thou shalt not kill.
3. Thou shalt not steal.
4. Thou shalt not bear false witness.
5. Thou shalt not covet.

"And," said Paul, "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (verses 8-10). While submitting to authorities, and paying all the taxes they may demand, the believer will not allow human legislation to compel him to transgress the law of God. Rulers who receive their authority from God must not use that authority against the law of God. They must not say "Thou shalt kill," when God not only says, "Thou shalt not kill," but "thou shalt love thy

neighbor as thyself." And if they reply, "But who is your neighbor?" we are compelled to reply, "Man, made in the image of God."

But, further than this, we belong to "the kingdom of heaven," and the Lord has given us his commandments in this connection in Matt. v:38-48, Luke vi:27-36, John xvii:14-16. If obedience involves what the Lord speaks of in Matt. v:10-12, Luke vi:22, 23, let us remember that He says "great is your reward in heaven," and what is there in the whole world that can, for a moment, be compared with that?

The time is fast drawing near when the anti-christ, with the power of the revived Roman Empire behind him, will make an image of the beast, "and cause that as many as would not worship the image of the beast should be killed" (Rev. xiii:15). And, lest there should be any doubt as to rendering obedience to the powers that be under such circumstances, we read, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. xiv:9-12).

God's law says:

1. "Thou shalt have no other gods before me."

2. "Thou shalt not make unto thee any graven image. . . Thou shalt not bow down thyself unto them, nor serve them." (Deut. v:7, 8).

When the earthly potentate therefore commands that to be done which traverses the law of God, it is right to obey God rather than men. This applies not only to the first and second commandments, but also to the sixth, "Thou shalt not kill." And "they that keep the commandments of God, and the faith of Jesus," are not to be afraid of "them which kill the body, but are not able to kill the soul; but rather to fear him who is able to destroy both soul and body in hell" (Matt. x:28).

Submission to the powers that be is a commandment of God, and it is ^{not} because of that we obey; until to do so would be to break God's law. It is obvious that God does not give authority to do that.

Behold I Show You a Mystery.

BY SIR ROBERT ANDERSON, K. C. B.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed . . ." (1 Cor. xv:51ff).

As this passage is generally supposed to refer to "the Second Advent," it claims prominent notice. For, both in standard theology and in the popular use of the phrase, "the Second Advent" is the last great Coming of Christ in an indefinitely remote future, whereas the Coming here revealed is the present hope of the Christian. The one, moreover, is His Coming to execute judgment upon the world; the other is His Coming to call His chosen people to their heavenly home.

But this is not all. Mark the Apostle's words, "I show you a **mystery**"; and in the Epistles the word "mystery" indicates some truth which had remained secret up to the time of the Apostles. Seeing then that the Lord's Coming in judgment was prophesied by "Enoch, the seventh from Adam" (Jude xiv:15), it cannot be the "mystery" of 1 Cor. xv. Neither can His Coming as the Son of Man; for that also is an Old Testament truth; and it had prominence in the Lord's own ministry. Indeed, these several "Comings" have practically nothing in common, save that they all relate to Christ.

To understand this subject aright, we must keep in view the distinctive character of the special Christian revelation which followed the setting aside of the covenant people. And the "mystery" truths of that revelation are inseparably allied. Its basal truth is grace enthroned. And grace vastly transcends mercy, and it is inconsistent with covenant. It was in pure grace that God gave the covenant to Abraham; but when a covenant or promise has been granted, it is to His *faithfulness* we trust for the fulfilment of it. And the covenant with Abraham has not been abrogated, although it is in abeyance during this present dispensation. This is another of the mysteries of the Christian revelation (Rom. xi:25). It is not that the covenant

people are in subjection to Gentile supremacy: that dates back to the days of Nebuchadnezzar. Neither is it that they are under Divine displeasure of their impenitence: that is no new thing in Israel's history. The "mystery" is that they are temporarily relegated in all respects to the position of the Gentiles among whom they are scattered. In other words, their condition during this Christian age is precisely what it would be if the Abrahamic covenant had never been granted.

And this abnormal condition of things gives rise to questions that are nowhere dealt with in Old Testament Scriptures. What, for instance, is to be the status, so to speak, of the saved of this dispensation? To that question the mystery of the Church, the Body of Christ, supplies the answer. But, as already noticed, Rom. xi teaches explicitly that the present dispensation is parenthetical and transient: how then is it to be brought to an end? Now in the same sense in which we aver that God cannot lie, we may aver that He cannot act upon incompatible principles at the same time. Therefore, so long as the proclamation is in force that "there is no difference between the Jew and the Gentile," God cannot make a difference by giving the Jew a position of peculiar privilege and favor. It follows, therefore, that the present dispensation cannot merge gradually in the dispensation which is to follow it. The change must be marked by a crisis. And here the teaching of Scripture is clear and definite. The nature of the crisis is revealed in 1 Cor. xv, and in other passages in the Epistles. It will be that Coming of Christ which Bengel designates "the hope of the Church." But, as he truly says, "The churches have forgotten the hope of the Church."

Plain speaking is necessary here. In common with the other "mystery" truths of the distinctive Christian revelation, this truth of the Lord's Coming was lost in the Early Church, prior to the era of the Patristic theologians. So entirely was it lost, indeed, that in this Corinthian passage several of the most ancient manuscripts read, "We shall all sleep, but we shall not all be changed"—a corruption apparently designed to reconcile the Apostle's words with the "Second Advent" doctrine which had been already formu-

lated. Would that those gifted and holy men had left far fuller personal records and fewer theological writings. Their life-story would have stimulated faith during all the centuries, and the Reformers would have studied the Bible with minds unbiassed by their doctrinal teaching. And we in our day would not be so often embarrassed by having to make choice between the teaching of theology and of the New Testament.

As the misunderstanding of this Scripture is due in great measure to the fact that the truth it teaches has been forgotten, it may be well to notice here a few kindred passages in other Epistles. 1 Corinthians was written at a comparatively early period in the Apostle's ministry; and it is suggested by unbelievers that in later years he discovered his mistake in supposing that the Coming of the Lord should be deemed a present hope. By very many Christians, moreover, this view is in a vague way accepted, although they hesitate to give expression to it.

What, then, are the facts! The Epistle to the Philipians was written from his Roman prison at a time when his active ministry seemed to be at an end. And in these circumstances it was that he wrote the words, "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. iii:20, 21). Now the word here rendered "wait" is the strongest that any language could supply to express the earnest expectation of something believed to be imminent. According to Bloomfield, "it signifies properly to thrust forward the head and neck as in anxious expectation of hearing or seeing something." An illustration of its meaning might be found in the pathetic story of the mother of Sisera's vigil for her son's return. "Through the window she looked forth, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?" (Judges v:28).

Such, then, is the Divinely-chosen word, to indicate what ought to be our attitude toward the return of Christ. And it is a kindred word that the Apostle uses in his Epistle to Titus, dated probably in the very year of his martyrdom,

where he tells us that the training of the school of grace leads us to live "looking for that blessed hope" (Titus ii:12, 13). As Dean Alford says: "The Apostolic age maintained that which ought to be the attitude of all ages, constant expectation of the Lord's return."

Very special weight attaches to these dicta of Bloomfield and Alford, just because neither of them was an exponent of the truth of "the blessed hope." But upon any question respecting the meaning and use of a Greek word there is no higher authority than Bloomfield. And as a commentator, Alford is specially noted for fairness and British common sense. Every honest-minded student of the Epistles, moreover, will endorse the conclusion that, to the very end of his ministry, the Apostle inculcated—not belief in the doctrine of the Second Advent, but "constant expectation of" and eager waiting and watching for, the Lord's return.

Certain it is, therefore, that if the Coming of Christ, of which these Epistles speak, be the same as the Coming of the Son of Man of Matt. xxiv, the Apostle's words are in flat and flagrant opposition to the Lord's explicit teaching. For His warning was clear and emphatic that "the Coming of the Son of Man" must not be looked for until after the coming of Antichrist, the horrors of the great tribulation, and the awful signs and portents foretold in Messianic prophecy. If, then, these several Scriptures relate to the same event, we must jettison either Matt. xxiv or the Pauline Epistles. For the attempt to reconcile them betokens hopeless mental obtuseness.

Isaiah.

The Second Introduction.

Chapters II to V.

The second vision, which is again an introduction, for it gives a synopsis of the whole book, is divided into two parts: first, chapters ii to iv, "the Day of the Lord," characterized by the seven-fold recurrence of the words "in that day" and secondly, chapter v: "The song of the vineyard of

wild grapes," having, we may perhaps say, for its characteristic, a five-fold "woe."

The first has again three subdivisions:

- I. Chap. ii, verses 1 to 4—Israel's blessedness foreseen.
- II. Chap. ii, verses 5 to iv, 1—Intervening sin and sorrow.
- III. Chap. iv, verses 2 to 6—By Whom the blessedness is accomplished.

Thus the vision begins with an outlook far beyond all human sin and suffering, in which "Judah and Jerusalem" are not only restored, but shine with a far more exceeding and eternal weight of glory than ever of old, giving out the light of God to all the earth.

Verses 1 to 4—"The word that Isaiah saw", *i. e.*, Jehovah spoke the word, and Isaiah saw the scene that that word spread out before him, even although it was very far off. We too may "see that Word" if it be mixed with faith in us who hear, and it will surely refresh our weary spirits, although the time of its fulfilment still lies in "the last days."

This is a technical term which, in the Old Testament always refers to the closing days of Israel's history, prior to and including her exaltation under her divine Messiah. The vision then primarily concerns Israel, but have *we* no care for, or interest in His exaltation? Are we not, by His great grace, one with Him? Surely then it behooves us to meditate on this scene with deepest interest; so doing, it may become to us a very Mount of Transfiguration, giving a picture of the "power and coming of our Lord Jesus Christ," such as was seen, in more detail, on that holy mount.

2. "And it shall come to pass in the last days that the mountain of the Lord's house, shall be established in the top of the mountains." A figurative way of picturing the supremacy of that beloved nation of Israel when fully restored in her Lord and Christ, to the favor of Jehovah. Jerusalem shall then be the centre, politically, as she is physically, of all the earth. She shall have no rival in any of the capitals that now so far surpass her. All the other "mountains, or States, or their governments (for a mountain, in prophetic

symbolism, is an excellent figure of a government—each being dominant over their surroundings—and the government in its turn, represents the whole State over which it governs, (c.f., Rev. xvii:10, 11) shall then willingly confess the supremacy of Zion, whose government is *perfect*—being divine. For this is the time whereof our own apostle writes, wherein “all things are headed up” in Christ, both which are in heaven, and which are on earth; and wherein “every knee shall bow, and every tongue confess, that Jesus Christ is Lord to the glory of God the Father.” As now He, being in heaven, is “head over all things to the church” so then will He identify Himself with penitent Israel, and be Head over all the nations of the earth to that beloved people. Up then to the very head of the nations goes down-trodden Jerusalem; up, nevermore to lose that place of supremacy, for she is established there “in Christ;” the “times of the Gentiles” are over; the day of man is ended upon the earth, and the day of the Lord has begun.

But the Gentiles themselves are now no longer rebellious. Humbled and penitent they too recognize that the Lord Jesus being there, Jerusalem presents a holy and blessed attraction, that after the storms of six thousand years, intensified to a hurricane at the end, by Satan’s wrath makes them flow, as naturally, willingly and peacefully as rivers to the sea, to that centre of light where the Lord reigneth.

Even the casting away of Israel has been the reconciling of the world; for since they have, for the time, rejected our “mercy” (Rom. xi) or the Gospel of His grace, God sends out His ambassadors beseeching men at large to be reconciled; but this being ended, that mercy returns to Israel and their reception shall be “life from the dead.” Indeed it shall, for that time of our vision is what our Lord calls “the regeneration”—not of individuals as now (Titus iii:5) but of the whole earth or race (Matt. xix:28); Israel being, amid the nations, the one holy “seed of God,” as is the spirit, renewed by the Holy Spirit, in one now regenerate or born of God.”*

This is the day whereof the disciples asked: “Wilt Thou

*See Hoshea ii:21:23, *Jezreel*, meaning “the seed of God.”

at this time restore the kingdom to Israel?" *That*—not Great Britain, nor Germany, nor France, nor any of the present "great Powers"—shall be the dominant—the royal nation on the earth for, as it is written He will make it "high above all nations which he hath made, in praise, and in name and in honor" (Deut. xxvi:19) that now being fulfilled to them, *in Christ*, which they failed to attain on the principle of law. These are, I judge, those "*kings of the rising again of the sun*," as Rev. xvi:12 (when quite literally rendered) calls them, and when *their Sun* shall arise (Mal. iv:2), the whole earth shall be flooded with its beams, and to that light all nations shall gravitate. It shines from Jerusalem.

Verse 3 gives details of the preceding: "*Many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.*" Thus they take counsel, and it is good counsel at last; very different from that in the day of Babel (Gen. xi:4), in the day of the second Psalm, for they encourage one another to go to that centre of light and there to learn. Oh, what evidence of divine intervention such an attitude presents! Think of the enlightened nations of Christendom confessing that they have anything to learn from the Jew or Jerusalem! Well, it speaks a very different state of affairs from that ruling to-day; even among certain of His beloved people there is not too great a willingness to take the lowly place of "*learner*," and have we not largely forgotten the word that speaketh unto us as unto "*brethren, be not many teachers*" (James iii:1); but there is no warning against being many *learners*.

But the outcome is universal and everlasting peace; sweet and precious contrast to the ever-recurring wars and rumors of wars that have characterized the whole of the present time. They speak, in the clearest way, of earth's true King rejected, and the usurping "*prince of this world*" still sitting upon His Throne. War, with all its horrible accompaniments, accords but too well with that usurpation. But in the day of our vision, earth's true King has returned,

and having with a strong hand put down all opposition, becomes in very deed the "Prince of Peace," for all the implements of war—all the horrible inventions of human ingenuity to destroy life, included in the "sword and spear" that figured them all, are turned into instruments for the peaceful service of man, and banished forever.

Beloved brethren, let us too "see" this "word." The earth longs for peace—men are war-weary; various expedients have been, are being, and will be tried; but all in vain. Permanent peace can only be as the result of God's intervention, or in other words, the return of the Lord Jesus Christ to reign. We admit that this is to the man of the world, whether a "professor of religion" or not, altogether chimerical; a conception only possible to religious extremists or foolish enthusiasts. Far more practical is peace maintained by "the balance of power"—at least that was the highest outcome of political sagacity three years ago; but *that* proved rather chimerical, did it not? But may we hope then that the "Christian World"—in which we do well to remember that we have our place, and in the responsibilities of which we share—will learn at last the lesson of these terrible years—1914 and onwards—and turn to God? Alas, far from it, for which of the nations involved is not far more anxious to maintain the justice of its cause before men, than to confess before God the dishonor to His beloved Son within its borders in the infidelity and rationalism taught in its pulpits; in the love of pleasure and a mad race for wealth that have characterized its laity, its return to the superstition and idolatry of Rome? No, no; whether there be to-day a certain shadowy fulfilment of Revelation (as many of us are assured is the case) or not, there is at least this striking correspondence: "*They repented not to give Him glory.*" All of our Christian nations would, it is true, fain have Him as a useful ally, and appoint days of national prayer for victory, but where do we see a national humiliation like that of Nineveh? "Practical politics" points rather to "the United States of Europe," with, possibly, the pope accorded the place of arbiter, as the surest guarantee of an unbroken peace. These are the ways that fill men's minds, but have not learned that God's

way is always and alone by the manifested exaltation of His own dear Son, after man's impotence has been fully exposed, and has it not been fully exposed as far as the bringing on of peace goes, among the "Christian nations?" It is He who shall "judge among the nations"; it is He who shall abolish West Point, Sandhurst, St. Cyr, and all the military academies for learning war, for when He thus comes nevermore shall war be learned at all; till then, war and ever more war, with short intervals of armed truce will prevail.

5. It is refreshing then, thus to see beyond the dark present in vision; and, himself entranced with it, the prophet turns to his own people and cries: "Does not that attract you? *O house of Jacob, come ye, and let us walk in the light of the Lord.*"

6. But he sees before him the actual present condition of his people so different from the "word that he had seen;" and, turning again to Jehovah, mourns (verse 6) "*For thou hast forsaken thy people, the house of Jacob;*" but not before they had forsaken Thee "*because they are replenished from the east, and are soothsayers like the Philistines, and they go hand in hand with the children of foreigners.*" East and West have both contributed to draw them from Thee, wealth has come from the East (verse 7) and brought with it that independence of God that ever accompanies trust in it; whilst the opposite evil (verse 8) has come from the opposite quarter; soothsaying and idolatry, and thy people have friendship with all these.

We too stand between that same East and West, which have involved us in the same guilt, only of a far more serious character; for ours is the substance of which that of old was but the shadow. On Israel's eastern border dwelt the base-born brothers; the Ammonite and Moabite, who, ever and again made inroads into Israel's land, bringing its people into humiliating bondage. Exactly corresponding to these, bordering on the Church of God, have long dwelt the modern Ammonite, Rationalism, and its very close relation, Worldliness (and all that is comprehended under that comprehensive word), taking the place of the Moabite. Have they not made sad inroads among the Lord's people,

bringing so many of us into bondage? Surely they have. From the opposite quarter, opposite evils, so in Israel's west—not on the border at all, but in the very land, which he claimed for himself, and to which he gave his own name,* dwelt the Philistine, just as his antitype, Ritualism, involving superstition and formality, has, in Rome, and her daughters (who are quite numerous, and the family is still increasing rapidly) taken up its dwelling in the very Church, and in the same way as her prototype, claims it for herself; claims indeed to *be* "the Church," while in close league with demon-powers, for *there* are "the depths of Satan" (Rev. ii:24). It is too with these—strangers as they surely are—that the people of God have "joined hands," and go along in close fellowship—have they not? Are we not then deeply interested in this vision?

9. What then does the opened eye of the prophet see under all the outward prosperity of his day? This—that all—both mean man and noble man—have lost the true dignity of man in the upward look, with its expression of dependence on God; and have become bowed and stooping to the earth, as the beasts; while judgment, as a cloud, impends over them all.

10 When that cloud discharges its terrors, all these—great and small:

Creep to the rock, and hide in the dust
'Fore the †Face of Jah's Terror—His Majesty's
splendor—

When He rises to make the earth quiver with fear.

11. Then, like a solemn chant, rising amid the awful scene, sounds out the refrain:

"Lowered the lofty looks of man—
Brought down the haughtiness of men—
Exalted is Jehovah alone

IN THAT DAY."

What Day is meant? Verses 12 to 16 give the answer: Jehovah of Hosts has a day of judgment on every form of human pride, summed up in four pairs:

*Philistine and Palestine are really the same words.

†The word "face" is expressed in the original, in all these verses, and is added for the link it gives with Rev. vi:16.

OUR HOPE

"Cedars and oaks," noblest of trees, apt figures of *men*
highest up in the political and social scales.

"Mountains and hills," *i. e.*, all organized governments
and States.

"Tower and wall," everything of military preparedness.

"Ships and pleasant pictures," all forms of commerce
and art.

finishing again with the chant, only slightly varied,

"Brought down the loftiness of man—

Lowered the haughtiness of men—

Exalted is Jehovah alone

IN THAT DAY."

18 to 19. The prophet turns to the root evil of all: Idolatry. Jehovah has been forsaken, idols have replaced Him. "In a short verse of only three words, (*i. e.*, in Hebrew) their future is declared as with a lightning-flash" (Delitsch), as if with terrible terseness he said: "Nothings to nothingness." Vanities as they are, to utter vanity they go. What then can those who put their confidence in them do? And again in answer we get the solemn chant:

They creep to the rock-caves; to earth-cellars they go—

'Fore the *Face of Jah's Terror—His Majesty's splendor

When He rises to make the earth quiver with fear.

20. We might also give this verse somewhat of the rhythm of the original by a paraphrase:

Away go the idols of silver and gold;

The work of the hands of their own devotees,

To their kindred companions, the moles and the bats—

IN THAT DAY."

Then once again as to their worshippers—

They creep into rock-clefts; in rock-fissures they go;

'Fore the Face of Jah's Terror—His Majesty's splendor,

When He rises to make the earth quiver with fear.

Let us now ask, Who is this King of Glory thus coming
with terror-striking face? The Psalm answers: "The

⁶Here there is an untransferable paranomasia—the sound of the words giving the sense they would convey—but anyone can catch it, for the words "Ja-arotz ha-aretz" give in their sound the idea of a trembling of terror.

Lord of Hosts, He is the King of glory." But we venture to further ask, "Who is this Lord of Hosts, the King of Glory?" And may we not "see the Word" or hear the answer of all New Testament prophecy: It is a "*Lamb as it had been slain*"; it is Jesus of Nazareth; and His rejectors are but fulfilling His own words in calling to the mountains: "*Fall on us, and too, the hills cover us*" (Luke xxiii:30); "*and the kings of the earth, and the great men and the rich men, and the chief captains and the mighty men, and every bondman, and every freeman, hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the Face of Him that sitteth on the Throne, and from the wrath of the Lamb*" (Rev. vi:15, 16). It is the Lord, who thus "*consumes the wicked one with the breath of His mouth, and destroys with the splendor—the outshining—of His coming*" (2 Thess. ii:8).

Surely both New and Old Testaments lift up their voices in unison to proclaim our Lord Jesus to be Jehovah, the Lord of Hosts, the King of Glory. Are *we* then quite uninterested?

22. Impossible, for that day of terror still impends, and we see it by every portent swiftly approaching. Nothing in the past satisfies the prophecy at all. Man's boasting is still to be heard on all sides; it is still man's day. Well, then, may *we* hear and heed the Spirit's gracious counsel "*Cease from man whose breath is in his nostrils, for wherein is he to be accounted of?*"

Estimate man at his true worth as a reliance. He is, with all his boasting, with all his ingenuity, his marvellous inventions, but a poor, vain creature; his breath, which is his life, is at the very door of his being, ready to step out at any moment.

It is not such an one that *we* need; but One whose breath is *not* in His nostrils, for He is Himself "*a quickening Spirit*" (1 Cor. xv:45), and who is "*able to save to the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them*" (Heb. vii:23 to 25); then may we justly have "*no confidence in the flesh,*" at all—in ourselves least of all—but "*joy, rejoice, boast in Christ Jesus, for He is worthy.*" Amen.

Self-Emptiness.

“The fulness of God ever waits upon an empty vessel.”

This is a grand practical truth, very easily stated, but involving a great deal more than one might, at first sight, imagine. The entire Book of God illustrates this truth. The history of the people of God illustrates it; and the experience of each believer illustrates it. Whether we study the Book of God, or the ways of God—His ways with all—His ways with each, we have this most precious truth, that “the fulness of God ever waits on an empty vessel.”

This holds good with respect to the sinner, in his first coming to Christ; and it holds good with respect to the believer, at every stage of his career, from the starting post to the goal.

I. In the first place, as regards the sinner in his first coming to Christ, what is this but the fulness of God, in redeeming love and pardoning mercy, waiting upon an empty vessel? The real matter is to get the sinner to take the place of an empty vessel. Once there, the whole question is settled. But, ah! what exercise, what struggling, what toil, what conflict, what fruitless efforts, what ups and downs, what vows and resolutions, in hundreds and thousands of cases, ere the sinner is really brought to take the place of an empty vessel, and be filled with God’s salvation! How marvellously difficult it is to get the poor legal heart emptied of its legality, that it may be filled with Christ! It will have something of its own to lean upon and cling to. Here lies the root of the difficulty. We can never “draw water from the wells of salvation” until we come thither with empty vessels.

This is difficult work. Many spend years of legal effort ere they reach the grand moral point of self-emptiness, even in its reference to the simple question of righteousness before God. When once they have reached that point, the matter is found to be so simple that the wonder is how they could have spent so long in getting hold of it, and why they had

never got hold of it before. There is never any difficulty found, when the sinner really takes the ground of self-emptiness. The question, "Who shall deliver me?" is sure to be followed immediately by the reply, "I thank God through Jesus Christ our Lord" (Rom. vii).

Now, it will always be found that the more completely the sinner gets emptied of himself, the more settled his peace will be. If self and its doings, its feelings and its reasonings, be not emptied out, there will assuredly be doubts and fears, ups and downs, wavering and fluctuation, seasons of darkness and cloudiness afterwards. Hence the vital importance of seeking to make a clean riddance of self, so that Christ, "the fulness of the Godhead bodily," may be known and enjoyed. It is the one who can most truthfully and experimentally say,

"I'm a poor sinner and nothing at all,"

that can also adopt as his own that additional line,

"But Jesus Christ is my all in all."

It is ever thus. A full Christ is for an empty sinner, and an empty sinner for a full Christ. They are morally fitted to each other; and the more I experience the emptiness, the more I shall enjoy the fulness. So long as I am full of self-confidence, so long as I am full of trust in **my** morality, **my** benevolence, **my** amiability, **my** religiousness, **my** righteousness, I have no room for Christ. All these things must be thrown overboard, ere a full Christ can be apprehended. It cannot be partly self and partly Christ. It must be either the one or the other; and one reason why so many are tossed up and down "in dark uncertainty" is, because they are still cleaving to some little bit of self. It may be a very little bit. They may not, perhaps, be trusting in any works of righteousness that they have done; but still there is something of self-retained and trusted in. It may be the very smallest possible atom of the creature—its state, its feelings, its mode of appropriating, its experiences, something or other of the creature kept in which keeps Christ out. In short, it must be so, for if a full Christ were received, a full peace would be enjoyed; and if a full peace be not enjoyed, it is only because a full Christ has

not been received. This makes the matter as simple as possible.

Reader, do you fully understand this? Have you, as an empty sinner, come to Christ to be filled with His fulness, to be satisfied with His all-sufficiency, to find the solid rest of your heart and conscience in Him alone? Say, are you, now, fully satisfied with Christ? I earnestly pray you to get this point settled, **now**. Is Christ enough for your heart, enough for your conscience, enough for your whole moral being? See that you make earnest, real, hearty work of it **now**. Are you resting **wholly** in Christ? Which is it, Christ **alone**, or Christ **and** something else? Are you, in some secret chamber of your heart, hiding a little fragment of legality—some little atom of creature confidence—some element of self-righteousness? If so, you cannot enjoy true gospel peace. It cannot be. Gospel peace is the result of receiving a full Christ into a heart that has learnt its own emptiness. Christ is our peace. True peace is not a mere feeling in the mind. It is found in a divine, living, real Person, even Christ Himself, who, having made peace by the blood of His cross, has become our peace in the presence of God. This peace can never be disturbed, inasmuch as He who is our peace is “the same yesterday, to-day and for ever” (Heb. xiii). Were it a mere feeling in the mind, it would prove as variable as the mercury in a barometer. If I am occupied with my feelings, I am not self-emptied, and, as a consequence, I cannot know the joy and peace which flow from being occupied **only** with Christ, for the fulness of God ever waits upon an empty vessel.

This much as to the application of our thesis to the case of a sinner in his first coming to Christ.

II. Let us, now, see how it applies to a believer at every stage of his career. This is a deeply practical branch of the subject. We have very little idea at times of how full we are of self and the world. Hence it is that in one way or another, we have to be emptied from vessel to vessel. Like Jacob of old, we struggle hard, and hold fast our confidence in the flesh, until at length the source of our strength is dried up, and the ground of our confidence swept from under us, and then we are constrained to cry out:

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"Other refuge have I none,
Clings my helpless soul to Thee."

There can be no greater barrier to our peace and habitual enjoyment of God than our being filled with self-confidence. We must be emptied and humbled. God cannot divide the house with the creature. It is vain to expect it. Jacob had the hollow of his thigh touched, in order that he might learn to lean upon God. The halting Jacob found his sure resource in Jehovah, who only empties us of nature that we may be filled with Himself. He knows that just in so far as we are filled with self-confidence, or creature-confidence, we are robbed of the deep blessedness of being filled with His fulness. Hence, in His great grace and mercy, He empties us out, that we may learn to cling, in child-like confidence, to Him. This is our only place of strength, of victory and repose.

Some one has said, "I never was truly happy until I ceased to wish to be great." This is a fine moral truth. When we cease to wish to be **anything**, when we are content to be **nothing**, then it is we taste what true greatness—true elevation—true happiness—true peace, really is. The restless desire to be something or somebody, is destructive of the soul's tranquillity. The proud heart and ambitious spirit may pronounce this a poor, low, mean, contemptible sentiment; but ah! when we have taken our place on the forms of the school of Christ—when we have begun to learn of Him who was meek and lowly in heart—when we have drunk, in any measure, into the spirit of Him who made Himself of no reputation, we then see things quite differently. "He that humbleth himself shall be exalted." The way to get **up** is to go **down**. This is the doctrine of Christ, the doctrine which fell from His lips and is inscribed on His life. "And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii:2-4). This is the doctrine of heaven—the doctrine of self-empti-

ness. How unlike to all that obtains down here in this scene of self-seeking and self-exaltation!

We have, in the person of John the Baptist, a fine example of one who entered, in some degree, into the real meaning of self-emptiness. The Jews sent priests and Levites from Jerusalem to ask Him, "Who art thou? What sayest thou of thyself?" What was his reply? A self-emptied one. He said he was just "**a voice.**" This was taking his true place. "A voice" had not much to glory in. He did not say, "I am **one** crying in the wilderness." No; he was merely "**the voice** of one." He had no ambition to be anything more. This was self-emptiness. And, observe the result. He found his engrossing object in Christ. "Again the next day after **John stood**, and two of his disciples; and looking upon **Jesus** as he **walked**, he saith, Behold the Lamb of God!" What was all this but the fulness of God waiting on an empty vessel! John was nothing, Christ was all; and hence, when John's disciples left his side to follow Jesus, we may feel assured that no murmuring word, no accent of disappointed ambition or wounded pride escaped his lips. There is no envy or jealousy in a self-emptied heart. There is nothing touchy, nothing tenacious, about one who has learnt to take his true place. Had John been seeking his own things, he might have complained when he saw himself abandoned; but, ah! my reader, when a man has found his satisfying object in "the Lamb of God", he does not care much about losing a few disciples.

We have a further exhibition of the Baptist's self-emptied spirit in the third chapter of John. "And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all come to Him." Here was a communication quite calculated to draw out the envy and jealousy of the poor human heart. But mark the reply, the noble reply, of the Baptist: "A man can receive **nothing**, except it be given him from heaven. . . . He must increase, but I must decrease. **He that cometh from above is above all**; he that is of the earth is earthly, and speaketh of the earth; **He that cometh from heaven is ABOVE ALL.**" Precious testimony this! A testimony to his own utter

nothingness, and Christ's fulness, glory and peerless excellence! "A voice" was "nothing." Christ was "high over all."

Oh! for a self-emptied spirit—"A heart at leisure from itself"—a mind delivered from all anxiety about one's own things! May we be more thoroughly delivered from **self**, in all its detestable windings and workings! Then could the Master use us, own us and bless us. Harken to His testimony to John—the one who said of himself that he was nothing but a voice. "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi:11). How much better to hear this from the Master than from the servant! John said, "I am a voice." Christ said he was the greatest of prophets. Simon Magus "gave out that **himself** was some great one." Such is the way of the world—the manner of man. John the Baptist, the greatest of prophets, gave out that himself was **nothing**—that Christ was "**above all**." What a contrast!

May we be kept lowly and self-emptied, that so we may be continually filled with Christ. This is true rest—true blessedness. May the language of our hearts, and the distinct utterance of our lives ever be, "**Behold the Lamb of God**."—C. H. M.

Los Angeles Bible Institute.—Beginning with our next issue we hope to devote every month several pages to the good work of this institution. It stands for the faith delivered unto the Saints. Los Angeles and the entire Pacific Coast is cursed with the most soul-destroying "isms" of these last days. Christian Science and Theosophy flourish there as nowhere else, and the Institute is doing a noble work in contending earnestly for the faith. Young people who desire to get a good training in Christian doctrines and in the Bible will get a hearty welcome there. Literature giving additional information may be obtained from our office.

Not a Cloud Can Arise.

Not a cloud can arise to darken the skies
 But is sent from my Father above;
 Not a breath e'en can blow on His child below
 Save as bearing some message of love.

So good is the Lord, and so true to His word,
 Not a sparrow without Him can fall;
 His children may be oftentimes toss'd on life's sea,
 But He'll still the rough winds at their call.

He ever is near—to their call will give ear,
 When, not doubting, they look upon Him
 Who is able to save from death, hell, and the grave—
 His power, as His love, is supreme.

The sun must obey, and his journeying stay,
 When the Lord gives the word of command;
 Yea, Satan will fly at His child's feeble cry,
 Who relies on His love and strong hand.

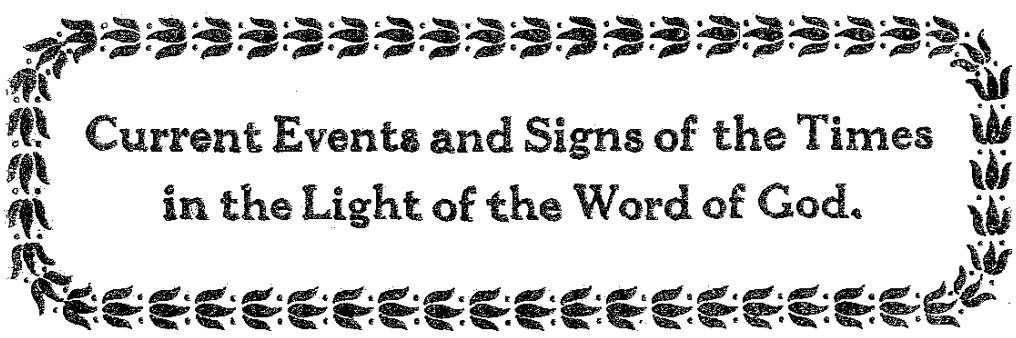
All things work for good, to those saved by the blood
 Of the Lamb that was slain in their stead;
 Not a trial can come but shall hasten them home
 'Long the path He designs them to tread.

Faith rests upon God, and through fire and through flood
 Urges on to its home in the skies,
 Where Jesus is gone to prepare it a crown,
 And it counts every hour as it flies.

It longs to be home, and its language is, "Come,"
 "Come, Lord Jesus!" and call me away;
 I sigh Thee to see, and e'er with Thee to be
 In those regions of ne'er-ending day.

My crown Thou art there—I Thy glory shall share,
 The reward of Thy suffering and shame—
 The blessing is mine, but the glory is Thine,
 And my boast is alone in Thy Name.

T. S.



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

Two Years of War Cost. The great war in Europe has cost from August 1, 1914, to August 1, 1916, exactly \$49,350,000,000. It is distributed among the belligerents as follows:

Great Britain.....	\$13,000,000,000
Germany.....	12,500,000,000
Russia.....	8,500,000,000
France.....	7,300,000,000
Austro-Hungary.....	6,000,000,000
Italy.....	1,400,000,000
Turkey.....	500,000,000
Bulgaria.....	50,000,000
Other countries.....	100,000,000
	\$49,350,000,000
Average daily cost.....	\$67,510,259

The cost of the war has now increased one-third above the average of the first two years and is at present \$100,000,000 a day.

Very few people can grasp the meaning of forty-nine billions of dollars. And the daily cost now one hundred million dollars! No such sum has ever been given to missions, for Bibles and the dissemination of Truth. All what has been done in Christian activity and giving added together, covering all the centuries of the past would hardly reach forty-nine billions. And for what?—Frightful cost! But greater, far greater the cost in human lives. Even while we write they are being mowed down by the thousands, adding to the many hundreds of thousands who have fallen

into an untimely grave. And the souls of men who have passed on into a Christless eternity! Then let us think of the hundreds of thousands, maimed, blinded, wrecked for life. And behind them an army of millions and millions of sufferers, whose tears and heartaches are beyond comprehension. Yet are the nations not humbled into the dust. Surely it is the judgment of the Lord. "Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel for the fire, no man shall spare his brother" (Is. ix:19). Where are the nations who bow in the dust, confess their unrighteousness and their sins, cry to God for mercy? In view of these facts no change for the better is at hand. Sadder days are ahead for this poor world and greater catastrophes will overtake our ungodly age. How God's people should appreciate in these days Him, who is our refuge, a shelter in the storm! "Surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance" (Ps. xxxii:6-7). May we cling close to Him for the next turn in the way may bring us face to face with Him.

The Pestilence that Walketh in Darkness. We have heard much boasting of scientific men about conquering disease. A few years ago we heard it stated that man, making greater discoveries than ever before, finding the germ of every disease, would soon eliminate the pestilences and epidemics of the past. But the Lord Jesus Christ predicted that this age to the very end would bring not alone wars and murmurs of wars, but also pestilences (Matt. xxix:4-5). New York and Brooklyn have passed, during the summer, through a pestilence that walketh in darkness; and many other states are seriously affected. Science saith that these terrible diseases originated in germs which cannot live in the sunlight; that all germs walk in darkness. The Lord states this truth by His Spirit in the ninety-first Psalm, as quoted above (Ps. xci:6). Infantile paralysis has claimed its thousands of young victims and leaves in its wake many more thousands hopeless physical and often mental wrecks. Doctors and nurses, bacteriologists and others have worked

heroically to stem the sweeping epidemic. They were helpless. Is not this another warning voice to man to cease from boasting, to give up his pride and turn to God?

The Opinion of a Novelist. The well-known English novelist, Sir Rider Haggard, visited recently Winnipeg, and in the course of an address made the following remark, "Do not think this war will be the end of wars. It is the beginning of war. Do you think Germany will take defeat with contrite spirit?" Of course, he was at once branded a pessimist. Such a statement coming from the lips of a prominent man is not very palatable to the masses who dream constantly of the coming beneficial results of the great conflict. A New York daily commented on this remark by Mr. Haggard:

The suggestion will welcome only to those who feed on gloom and who look forward, almost with longing, to the end of all mundane life. Others of us will be inclined to reflect that, once this war is over, the pockets as well as the souls of mankind will cry for peace. Other wars may come, but it is not likely that England and Germany will settle down to devote themselves to an alternating series of war and preparation for war. The present conflict has been more costly, in life and gold, than any man two years ago would have dared to predict. If this were but the beginning of war, then the nations involved could look forward to their economic destruction, an event which gives pause to even the most patriotic peoples.

Sir Rider has taken on the lingo of the recruiting sergeant. He may drop it the morning after he reads the terms of peace.

In the light of the Bible Mr. Haggard's opinion is a correct one. What has been going on and is going on in Europe, horrible as it is, is but a prelude to greater upheavals and greater conflicts to come.

A Grand Mosque After the War. Mohammedanism is not a thing of the past by any means. In Africa Islam is constantly on the increase. And in Europe Mohammedanism numbers not a few converts in England, France, Germany and Russia. We take the following paragraph from a New York daily, which received the item from London:

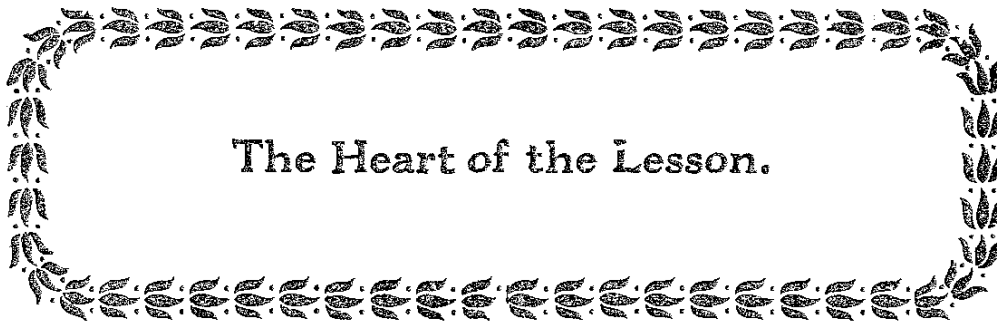
To the many architectural beauties of London will be added after the war a grand mosque in memory of the Moslems who have fallen in the war on the side of the allies.

The work of raising funds for its erection is in the hands of Lord

Headley, who embraced Mohammedanism three years ago and is a devout member of the faith. He has raised even now a large sum toward his object, but perhaps will obtain twice the sum now available before the building will begin.

In the records of the Mohammedan faith Lord Headley is described as "Saifurrahman Shaikh Rahmahillah Farogg," which is a title of highly complimentary nature. Lord Headley has always had a reputation as an enthusiast, and this he is maintaining in his new religion. In his younger days he was the best boxer at Cambridge, having won the middleweight and the heavyweight honors. He is a civil engineer, a former editor, and a large landowner in Ireland.

There are a number of Mohammedan places of worship in the United States as well as many Buddhistic temples. Their existence in nominal "Christian" countries inspires the heathen and the Mohammedan world with hope that there is a future for them in these countries.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
OCTOBER.

A PLOT THAT FAILED.

(October 1. Acts xxiii:1-35.)

Golden Text, Jer. i:19.

Daily Readings.

Mon., Sept. 25, Acts xxiii:1-13. Tues., Sept. 26, Acts xxiii:14-24.
Wed., Sept. 24, Isa. vii:1-9. Thurs., Sept. 28, Matt. x:16-23. Fri.,
Sept. 29, Gen. xlv:1-15. Sat., Sept. 30, Psalm iii:1-8. Sun., Sept. 1,
Psalm iv:1-8.

I. LESSON OUTLINE.

1. An Unrighteous Sentence (verses 1-5). 2. A Word of Cheer (verses 6-11). 3. A Dastardly Plot (verses 12-15). 4. A Timely Exposure (verses 16-22). 5. A Night March (verses 23-35).

II. THE HEART OF THE LESSON.

Ere the Lord sent the Spirit to bring His church into being, He

promised that "the gates of hell should not prevail against it." And they never have, and never will. As in our portion, there have been dark and trying days for the church of God and its individual members, but never any absolute failure.

Unlike his Master, Paul was at fault before the council in his rebuke of the High Priest for he himself acknowledges it (verse 5). There was but one absolutely Perfect One; and He reviled not again, but like a sheep before its shearers, was dumb. Yet surely the Lord was with His much tried and tempted servant during all these dark days. What a blessed word of cheer and comfort from the Lord to His beloved are under these trials.

The larger part of our lesson has to do with the cowardly plot against Paul's life. It was the planning of envy and hatred that could not endure the truth as lived and proclaimed by this man of God. This has ever been the recourse of religious hatred. From Abel on down to the present day the blood of the martyrs is witness to this fact. If they called the Master of the House Beelzebub, and sent Him to the cross to die: Can the servant expect any better treatment? But remember that it is always the religious world that is thus guilty before God.

But the Lord's heart is full of concern for His servant and the work. And His enemies, His power and authority in overruling the rage and wrath of men to praise Him. The Lord employed unlikely agents, and foiled the plans of envy and religious intolerance. The poor plotters either had a very long fast, or else must needs get absolution somewhere from their oath.

What an array of Roman power to protect one poor insignificant man. Four hundred and seventy men as an escort to Paul. But it was the hand of the Lord, who was thus keeping him and his testimony against all the powers of the enemy. He could just as well have commissioned the more than twelve legions of angels to do the work. But Paul must go to Rome for testimony spite of all hatred and in face of all opposition. Note, too, the connection of prayer with this (Rom. xv:30-33).

PAUL BEFORE FELIX.

(October 8. Acts xxiv:1-27.)

Golden Text, Acts xxiv:16.

Daily Readings.

Mon., Oct. 2, Acts xxiii:25-35. Tues., Oct. 3, Acts xxiv:1-9. Wed. Oct. 4, Acts xxiv:10-21. Thurs., Oct. 5, Acts xxiv:22-27. Fri., Oct. 6, Matt. xxvi:57-68. Sat., Oct. 7, Matt. xxvii:11-18. Sun., Oct. 8, Matt. xxvii:19-26.

I. LESSON OUTLINE.

1. A False Indictment (verses 1-9) 2. A Clean Refutation (verses 10-21). 3. A Trembling Judge (verses 22-27).

II. THE HEART OF THE LESSON.

The words of our golden text are deeply suggestive, and in a sense give us the heart of our lesson portion. Remember what this inspired man afterward wrote to the Philippian believers (Phil. ii:15, 16). What grace and help from the Lord, through the Spirit, by the word do believers need, in order to truly and righteously walk after such a manner among men. Yet that was the continual aim of this man of God.

Yet this very endeavor to so live as to have a conscience bred of offence toward God and toward men, proclaimed him different from all his fellow men, even as it ever does. This is precisely the testimony that the world always resents because it ever condemns the world and its ways, specially the religious world. And in so far as it can, it will show its resentment even unto persecution to death.

This was the very cause for which Paul was then enduring these trials and persecutions on the part of the most religious Jews, who were seeking to call in the power of Caesar to their aid. Is it not ever thus? Was it not the combination of the religious and political power that sent the Lord Jesus to the cross of Calvary to die? Did not these same powers unite to shed rivers of blood during the dark ages? Need one read Revelations xiii but casually to see that these same elements are to unite to bring on the greatest tribulation that this world has ever known? And are not these two drawing ever into closer fellowship in these end days?

What a tissue of falsehood was uttered by this trained lawyer of the Jews! What fulsome flattery to the vile governor Felix. The false indictment could not bear the straightforward, truthful utterances of Paul. Yet the wily politician must be careful how he offended the people. Still sufficient money could have accomplished the purpose (verse 26.) What a vivid and true picture of the religious and political character of this present age. Surely we need the Lord Jesus to return and to bring in everlasting righteousness.

How truly Paul improved his opportunity of preaching the truth to this man. What a difference between the flattery of Tertullus and the truth uttered by Paul.

THE APPEAL TO CAESAR.

(October 15. Acts xxv:1-27.)

Golden Text, Matt. x:25.

Daily Readings.

Mon., Oct. 9, Acts xxv:1-12. Tues., Oct. 10, Acts xxv:13-22. Wed., Oct. 11, Acts xxv:23-27. Thurs., Oct. 12, Isa. xlv:1-8. Fri., Oct. 13, Psalm xlii:1-11. Sat., Oct. 14, Matt. xxiv:45-51. Sun., Oct. 15, 2 Cor. v:1-10.

I. LESSON OUTLINE.

1. Persistent Persecution (verses 1-5.)
2. A Righteous Appeal

(verses 9-12). 3. A Puzzled Judge (verses 13-24). 4. A Curious King (verses 22-27.)

II. THE HEART OF THE LESSON.

The enemy of the believer in Christ is a most persistent one. Remember the record of Luke iv:13. It is even true for the disciple of the Lord Jesus Christ. The cessation of effort on the part of the foe is but for a season. And this very quiet that follows an attack upon his part is the sure precursor of another to follow. The very quiet would seem to be one of his ways of putting us off our guard. On to the very last moment of our stay here is this course pursued by this foe. But then, thank the Lord, it is over forever.

In making this appeal to Caesar; Paul was surely in line with the Lord's own thought and purpose. He was sure that the Lord would have him in Rome. And what could be accomplished naturally, the Lord would not act in a miraculous way to perform. It may be well to remember these amid the increasing fanaticism of the present day.

What a contrast between this man-pleasing unrighteous judge and the Judge of all the earth who will do absolutely right, and sit in the throne judging right. What a blessed prospect for the people to look forward to the day of perfect and absolute righteousness for this world, when our Lord returns to reign. How blessed, too, for us who believe in Jesus Christ to know that the whole sin question for us has been perfectly and eternally settled. It is even God who cannot look upon sin, who pronounces us justified; and proclaims us clean every whit in virtue of the shed blood of Christ upon Calvary. Remember that for the saved one in Christ Jesus there is no coming judgment for sin; that was had for us once upon Calvary, where our Lord took our sins in His own body on the tree.

So little did Festus know about these spiritual matters, that he was in a quandary how to present these things unto Caesar. Mark his sneering estimate of true salvation, and the truth concerning Christ (verses 18, 19). This is the world's present valuation of Him whom we love. How quickly Agrippa's idle curiosity is aroused, along the same line as at the present time. O, the folly of men and women in treating so lightly and carelessly these things that concern their eternal welfare (Heb. ii:1-4). What a place to bring the Gospel of God's grace! And how gracious of the Lord to allow His Ambassador to be ill-treated in order that these men and women who knew not Christ, although in high places, might have the truth given to them.

PAUL'S DEFENCE BEFORE AGRIPPA.

(October 22. Acts xxvi:1-32.)

Golden Text, Acts xxvi:19.

Daily Readings.

Mon., Oct. 16, Acts xxvi:1-9. Tues., Oct. 17, Acts xxvi:10-18.
Wed., Oct. 18, Acts xxvi:19-32. Thurs., Oct. 19, John i:19-28. Fri.,

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Oct. 20, John i:29-34. Sat., Oct. 21, John i:35-42. Sun., Oct. 22, I John i:5-ii:6.

I. LESSON OUTLINE.

1. A Past Life in Dead Ceremonialism (verses 1-8). 2. A Marvellous Conversion (verses 9-18). 3. A Wondrous Ministry (verses 19-24). 4. An Almost Christian (verses 25-32).

II. THE HEART OF THE LESSON.

Our golden text is deeply suggestive as the real heart of our lesson. It took a heavenly vision to transform such an one as Saul of Tarsus. Remember that nothing less than faith's heavenly vision will really transform anyone to-day; really change the heart; really bring about the new birth. And unless one is thus transformed, thus born again he has *no mission for Christ*, nor any commission from the Head of the church. Reformed, educated, trained, developed men, are but of the flesh still, and God never can use the unregenerate flesh.

Every true servant of God, called to service must needs have a vision that holds him for Christ alone ever afterward. Isaiah had it (Isa. vi:1, etc.), Ezekiel had it (Ezek. i, etc.), Paul had it (Acts i:1, etc., 2 Cor. xii:1, etc.). You and I by faith must have it. And then it is that the heart is yielded, and the life and body surrendered to the Lord. As with Paul, it becomes the all absorbing mission of the life here. It mattered not whether it was the world of common sinners at Corinth, the literati of Athens, or the king upon his throne. Paul knew but one gospel for all alike. And he fearlessly proclaimed it to everyone.

Can you picture the scene? The aroused governor crying out against his prisoner, as a madman. O, how his conscience must have been pricked that day! Yet how the world looks upon all such zeal and energy as mere madness. And yet the same world proclaims encomiums of highest praise upon the same zeal in soldier, statesman or merchant. But let one be zealous for Christ, and they are pronounced to be fools and madmen. Do you have to listen long to detect the voice of Satan?

Can you see the eager trembling Herod, whose ancestor murdered the babes of Bethlehem in the hope of killing Christ? His soul is in the balance. He is an almost Christian; please discard the miserable revised version garble of verse 28. Satan was contending with the Lord for the soul of the King that day. Which way did the balance turn? Have you ever reached the almost line, and been turned back? Beware! Do not trifle with these sacred matters! O, how Paul pressed the claims of the Lord that day upon the King! May the Spirit press it upon our hearts to-day, beloved!

THE VOYAGE.

(October 29. Acts xxvii:1-38.)

Golden Text, Psalm xxxvii:5.

Daily Readings.

Mon., Oct. 23, Acts xxvii:1-13. Tues., Oct. 24, Acts xxvii:14-26.

Wed., Oct. 25, Acts xxvii:27-38. Thurs., Oct. 26, 1 Kings xix:1-8.
 Fri., Oct. 27, 1 Kings xix:9-14. Sat., Oct. 28, 1 Kings xix:15-21.
 Sun., Oct. 29, Gen. xii:1-9.

I. LESSON OUTLINE.

1. Courteous Treatment (verses 1-8). 2. An Unheeded Warning (verses 9-20). 3. A Message of Cheer (verses 21-26). 4. A Disastrous Journey (verses 27-38).

II. THE HEART OF THE LESSON.

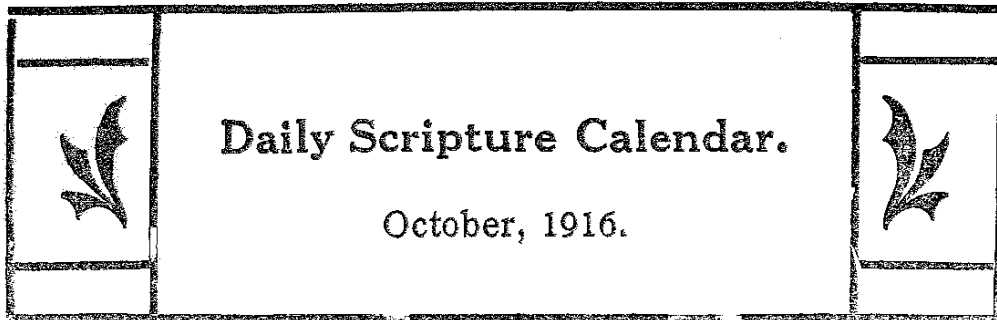
Remember the words of the Lord to Paul as recorded in Acts xxiii:11. And to Rome Paul must go. The power of man, whether in the form of a fanatical Jewish mob or the Sanhedrim or the Roman governor could not hinder his journey. Nor could the unseen prince of the power of the air do more than wreck the vessel. Spite of all Paul reaches Rome in the Lord's will. Is it not true for us as workers today? Are we not preserved to the very end against all dangers by the power and grace of our Lord?

What tender mercy from the Lord to touch the heart of Julius, so making Paul's journey a real restful pleasant one. How many such touches of grace and blessing come to us from the Lord Jesus. How God, who holds the hearts of all men, does marvellous things for His people, even in this present scene of trial and trouble.

The cup of cold water thus given to this disciple brought a quick reward from the Lord. The prophetic warning. And even when disregarded the ultimate salvation of everyone on board the vessel. God would not allow Himself or His own to be under obligations to anyone. And what a return. On the centurion's part, a little bit of courtesy. On God's part the salvation of every soul in the vessel.

And then when they had passed by the advice of the apostle, who surely knew nothing of sailing. Of course time indicated the man of God, as it always does. Yet how kindly Paul dealt with them in this matter. He waited upon the Lord in prayer, rather than glory in his vindication. And what an answer to his prayer. Think of obtaining from the Lord the salvation from physical death of so many souls. What power there is in prayer.

Yet their disobedience must needs be rebuked and reprov'd. An so the vessel and its costly cargo are all lost, while as yet the people are saved. Are you, as a believer willing to be thus saved at last (1 Cor. iii:9-15; 2 Peter i:9-11). Would we like the whole precious cargo to enter with us for the honor and the glory of the Lord? Then must we be truly obedient to the heavenly vision, and be busy with the work of the Lord. Remember, too, the value of a man of God among men, as set forth by Paul on shipboard during this voyage.



October 1. "Blessed is the man that walketh NOT (Psa. i:1).

This is the Psalm of seven negations. It suits the man whose circumstances, like Daniel in Babylon, are against aggressive conduct. But he *can* separate himself from ungodly things. And he *can* meditate in God's Word. And these two acts of the soul please the Lord more than the loud sounding deeds of oratory, or philanthropy, that men praise.

October 2. "Yet have I set MY King, upon MY holy hill Zion" (Psa. ii:6).

This is the strong meat of the Psalm, to feed on to-day. Amid all the confusion of misrule, and hatred of Christ, there is a spot of *calm* where the believer can absolutely *rest*. God has decreed it. No king can disannul it. Jesus Christ is appointed to rule over the earth in Zion. You who have "kissed the Son" have great cause to rejoice that you know He cometh to reign.

October 3. "Thy BLESSING is upon thy people" (Psa. iii:8).

The word in the title suggests *pruning* it. It is a song of *short* prayers with all superfluities cut off. So men truly pray in trouble. Notice *how* God delivers. Absalom's own beautiful hair slays him; and Ahithoethel kills himself; and David had no hand in it. Do not despair; however desperate your plight. God can scare an army by a glow of sunlight on a ditch of water (2 Kings iii:16-24).

October 4. "Thou, Lord, ONLY makest me dwell in safety" (Psa.

Meditate on this word "only," *alone*. David's men were in a *panic*, and God *only* gave him comfort. The word also teaches *separation*. No other nation but Israel could so claim God's care. The double sense is this: "Alone, thou will make me dwell alone." Precious promise for this our day, when around us, all rise a mixed and lusting multitude.

October 5. "Make THY way straight before my face" (Psa. v:8).

Do not misread the words. The prayer is for *thy* way, not *my* way. Most of us ask that *our* way be made plain. When we have learned to give up our way for His way, we shall be surprised to discover that some John Baptist messenger has gone before us and leveled the mountains to a plain, and removed every hindrance that we dreaded.

October 6. "Have mercy upon me, O Lord; for I am WEAK" (Psa. vi:21).

Confession of *weakness* is a sure sign of spiritual *strength*. No unregenerate man acknowledges fleshly disability. When Israel went in pride before the Philistines they failed. But when all day "they poured out water before the Lord," their victory was complete (2 Sam. xiv:14; Psa. xxii:14; Lam. ii:9). There is nothing like a sense of sin to spoil pride (Luke xviii:13).

October 7. "Oh, let the WICKEDNESS of the wicked come to an end" (Psa. vii:9).

This shall certainly be done (Isa. lx:21; Rev. xxi:4). What a goodly fellowship we enter when we pray this prayer. Enoch was indignant over sin; Lot was vexed because of it; Moses spent sleepless nights; Jeremiah wept himself sick. Most awful of all, the Son of God died to bear sin away. Do you hate sin, as all these godly abhorred it?

October 8. "Oh, Lord, our Lord, how EXCELLENT is thy Name in all the earth" (Psa. viii:1).

This Psalm is a rebuke to the glory of man, which so proudly lifts its head in these days. Think of *Him* to-day, who made stars, and beasts, and birds. How does the smallest bird fly without experiment or accident? How do men's clumsy achievements compare with God's transcendent excellence? And this God is our God; and our Saviour, forevermore!

October 9. "I will be glad and rejoice in THEE" (Psa. ix:2).

There will be nothing in the morning newspapers to make you glad. The remembrance of yesterday with its failures will not cheer you. But here is a well of *unfailing delight*. God rules above men and clouds. His purposes are steadily maturing. He has given you gracious promises of eternal life. Rejoice, then to-day, that your hope is not in men or things, but in Himself.

October 10. "GOD is not in all his thoughts" (Psa. x:4).

Put yourself in this man's company for one moment. Think how strange it would be to arise with no prayer on your lips, and go forth to the day's duties with never one upward look for guidance or help. Then bow your heart as never before and thank God that the Holy Ghost has renewed the spirit of your mind, revealing Jesus, and making you love fellowship with heaven.

October 11. "If the FOUNDATIONS be destroyed what can the righteous do" (Psa. v:3.)

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This only seems to be so. "The foundation of God standeth *sure*." The gates of hell shall not prevail against it." When we see law and order and Scripture undermined, remember these are only man's superficial *tunnellings*. The Rock of Ages lies deeper than the pillars of the world. What can we do? "Nothing *against* the truth" (2 Cor. xiii:8).

October 12. "The words of the Lord are PURE words" (Psa. vii:6).

This is a very powerful statement in its connection. The Psalm is evidently prophetic of Anti-christ. The "Little Horn" is to be noted for great swelling words of *blasphemy* (Dan. vii:20; Rev. xiii:5, 6). In contrast, the promises of the true Christ never *deceive* (Isa. lv:11; Matt. xxiv:35). "In a furnace on the earth" will God prove every prophecy of judgment to be true (Rev. xix: 13-15).

October 13. "I will sing unto the Lord, because He hath dealt BOUNTIFULLY with me" (Psa. xiii:6).

It is peculiar to the Psalms, that no matter how mournful the wail, they usually end in *thanksgiving*. This is proper. Your case may be a very *sad* one. All earthly conditions are *adverse* to you. But think! You are chosen unto salvation. You have prospects of eternal joy. Your rich neighbor is without these. Has not God dealt in peculiar *bounty* to you?

October 14. "Oh that the salvation of Israel were come out of ZION" (Psa. xxi:7).

There is nothing God loves better than to have us pray for Israel. He will be inquired of to do the very thing He has purposed (Eze. xxxvi:37; Dan. ix:2, 3). Plant yourself on the Lord's declared predictions and you will prevail in prayer. And as you pray you will discover that all promises, like clinging vines cluster around one prop—the return of the Lord Jesus.

October 15. "Lord, who shall ABIDE in thy tabernacle" (Psa. xv:1)?

The idea is very sweet; "Who may be a *guest* in thy tent, O Jehovah." Study your inner life and see if it comes up to the specifications of the Psalms. The Lord is very particular about His guests. They may be poor in purse but must be clean of heart. Notice the tabernacle thought prevails. Though citizens of heaven, we are yet *pilgrims* on earth (Mic. ii:10; Heb. xiii:14).

October 16. "The Lord is the PORTION of mine inheritance, and of my cup" (Psa. xvi:5).

This is an important Psalm. Quoted by Peter, its inspiration is assured (Acts ii:30, 31). It was prophetic of our Lord when death was about to swallow Him up. Have friends forsaken you? Is disease devouring you? Are you in poverty? You may make this Psalm your own. Beyond the grave is resurrection. In the Fathers' presence is fulness of joy.

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October 17. "I shall be SATISFIED, when I awake, with thy likeness" (Psa. xvii:15).

"When I awake, I will feast on Thy form," is another rendering. You have never been completely *satisfied* a single day in your life. Think what it will be to gaze on the radiant Lord, and bright angels, and your own transformed self; and everywhere to behold a scene of beauty that satisfies the eye, and solaces the heart, and rejoices the spirit.

October 18. "I will love thee, O Lord, my STRENGTH" (Psa. xviii:1).

Why? Because Jehovah's power is pledged to defend our weakness. Can you say, "With my inmost bowels I will cling to Thee;" my Rock in the ocean, my Tower in the battle? What an amazing thought, even the forces of nature, the tempests, the seas, the lightnings are held in leash, that "*we may go unharmed on our way*" (verse 32).

October 19. "Day unto day, uttereth SPEECH, and night unto night showeth KNOWLEDGE" (Psa. xix:2).

They are the two witnesses no blasphemous man can slay. They speak not, yet they teach us; the godly are children of the *day*, the wicked are of the *night*. Our *night* of weeping is far spent; our *day* is at hand. At any midnight we may hear the Bridegroom's cry. At any morning watch we may see Him on the shore. Be looking then.

October 20. "The NAME of the God of Jacob defend thee" (Psa. xxi:1).

The Name is the theme of this Psalm. Read Gen. xxxii:29; Exo. xxiii:21; Jud. xiii:18; Mal. iv:2). Which of Jehovah's names has been most precious to you? To Israel the memorial name meant, *protection* (Gen. xxxv:3). To us the New Covenant Name Jesus means *salvation*. Some day every Race shall own that name (Mal. i:11; Acts iv:12; Phil. ii:9, 10).

October 21. "Thou hast given him his heart's DESIRE" (Psa. xxi:2).

Who that knows answered prayer, will not say, "That means me?" If we read *Christ* instead of *David*, into the Psalm, we shall see how every line fits. He began depending on God (verse 1); He shall end in complete personal exaltation (verse 13). Has not the one desire of His heart—men's salvation—been granted Him forever and forever?

October 22. "Be not far from me, for trouble is NEAR" (Psa. xxii:11).

How little we know of Christ's conflict from the Gospels. How much we learn of it from the Psalms. *Communion* and *prayer* was the secret of His perpetually calm demeanor. Let us imitate Him. Because He told God His complaints, He had no need to argue His case before Pilate. Try it to-day. Make the Lord your Advocate.

October 23. "I will fear no evil" (Psa. xxiii:4).

Life is a *walk*. They who travel on foot do not take much luggage. It is a walk *through*. A dark tunnel has ending and sunlight is beyond. It is a *valley* walk. There is shelter and verdure in the valleys. It is a walk in *shadow*. The dread realities of Death, Sin, and the Devil, are now only fleeting, harmless shadows. This walk *ends* blessedly at the Father's House.

October 24. "The King of Glory SHALL COME in" (Psa. xxiv:9).

This Psalm is the Old Testament Advent hymn. Mal. iii:1 explains it. It looks forward to the time when He shall come in glory to the earth. The Church is His Temple. It also had a fulfilment when the triumphant Son of God ascended to the Fathers' throne. Are you to-day lifting the gates of your hearts, and crying to Him, *Enter in!*

October 25. "The SECRET of the Lord is with them that fear Him" (Psa. xxv:14).

This "secret" is God's friendship. The word means *a company in consultation*. Enoch and Noah and Abraham knew these secrets. They were told about the flood and Sodom. The church alone of all peoples, is now in the secrets of God (Jno. vii:17; xvi:13; 1 Jno. ii:20-27). Because of this superior knowledge, are you conducting yourself as Peter commands (2 Peter iii:11-14)?

October 26. "My foot STANDETH in an even place" (Psa. xxvi:12).

Can you say this? Are you standing on the Covenant, the Rock of Ages, the Foundation Stone, Christ Jesus? Look at your neighbor. His grand house is built on sinking sand. Your home is a mere hut. But it stands upon a high rock. The river of judgment is rising. The floods are coming. Which shelter do you prefer?

October 27. "One THING have I desired of the Lord" (Psa. xxvii:4).

"What master passion in your breast, Like Aaron's serpent, swallows up the rest?" Is it the "one thing" of Joshua, of Mary, of Paul? What if it were possible you could make only *one request* of God in all your lifetime? You would naturally think of some desire that would *include all others*. This is precisely what David's prayer meant. Beyond God's *presence* is nothing higher.

October 28. "Unto THEE will I cry, O Lord" (Psa. xxviii:1).

Other kings of Israel, when in difficulty sought help from their neighbors. David steadily depended on God. How is it with you? When in trouble, to whom do you *first* turn for counsel? To your relatives, to your friends, or to the *Lord*. It is a simple test; but by your habit in emergencies, you may find out whether God is *first* or *second* in your heart.

October 29. "Worship the Lord in the BEAUTY OF HOLINESS" (Psa. xxix:2).

Once worship was with outward ritual. Now the architecture is of no importance (Jno. iv:21-24; Matt. xviii:20; 1 Peter iii:4). The "beauty" of the Lord, is that *grace* which He has put upon us who believe. We stand as priests, without blemish, clothed with the robes of righteousness. Have you truly heard Him say, "Take away the filthy garments from him" (Zech. iii:4, 5).

October 30. "Lord, by thy FAVOR thou hast made my mountain to stand strong" (Psa. xxx:7).

He loves to have us confess this. See how it was with Nebuchadnezzar (Dan. iv:30, 31). Paul teaches nothing is *stronger* than humility (2 Cor. xii:9, 10). "Be clothed with humility." Gird it on with a fast knot, as our Lord girded himself to wash the disciples' feet. Some trial may be ready to topple you over to-day. Count on divine *favor*, and you shall stand firm as a mountain.

October 31. "Into thine hand I COMMIT my spirit" (Psa. xxxi:5).

These were our Lord's *dying* words. Let them be your *living* words. *Surrender* is the whole theme of the Psalm. Would you be kept from every ill? *Commit yourself*. Claim God as your Rock, your Fortress, your Shepherd, your Pavilion. It will be surprising what *peace* will attend your way. By *dying* you will *live*, and Gal. ii:20 will be your song.

Requests for Prayer.

Pray for a converted Jew, whose faith seems not to issue in faithfulness; and for his wife, a Christian.

Pray for two daughters of a Christian home that they may be saved.

Pray for a child that she may be saved.

Pray for a town and church in New Mexico, that there may be a spiritual quickening.

Pray for physical restoration for myself in order to do His work; especially for restoration of hearing.

Pray for my son, that he may be delivered from the cigarette habit and that he may be saved.

Pray for my wife, who carries a heavy burden of affliction, that the Lord may be gracious to her.

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No. 5.

Editorials.

The Father Loveth the Son “The Father loveth the Son, and hath given all things into His hand” (John iii:35). Our Lord is the Son of God who ever was and is in the bosom of the Father. He is very God. The opening chapter of this Gospel of His Deity bears a most wonderful testimony to this foundation rock of the Gospel. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made . . . and the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth” (John i:1-3, 14). “No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, He hath declared Him” (John i:18). He whom the Father sent into the world, whom He gave, is His only begotten Son (John iii:16). “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him” (1 John iv:9). The witness of John that the Father loveth the Son and hath given all things into His hand refers to Him as the incarnate, the virgin-born Son of God. As in the bosom of the Father, one with Him in all things, creator of all things, which were created by Him and for Him (Col. i:18), He needed not the Father’s gift of all things. “But being in the form of God, He thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the like-

ness 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). This tells the wonderful story. The Father always loved Him. He came and appeared in creature's form on earth. He came in the body prepared (by the Holy Spirit) to do His will (Heb. x:5-7). And that blessed life glorified God from Bethlehem to Calvary, till He bowed His blessed head and the mighty work the Father gave Him to do was finished. In perfect obedience and holiness He walked down here. On the cross He glorified God in maintaining His holiness and exalting His righteousness. And the Father loved Him and always was with Him (John xvi:32). Then the Father bestowed upon Him a reward for the great work as the sin-bearer. He gave all things into His hand. When His rejection became evident, after the gospel of the kingdom had been preached and the mighty miracles had been done, He lifted His eyes to heaven and in anticipation of the coming cross, the victory of the cross, the finished work and the coming glory, He said, "All things are delivered unto me of my Father" (Matt. xi:27). And so in His great High-priestly prayer, before He had gone to the cross to die for sinners, He spoke of "the glory Thou hast given Me." It was the reward He would receive from His Father. And Peter tells us that God "raised Him up from the dead and gave Him glory" (1 Pet. i:21). And again, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." He is made the heir of all things (Heb. i:2). All things are given into His hand. "And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth" (Matt. xxviii:18). But equally true it is that we do not yet see all things put under His feet, "but we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor" (Heb. ii:8-9). Yet we know He will reign and "must reign, till He hath put all enemies under His feet" (1 Cor. xv:25). "Ask of Me and I will give thee the nations for thine inheritance and the uttermost parts of

the earth for thy possession" (Ps. ii:8). He will surely receive the travail of His soul and be satisfied (Is. liii:11). There is coming the dispensation of the fullness of times, when things in heaven and things on earth are gathered together in Christ (Eph. i:11).

But the best of all, it does not concern Him alone. He is the Head of the new Creation, the second man, the last Adam. And we are one with Him by faith in His Name. As the Father loveth Him so He loveth us, because we belong to Christ. "That the love wherewith Thou lovest Me may be in them and I in them" (John xvii:26). "And he that loveth Me shall be loved of my Father" (John xiv:21). His rich and wonderful inheritance is ours. We are Heirs of God and the fellow-heirs of Jesus Christ. "The glory Thou hast given Me I have given to them" (John xvii:22). While He waits for what belongs to Him in glory; while He waits to receive that promised Kingdom and the power and glory, we wait with Him. And as we walk down here and serve Him we know the Father's love in Him and look forward in blessed and holy anticipation to the coming glory.



Cast Thy Burden "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. lv:22). This Psalm has a prophetic meaning. It describes in part the sorrows and trials of the God-fearing Jewish remnant during that period of time called "the great tribulation" preceding the visible Coming of the Son of Man. Verses 20 and 21 speak of the Man of Sin, the false Christ who will then be on the earth. "He hath put forth his hands against such who be at peace with him; he hath broken his covenant" (Dan. ix:27). "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Then the godly will suffer and the Lord will deliver them. But the blessed word, "Cast thy burden upon the Lord," and the equally blessed promise, "He shall sustain thee," belongs to all God's children and has been precious to believers in all generations. Thousands upon thousands have done and are doing what this little verse tells us to do

and have also found out that the promise is true. The blessed Lord is our great burden bearer, whose love and care over His own knows no limit and no end. We came to Him with the burden of our sins, which were like a heavy burden too heavy for us (Ps. xxxviii:4), and believing on Him who died for our sins that burden was gone. We know "His own self bare our sins in His own body on the tree" (1 Pet. ii:24) and therefore "as far as the east is from the west so far hath He removed our transgressions from us" (Ps. ciii:12). He assures us that He will remember no more our sins and our iniquities, that they are cast into the depths of the sea (Mic. vii:19). Therefore we know that the burden of our sins was borne by Him and we are free. And all other burdens we can bring to Him. How many they are! Sorrows, cares, anxieties, bereavements, bodily weaknesses and trials of different nature are our common lot in this dark world of sin. But whatever the burden is we are told to cast it upon the Lord. As we do this with all that burdens us we honor Him, for thus we express our confidence in both His power and His love. If we do not bring our burdens to Him we grieve Him and His Spirit. Surely burdens increase these days for all whose constant endeavor is to live soberly, righteously and godly in this evil age. We should welcome with increasing burdens the increased opportunity to trust Him.

It is interesting to note that this verse may also be translated, "Cast the portion He hath assigned thee upon the Lord." The beautiful thought comes to us at once, our burdens are permitted by Him. He lets them come, in the life of His people so that we can cast them upon Him. How easy every trial and every burden will become when we take it all from His loving hands and then follow His gracious instruction! Still more blessed is the promise, "and He shall sustain thee." The same Hebrew word "sustain" also means "to bear"—"to feed"—"to guide" and "to provide." So, dear child of God, just read the promise in this wise, "And He shall sustain thee, bear thee, feed thee, guide thee and provide for thee." He will do all this and surely much more. "Casting all your care upon Him for He careth for you" (1 Pet. v:7). "Commit thy way unto the Lord,

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trust also in Him; and He shall bring it to pass." (Ps. xxxvii:5).

Oh! how our doubting hearts would faint at seeing
The weary way;
But step by step His hand is gently leading,
And day by day

New blessings lie before us, and new sorrow,
Darkness and light;
But soon will reach the glorious to-morrow,
With no more night.

We trust Him—trust Him for He knows the road;
We are His care;
And all He giveth us is for our good:
We trust, nor fear.

He lets us see the daylight in His love,
To cheer our night;
We try not now to see the road, but look above
Where all is light.



The Walk of the Believer "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other 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" (Eph. iv:17-18). Believers have passed from death unto life, are born of God and are indwelt by the Holy Spirit. Our blessed portion in Christ and the fellowship we have with Him must be expressed by our walk. It is the great witness we can give of the reality of our faith. The walk of the believer is emphasized in all the Epistles. It must be a walk in the Spirit. "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. v:16). And walking in the Spirit means heart occupation with the Lord Jesus Christ through the power of the indwelling Spirit. It is a walk by faith. "For we walk by faith, not by sight" (2 Cor. v:7). Living by faith is the blessed calling of every child of God and only as we walk by faith can we

honor God. Then we are called to walk in love. "Be ye therefore followers of God, as dear children; and walk in love" (Eph. v:1). This love must find its expression in loving the brethren. John in his Epistle tells us of this love. We must also walk circumspectly. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. v:15-16). But how many walk not in this manner. Those who enjoy the world and its pleasures, who love the world and seek its honors, who reach out after its uncertain riches, walk indeed as fools. The Apostle also exhorts us to "walk as the children of light" (Eph. v:8)—"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" (Phil. ii:15-16). If we walk thus in the Spirit, by faith, in love, circumspectly and as the children of light, then shall we walk "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i:10). We shall then "walk worthy of the vocation" wherewith we are called.

In our days many believers receive through Bible Conferences and excellent Christian literature much knowledge of the Truth of God. Surely these are the days in which many run to and fro and knowledge is being increased (Dan. xii:4). But this knowledge will go for nothing if it does not result in a closer walk with God. Each time a new ray of divine truth illumines our hearts there must be a new yielding to God. May He help us all by His Spirit to bear witness by our walk and in a surrendered life that we are His and He is ours.



Need of Humility. "Be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (1 Pet. v:5-6). "God resisteth the proud, but giveth grace to the humble. . . ." Humble yourselves in the sight of the Lord, and He shall lift you up"

(James iv:6, 10). "Mind not high things, but be contented with low things" (Rom. xii:16). That which God prizeth above everything else in His children is a meek and quiet spirit (1 Pet. iii:4). He also has promised to guide the meek in His way. His blessed Son, our Lord, walked in the path of humiliation, meek and lowly, and we are to follow Him. It is well that we remind ourselves constantly of these and many other Scripture passages which exhort us to be humble and to manifest a meek and lowly spirit. All about us in the world is self-seeking, self-glorification and exaltation. It needs constant watching and praying against the spirit of vain glory. Alas! many in our day are seeking even in Christian service their own things and their own glory instead of the glory of Christ. Besides doing something for the Lord they also want to be something before men and have a prominent place, some kind of leadership. They love the praise of men more than the praise of God (John xii:43). We came across an old letter written many years ago by that blessed instrument of God, John N. Darby, in which he rebukes a brother who had spoken of him in print as an eminent Christian, etc. The letter contains such loving words and breatheth such an humble spirit that we give our readers a portion of it:

If I were to ask you how you know that I am one of the most advanced in the Christian career, and an eminent servant of God, you would, no doubt, be at loss to reply. You would, perhaps, cite my published works; but you do not know, my dear friend and brother, you who can preach an edifying sermon as well as I can, that the eyes see further than the feet go, and that, unhappily, we are not always, nor in all things, what our sermons are; that we have this treasure in earthen vessels, that the excellency of the power may be of God, not of us. I will not tell you the opinion I have of myself, for in doing so, I shall probably all the while be seeking my own glory; and, while seeking my own glory, appear humble, which I am not. I had rather tell you what our Master thinks of me—He that searcheth the heart—and speaks the truth, who is the "Amen, the faithful Witness," and has often spoken in my inmost soul, and I thank him for it; but, believe me, He has never told me I am an "eminent Christian and advanced in the ways of godliness." On the contrary, He tells me very plainly that if I knew my own place, I should find it that of the chief of sinners, and least of all saints. His judgment, surely, my dear friend, I should take rather than yours.

The most eminent Christian is one of those whom no one has ever

heard speak, some poor laborer, or servant, whose all is Christ, and who does all for His eye, and His alone. The first shall be last. Let us be persuaded, my dear friend, to praise the Lord alone. His goodness is never sufficiently celebrated. The song of the blessed (Rev. v) praises none but Him who redeemed them with His blood. It contains not one word that classes them into eminent, or not eminent—all distinctions are lost in the common title, **the redeemed**, which is the happiness and glory of the whole body. Let us strive to bring our hearts into unison with that song in which we all hope that our feeble voice will some day mingle. This will be our happiness, even here below, and contribute to God's glory, which is wronged by the praise that Christians too often bestow on each other. We cannot have two mouths—one for God's praise and one for man's. May we, then, do now what the seraphims do above, who with two wings cover their faces, as a token of their confusion before the holy presence of the Lord; with two cover their feet as if to hide their steps from themselves; and with the remaining two, fly to execute their Lord's will, while they cry, "Holy, holy, holy, Lord God of Hosts, all the earth is full of His glory."

Excuse these few lines of Christian exhortation, which I am sure will, sooner or later, become useful to you, by becoming part of your experience. Remember me in your prayers, as I pray that the blessing of the Lord may rest upon you and your labors. If you ever print another edition—as I hope you will—strike out, if you please, the two passages to which I have drawn your attention, and call me simply a brother, "and minister in the Lord." This is honor enough and needs no addition.

May all servants of Christ and all Christian workers read often the smallest chapter in Jeremiah—chapter xlv, and follow Jeremiah's advice to Baruch. "And seeketh thou great things for thyself. Seek them not. Let us serve and labor unostentatiously and seek His praise. May our ambition be to please Him. "Lord, my heart is not haughty, nor mine eyes lofty, neither do I walk in great matters, or in things too high for me." (Ps. cxxxi:i).



**A Solemn
Word.**

In the great defence of the Gospel, the Epistle to the Galatians, the Apostle Paul marvelled at the strange behavior of the Galatian Christians, who were turning away from the Gospel of Grace, which they had heard from his lips. They were listening to a different Gospel, which was not another. Another gospel had been brought to their attention, yet it was not another gospel, for there can be no

other gospel. There is but one Gospel, and that is the Gospel of God concerning His Son Jesus Christ our Lord, the love-gift of God, who became incarnate in order to die for sinners and to be the propitiation for our sins. This great work He finished on the cross, a work which has glorified God and which enables Him to be a just God and a justifier of all them that believe in Jesus (Rom. iii:26). And He who accomplished this work and finished it is at the right hand of God. Therefore God has no other Gospel, nor can He tolerate the perversion of His Gospel. This is what the false teachers among the Galatians were doing, as Paul writes: "But there be some that trouble you, and would pervert the Gospel of Christ" (Gal. i:6-7). They perverted the Gospel by teaching that the finished work of Christ was not sufficient for salvation, but that man must add his works, keep the law and become circumcised. It was a God-dishonoring denial of the completeness and perfection of the work of Christ. And such a perversion of the Gospel, and more than that, the setting aside of the Gospel altogether, is the almost universal thing in Christendom of our times. We hear much of "salvation by character" which is Satan's invention. Ritualism which makes ordinances the necessary means of salvation is another perversion of the Gospel of Grace; and so are the doctrines of seventh day adventism and other sects. The phrase one hears so much "God has done His part and we must do our part" is another phrase of a perverted gospel. Man is a lost sinner, helpless and hopeless in himself; he can do nothing, for he is without strength (Rom. v:6). The doing is all on God's side; all the sinner can do is to accept what the Grace of God in Christ offers to him. "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).

Then comes that solemn word which God's people should heed as never before. "But though we, or an angel from heaven should preach unto you any other gospel than that we have preached unto you, let him be accursed (Anathema). As we said before, so say I now again, if any man preacheth unto you any other gospel than that ye did receive, let him

be accursed" (Gal. i:6). These are strong and solemn words. Some have suggested that Paul was carried away by his passion, when he heard that his authority had been impeached and that he wrote unwisely. They forget that it was not Paul who penned these words, but the Holy Spirit. The anathema upon the perverters of the Gospel of Christ is fully justified when we consider what is at stake. The perversion of the Gospel touches the unspeakably blessed work of Christ on Calvary's Cross. If in any way righteousness is through the law, by what man does and is in himself, then Christ is dead in vain (Gal. ii:21). Behind every perversion of the Gospel, be it Ritualism, the necessity of water-baptism for salvation, Christian Science, the new religion and new theology, the new thought, Seventh-day keeping and others stands the enemy of the truth of God, who always aims at the Person and Work of Christ. God, and it is a solemn truth, can do nothing else than put His curse upon all who reject, pervert and falsify the Gospel of His Son. Nor must we forget that a day is coming and rapidly approaching when the divine anathema pronounced here will be executed. God will surely not tolerate forever the rejection of His Son and the work He accomplished. The vengeance of God is in store for all who do not obey the Gospel (2 Thess. i:8). The doom of an apostate Christendom is pre-written in God's Word; and the apostasy is the rejection and perversion of the Gospel. May God's people everywhere witness against the spurious gospel, Satan's counterfeit. Let us stand up for the old and blessed story of redeeming love and beware of any fellowship with men, movements, systems, institutions or organizations which in any way deny or pervert the Gospel of Jesus Christ. Only thus can we be true to God and loyal to our coming Lord.



Not Lost! General Funston, Commander of the U. S. Army on the Mexican border has ordered preachers who labor among the soldiers not to tell them that **they are lost**. Later he explained his strange utterance by saying that "Our soldiers must not be

singled out as a lost lot." Now the General may be an expert soldier, but he knows nothing about the Gospel. If he knew the Gospel he would not have made such a puerile statement and furthermore he would welcome every preacher to tell the soldiers that they are all lost and need salvation, which God has so fully provided in His own Son, the Lord Jesus Christ.

Some evangelists are using cards. On the one side is the question, "What must I do to be saved?" and then the Scriptures are given pointing out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows: "*Nothing.*" It is the right answer. Many people think that in order to be lost they must be drunkards and gamblers. But that is not so. Man *is* lost. The goody-goody church member, who is unsaved, with all his religious profession and moral life, is as much lost as the down-and-out in the gutter. This is the teaching of the Bible and the foundation of the Gospel. That a man of General Funston's standing should attempt to dictate the messengers of God is quite significant. But let us wait. If things continue as they are now we shall hear more of this. The true Gospel is unpalatable to the natural man. In its purity it is hated by the world. Christian Scientists Higher Critics, Romanists, Unitarians, Theosophists and the New Theologists may become ere long aggressive in silencing the men who stand for the grand old Gospel.



Changing Things We read now and then of proposed changes in the Bible. Certain books are to be left out and others to be revised. Then a revision of the Ten Commandments has been advocated, while others speak of improving the so-called "Lord's Prayer." And now a revision of the old-time hymns is being strongly advocated. A certain professor is occupied with the task of re-writing our old hymns and changing in them what does not suit modern thought and the modern theology. The professor says that the old hymns are gloomy. A woman sympathizer writes that life

was much more bleak, much more uncertain, much less colorful when "Rock of Ages" was written than it is to-day. That grand old hymn, of course, will have to go. And this woman says that many of these hymns cannot be revised or rewritten. They must be discarded. She specifies those which will have to be thrown out: "those that are the expression of a religion of blood atonement, individualism both in heaven and earth, and those which are unconscious of the brotherhood of man." Well—let them keep on revising and rejecting, the good old Gospel has nothing to fear. It will stand forever.



The Ultimate Belief Our attention was recently arrested by the following statement from the pen of Lyman Abbott: "So much have I been interested in a little book, 'The Ultimate Belief', and so heartily do I agree with its spirit and its fundamental principles, that I have a desire to introduce it to the readers of 'The Outlook.'" We were curious enough to find out what the book is Lyman Abbott, who has lost all faith in the Word of God, in the Christ of God and in God's Gospel, so heartily agrees with and endorses; and so we bought the book. Well—such would-be philosophical harangue we have rarely seen in print. Of course there is nothing in it about the truth, but the author reasons that the ultimate beliefs will be three—Belief in Morality; Belief in Truth, and Belief in Beauty. Here you are! It is a return to "ethical" heathendom.



OF IMPORTANCE.

On account of the constantly increasing price of printing paper, "Our Hope" has been published during several months and will have to be published for months to come at a heavy loss. It costs us now more than a dollar a year. Some of our friends suggested that the subscription price be increased. We do not want to do this nor shall we decrease the number of pages. Two things we have decided to do to reduce expenses.

1. We shall stop from now on every subscription which is not renewed at once. It has been our custom to keep on sending "Our

Hope" to those in arrears. Hundreds of these accepted from three to five copies of the magazine after their subscription expired and notified us later that they would not renew, **without paying for the extra copies received.** In this way we have lost each year hundreds of dollars. Beginning with this month every subscription will be stopped with the month it is due. You will find the date when your subscription expires on a label or envelope of the magazine. Furthermore, we notify you by a blue slip in the issue with which your subscription expires that renewal is in order. If you do not renew at once we do not send you another copy, nor can we promise duplicates in case you neglect your renewal.

2. We must cancel our liberal offer to new subscribers at 75 cents. All new subscriptions from now on must be made at the full price.

We continue to send the magazine free, notwithstanding these trying circumstances, to Y. M. C. A. reading rooms, to missionaries, the poor of the flock, etc. We will be thankful in all this for the fellow-help of our readers and for their prayers.



The Preacher's Story

We have published now a catalogue of helpful books and pamphlets which we can conscientiously recommend to the household of faith. There is no end to the making of books and many things are published today and recommended by men of note. Many of these new publications contain often unscriptural teaching. Our catalogue begins with an interesting story of a preacher who became ensnared by buying certain books and was later delivered. We propose also a certain plan concerning books. If you wish to have one of these catalogues free please write us and we will mail you a copy which you may keep for reference.



Special Offers

Our special Bible, Book and Pamphlet offers, appear again in the current issue. They will also appear in the December issue. But we want to urge our friends to make their selections early. Some editions will be exhausted before long and under present conditions it is impossible to replace them at the low price they have been offered. If other combinations are wanted we will be glad to give special prices on them. The offers we made to preachers through our readers are printed on the inside cover of the magazine. We hope many of our friends will accept the liberal offers made.



We mention again the new publications and special **New Publications** books we offer: **Types in Joshua**, by A. C. G., a nice gift book, 50 cents. **Where Faith Sees Christ**, by C. I. Scofield. Bound in cloth, 50 cents. **His Riches in**

fine and artistic leather binding, 75 cents. **Meditations on the Epistle of Jude**, by A. C. G., 10 cents. **First and Second Corinthians**, by A. C. G., 20 cents each. **The Epistle to the Galatians**, by A. C. G., 20 cents. **Annotated Bible, Vol. IV—Romans—Ephesians**, \$1.50. **Mar-anatha**, by James H. Brooks, \$1.25. **How to Study the Bible**, by S. Ridout, \$1. **Eight Lectures on Prophecy**, by Trotter, 75 cents. **Facts and Theories Concerning a Future State**, by F. W. G., \$1.50. **Grace and Power**, by W. Griffith Thomas, \$1. And do not forget the seven Brooks pamphlets, 10 cents a copy.



For the Soldiers We have 5,000 copies of "His Riches," which we want to see at once put out among soldiers. We sent thousands already to forts and army posts. Possibly a number of our readers live near forts and can reach the soldiers in their vicinity. If so please write us at once, and we will be glad to send you free, paying also the express charges, the number of copies required. We will also be glad to circulate this Gospel message, which our Lord has used so graciously, among others. All we ask is that they are carefully and prayerfully distributed.



We are unable to give information about the different Bible Conferences in a number of States as we go to press early. The **Cayuga County Bible Conference** was held in Auburn, N. Y., by the editor and brought blessings to many. The **Boston Monthly Meetings** held now in the Clarendon Street Baptist Church opened with a good attendance on the first Thursday of October. The November meetings will be addressed by Mr. L. S. Chafer. The Editor expects, God willing, to spend the entire month of November in Texas. Pray for us **daily** and for the ministry of the Word. We hope to announce the meetings for the early part of the year next month, the Lord permitting.



Lord's Coming Number The December issue will be devoted entirely to Prophetic truths and a number of helpful articles by different writers will be published. We expect that this number will be widely used by our Lord. We do not know at this time how large the edition will be. We would like to print again 20,000 copies, but that seems to be out of the question. May some of the Lord's stewards take an interest in this. Those who desire to buy this special issue in quantities can have them at \$1 per dozen, postpaid.



The Cheering Words Calendars for 1917 have come. Price 40 cents postpaid, or \$4.50 per dozen. Order at once. There may be difficulty in getting more from England.

The Prophet Ezekiel.

Chapter XXVII

Lamentation Over Tyrus and Her Greatness.

“The word of the Lord came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus.” It is an interesting description of the world-wide commerce and glory of this once-proud world-city, which is given in this chapter. “*Sic transit gloria mundi*”—thus passeth the glory of the world; nothing but ruins instead of the wicked mistress of the sea; yea, her very site no longer known. And what her glory was and how it passed away under divine displeasure is made known through the inspired prophet. Ezekiel certainly never saw Tyrus, nor did he have probably any knowledge of her grandeur, her great wealth and far-reaching commerce. But he was Jehovah’s mouthpiece who put into his lips and pen all these words.

I. The Glory of Tyrus. (Verses 3–25.)

And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, “I am of perfect beauty.” Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

The great city had her situation at the entry of the sea and was the trader for the people of many isles. Lifted up

with pride, the powerful city boasted of perfect beauty. "O Tyrus, thou hast said, I am of perfect beauty." Beginning with the fourth verse, we have a description of her as a monster-ship. The borders in the midst of the seas, the builders perfecting her beauty. The ship-boards, the masts and the oars from the oaks of Bashan are mentioned. The Ashurites made benches of ivory for this ship; the ivory was brought from the isles of Chittim (Cyprus, etc.). Fine linen and brodered work from Egypt she spread for sail. The inhabitants of Zidon and Arvad were the sailors and her wise men pilots. It is all in the form of an allegory. Tyrus also had an army gathered from different nations.

Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchandise of Sheba and Raamah, they were thy merchants: they occupied in they fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

The commerce of Tyrus is next vividly described. The description begins with Tarshish, then of great renown, and ends with mentioning the ships of Tarshish. And what are the articles of commerce mentioned? Silver, iron, tin,

lead, slaves, vessels of brass, horses and mules. Then there were horns of ivory and ebony; emeralds, purple and brodered work, fine linen, coral and agate. Wheat of Minni and Pannag, honey, oil and balm; wine of Helbon and white wool. Then follow other articles of commerce: bright iron, cassia, calamus and precious cloths for chariots. They also traded in live stock: lambs and rams, and goats, besides spices, precious stones, gold, chests of rich apparel, etc. Thus she was replenished and made glorious in the midst of the seas. Another world-city or system is described in the last book of the Bible, Babylon the great; the articles of her world-wide commerce are also given (Rev. xviii: 12-13); it is much like the commerce of ancient Tyrus. Tyrus is a picture of a great world-city: rich, increased in goods, enjoying prosperity and filled with pride. As she passed away with all her glory, so others have crumbled into dust. Equally so will this present Godless civilization, culminating in Babylon the great, pass away under the judgment-stroke of God (Rev. xviii:15-19.).

II. The Description of the Fall of Tyrus. (Verses 26-30.).

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fail. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

The description of Tyrus as a ship as given in the first part of this chapter is here maintained. Tyrus is to be shipwrecked. The east wind is Nebuchadnezzar, who came against the proud city to accomplish part of her ruin; and Alexander the Great, as we saw in our previous study, completed the work. A comparison with Revelation xviii will bring out the striking correspondency. When finally Babylon the great falls, that coming religious-commercial world-system, with Rome as a center, her fall and desolation, will surely be greater than the fall of Tyrus. For this all is rapidly preparing.

(To be continued, D. V.).

“But Ye are Washed.”

BY JOHN JAMES.

“And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. vi:11).

We often hear brethren in the prayer meeting thanking God that they are not what they once were, when they were in their sins on the way to hell. It is a good thing to be reminded of it. The apostle Paul never forgot what he had been. Speaking of himself, he said, “Who was before a blasphemer, and a persecutor, and injurious.” That is the way he characterized what he once thought was doing “God’s service.” (See John xvi:2.) “But,” he adds, “I obtained mercy, because I did it ignorantly in unbelief.” This implies that if he had been doing it knowingly he would not have obtained mercy. The Lord would not have appeared to him on his way to Damascus and said, “Saul, Saul, why persecutest thou me?” Listen to his astonished answer, “Who art thou, Lord?” He had seen a light from heaven above the brightness of the sun, shining at midday in that Syrian sky, and, as is always the case with poor sinful man in the presence of the Divine glory, he fell on his face. (Compare Ezek. i:28, iii:23, Dan. viii:17, Rev. i:17.) It was the glory of the Lord Jesus that had smitten down the persecutor. But He is the same Jesus who had emptied Himself of the glory that He had with the Father before the world was, to become a Man, who replies, with such marvelous grace, “I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.” How gracious of the Lord to speak of the one only thing there was in Saul’s favor, and that something which only the Lord could know of. He knew that Saul had inward pricks of conscience about his course which he was resisting, and was finding it hard to do so. This would be a further evidence to Saul of who it was that was speaking to him—one who knew his thoughts as

well as his deeds. His will is now broken, and trembling and astonished, he said, "Lord, what wilt thou have me to do?" From that moment he is a changed man. His will is yielded to the Lord. Is yours? Is mine? Let us each ask ourselves.

But when Paul said to the Corinthians, "Such were some of you" he had enumerated sins of a very different character from anything he had been guilty of himself. Speaking of what he had been "in the flesh" he could say, "touching the righteousness which is in the law, blameless" (Phil. iii:6.) Yet he also said, "Christ Jesus came into the world to save sinners; of whom I am chief." And that was no sudden burst of self-depreciation, but sober truth. He was the chief of sinners. This was another reason, besides his ignorance, for his having obtained mercy. The Lord wanted Saul as a pattern of what His grace could do, so that no one might say he was too great a sinner to be saved (1 Tim:1, 13-16.) He was just the man to be the apostle to the Gentiles. The Lord can turn to account the very sinfulness of our former life to humble us into the dust, and to give us a deeper realization of the grace that has cleansed us from both the guilt and the defilement of our sins.

But it is not what we were that is to continue to occupy us. That may easily degenerate into a false humility, as in some mission halls, where personal testimonies are always called for, and are frequently repeated by the same persons, *ad-nauseam*. What Paul goes on to speak of is what grace has done for us; things which we could not possibly know unless revealed to us in scripture, and the Holy Spirit be given to us that we may be able to understand them (1 Cor. ii:12.)

Our text speaks of three things which became true of us when we were born of God; that is when we were quickened together with Christ; which is the same event as the new birth, with the added feature of identification with Christ in resurrection. The three things are washed, sanctified, justified.

The washing is "the washing of regeneration" (Titus iii:5.) It is that of which the Lord spoke when He was washing the feet of the disciples, and Peter wanted Him to wash also his hands and his head; to which the Lord replied, "He that is washed all over needs not to wash except his feet, but is wholly clean" (John xiii:10.) At our new birth we are begotten of God. That means "that God hath given to us eternal life, and this life is in His Son." Consequently, John adds, "He that hath the Son hath life; and he that hath not the Son of God hath not life." When God gives to us the eternal life that is in His Son, we are born of God. That is what the new birth is; the communication to us of the eternal life that is in the Son of God. Compare 1 John v:11, 12. John xvii:2, John x:27, 28, and every other passage that speaks of the new birth and eternal life. It is to the new birth the Lord alludes when He said, "Now ye are clean through the word which I have spoken unto you" (John xv:3.) The word of God is the means of the new birth. We see this by the parable of the sower. The seed is the word of God (Luke viii:11.) "He that received seed into the good ground is he that heareth the word, and understandeth

it" (Matt. xiii:23.) Mark tells us that he "receives" it; and Luke tells us that he keeps it. It is thus that the reality of the new birth is proved. He understands, receives and keeps the word of the gospel which he has heard. He does not let Satan take it away; he has a deep root and does not fall away in time of temptation; nor do the cares of poverty, or the riches and pleasures of this life, choke the word, but he brings forth fruit with patience. Thus the reality of the work is proved. He has been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." In this way we "have purified our souls in obeying the truth through the Spirit," the proof of which is seen in "unfeigned love of the brethren. But if we do not go on to "love one another with a pure heart fervently," we fail to give the proof of being born of God, because "every one that loveth Him that begat loveth him also that is begotten of Him" (1 John v:1.)

The reception of the divine nature at new birth is the washing of regeneration. Consequently our text says, "But ye are washed." This does not mean that the old nature, born of Adam, is washed. The new birth is not a change of the old nature, but the gift of the new. From the moment of being born again, God identifies His children with what they are as born of Him, and not with what they are as born of the flesh. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit" (John iii:6). By the life received at new birth we pass from identification with Adam to identification with Christ. We are not in Adam but in Christ. Christ is "the last Adam, a quickening Spirit" (1 Cor. xv:45).

The great underlying cause by which the life received at new birth separates us from identification with Adam is that it has been through death in Christ's death for us. Consequently by the life that is in Christ being also in us, and that life being our new selves, we have passed through death and are risen with Christ.

But this leads on to more than washing us from what we were. We are also sanctified and justified.

Sin does two things. It makes us unholy, and it makes us guilty. When a man dies in his sins, he dies unjustified and uncleansed, and he remains in that state for ever. There is no repentance, no faith, no new birth in hell. The condition is everlasting and the punishment necessarily continues as long as the condition exists. Inasmuch as the worm, the symbol of the corrupt state, will never die; so the fire, the symbol of the wrath of God, will never be quenched. This awful truth is emphasized by the Lord in Mark ix:43-49.

But if that is what sin does, and we are all sinners, how do any of us escape the consequences? In one way, and one only. We read, "But when they came to Jesus, and saw that He was dead already, they brake not his legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xix:33, 34). John further writes of this in his epistle as follows: "Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God. This is he that came by water and blood, even

Jesus Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the truth. For they that bear witness are three, the Spirit and the water and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God which he has witnessed concerning His Son" (1 John v:5-9).

The water and the blood witness to us of what the death of Christ accomplishes for the Believer. The water tells us that His death cleanses us from the filth of sin. The holiness of God requires that we should be holy. When Isaiah saw the Lord on His throne, and heard the voices of the seraphim crying, "Holy, holy, holy, is the Lord of hosts," he felt his own condition, and cried out "Woe is me! for I am undone; because I am a man of unclean lips." It was not only the guilt of sins committed that troubled him, but deeper than that, he realized, in the presence of the holiness of God, what he was, unclean like a leper, unholy, unfit for God's presence. He was cleansed by being brought into contact with the fire of the altar, which, having consumed the sacrifice on the altar, did not consume Isaiah, but cleansed him. This is what the water from the side of Christ in death shows to be the efficacy of His death for every believer. It cleanses us from the filth of indwelling sin. It sanctifies us, or makes us holy, fit for the presence of God, who is holy. The searching holiness of God finds no defilement in the believer who stands before Him in the efficacy of the death of Christ. It is because of what we are as born of Adam that death has passed upon us. This is met by life in Christ beyond death in resurrection. Compare Rom. v:12 with viii:2.

But there is not only "sin in the flesh" (Rom viii:3), and death the consequence of that; there is also the guilt of sins committed, and judgment to come because of that (Rom. iii:19, R. V.). We are unrighteous and need to be justified as well as sanctified. Hence Christ came "not by water only but by water and blood." The blood is the witness that the death of Christ meets the guilt of sin, so that "Being now justified by His blood, we shall be saved from wrath through Him" (Rom. v:9). The life which we receive when born of God comes to us with all the value of the death of Christ attached to it so that we are then washed, sanctified and justified.

It is "in the name of the Lord Jesus," because it is through Him that we are what we are. And it is "by the Spirit of our God," because the Spirit does the work in us. We are born of water (the word) and the Spirit. Besides which the Holy Spirit dwells in our mortal bodies, effectuating in us the results of what Christ has done for us, enabling us to "yield our members servants to righteousness unto holiness" (Rom. vi:19). We are both justified and sanctified by the death of Christ. This is what grace has done for us; and it is to this great fact that God calls our attention when He appeals to us for righteousness and holiness in our daily lives.

The Land I Love.

My heart is bounding onward,
Home to the land I love;
Its distant vales and mountains
My wishful passions move:
Fain would my thirsting spirit
Its living freshness breathe,
And wearied steps find resting
Its hallowed shades beneath.

No soil of nature's evil,
No touch of man's rude hand,
Shall e'er disturb around us
That bright and peaceful land.
The charms that woo our senses
Shall be as pure, as fair
For all, while stealing o'er us,
Shall tell of Jesus there.

What light, when all its beaming
Shall own Him as its Sun!
What music, when its breathing
Shall bear His name along!
No pause, no change, those pleasures
Shall ever seek to know:
The draught that lulls our thirsting
But wakes that thirst anew.

—J. G. BELLETT.

Over three hundred years ago A. H. Franke was unjustly driven out of Erfurt, in Saxony, and forced to go to Gotha. On the way there he composed a beautiful hymn, in which he expresses his firm belief in the Coming of the Lord. He wrote:

“Come! is the voice then of Thy Bride;
She loudly prays Thee come!
With faithful heart she long hath cried,
Come quickly, Jesus, come!
Come, O my Bridgeroom, Lamb of God!
Thou knowest I am Thine, my Lord;
Come down and take me home!

Studies in Isaiah.

Chapters III and IV.

The Day of the Lord, Continued.

There ever comes a time when God intervenes in the politics of men. History repeats itself, and in what occurs here in "Judah and Jerusalem" we may see divinely given forecasts of what shall occur in that present witness for God upon the earth: CHRISTENDOM; for it has walked in the same steps. Filled with His mercies, yet "Judah and Jerusalem" forgot Him: they continued not in His goodness, and are cut off.

So here He comes upon the scene under His names of war-like dignity, "ADON JEHOVAH TZEBAOTH," The Lord Jehovah of Hosts; and the first sign of that intervention is not desolation and captivity, but the taking away all that the body-politic has depended upon for support, likened here to those simplest necessities for the natural body, "bread and water." That these are not literally meant seems to be evidenced by what follows, a list of those who are depended upon as the supports, "the stay and staff" of a nation; the valiant and wise, the skillful in work and word. But these are but men whose "breath is in their nostrils," and not themselves dependent on Jehovah, but rather the reverse, for among them we get "the diviner" and "skilful enchanter."* But whatever they are, they are taken away, and who takes their place? "Boys" and "infants" again; not literally infants, but men who, as far as their qualifications for government go, are no better; as Solomon speaks of himself in lowly self-depreciation as a "little child" (1 Kings iii:7). The result of weak government is always oppression, anarchy and the subversion of all natural order. The oppression, however, in this case, is not from autocratic tyranny *above*, but from democratic tyranny *below*: the child opposes the elder; the base opposes the honorable. Is there *no* such

*Rendered in A. V. "prudent" and "eloquent orator."

tyranny today? Is there *no* oppression in those "unions" that were organized to resist it? Nay, further, is not this the inevitable result, *reasonably* to be expected from such a condition. We enter not into earth's politics; we are submissive to the powers that be, whatever form they may take: we are quite willing to concede that the form of government under which we live may be the best under all the circumstances; but where the true Source of all authority is ignored, and the government derives its authority from the governed—where the votes of the mass confer the government, surely the governed are, in a sense, *above* the government, as he who confers authority must be above him who only receives it. Only by the sincere (not merely formal) recognition of God from whom all authority legitimately proceeds, is true government maintained, and all is in order. Apart from this the more conditions are levelled by the education of the mass, the quicker are the steps toward that anarchy foretold here. It is the end to which democracy has been ever tending, and which it shall at last reach, when, with a mighty upheaval, in the day of the fourth trumpet, all executors of authority in the Roman world from the emperor down shall be overturned (Rev. viii:12). It certainly illustrates the blessing of an enlightened, a strong, and at the same time, a beneficent government, and the miseries resulting from weakness and incapacity of rule.

The wretchedness in Judah and Jerusalem comes to such a pass that the highest office goes begging, till a comparatively respectable coat is considered qualification enough for installing its wearer over what they now own is a ruin. He, on the other hand, is as anxious to avoid the once coveted office as they to press it on him, and he cries out in great excitement, "No, no, I will not attempt to heal this distracted State, for, if you only knew, in my house there is neither food nor clothing—you shall not, I protest, make me ruler over this people."

Verses 8 and 9. Aye, "*Jerusalem is ruined, Judah is fallen*"; but what has caused it? Both in word and work they have been "*against Jehovah,*" "*to defy the eyes of his glory*": a striking expression that brings before the mind all the in-

finite excellencies of God focussed, as it were, in His Eye: infinities of holiness burning as a flame of fire (cf. Rev. i:14), and His people have cared nothing how their words and works have appeared in *those* Eyes—they have defied them! Indeed, so lost are they, not only to all reverence, but even to all self-respect, that they make no effort at concealment; but are like the Sodomites, who proclaimed shamelessly their shame. The maintenance of external decency is at least some evidence of a conscience not altogether seared, while the flaunting of impurity in public, say, in the theatre, in the novel, in the moving-picture resorts, is a symptom of very deep degredation.

Verses 10 and 11. But no where today does this earth afford evidence of the righteous government of God; on the contrary, the wicked get their good things and the righteous their evil things in this life. Well, that is the very reason for proclaiming a day in which all shall be made right; when, by an exact retribution, it shall be seen that men have worked out their own penalties, and are reaping only what they have sown, "*The righteous shall eat the fruit of their own doings: to the wicked shall be given the reward of his hands*": then cheer the afflicted penitent with this hope; warn the prosperous impenitent with this fear.

Verse 12. And now, Jehovah, deeply moved with sorrow at the inevitable judgment impending, cries, "*My people!*" a cry of tender affection—"children oppress them and women rule over them! My people! thy leaders are misleaders who obliterate the very paths along which they should lead thee." Thus most tenderly the Lord speaks, and oh, cannot we recognize that voice? Do we not know our Shepherd's voice? Is it not the same exactly that cried in the same tender tone, over the same city, as He foresaw its fast-coming desolation, "*O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not.*" It is thus the identity of Jehovah and Jesus is proclaimed in the Scriptures, not only by isolated texts, that the agents of the enemy may tamper with, but in the very warp and

woof of those Scriptures where none who profess to believe them can touch it.

May not that same Blessed One be equally sorrowing, too, for *Christendom* on the verge of judgment? Both in the civil and ecclesiastical sphere all is a sad failure: in the former there is weakness where there should be strength; in the latter darkness where there should be light; the very pulpits sending out, as we may say, a flood of error; and this ever wider-spreading war, ever involving more of the Christian nations, may well be the last and most complete evidence of our history repeating Israel's, in the failure of both. Well may we, too, then, "*cease from man whose breath is in his nostrils.*"

Verse 13. Thus ever, in every case of human trial, things always come to so hopeless a pass that Jehovah must "stand up," *i. e.*, intervene and judge all the nations of the earth, and this ever begins at His own house. "*What mean ye that ye crush my people and grind the faces of the poor.*" And again we recognize the Voice of the same Speaker Who said, "*Woe unto you Scribes and Pharisees, hypocrites*" who "*bind heavy burdens and grievous to be borne on men's shoulders, but they themselves will not touch them with one of their fingers.*" These are "*the deeds of the Nicolaitans*" that He ever "hates," wherever they are.

Verses 16 to iv:1. And now Jehovah, Creator of all things visible and invisible, turns to—woman's dress! Such points as these have been taken as so unworthy of a divine revelation as to refute the claim of the Bible to being such. The triviality is only in the shallow reasoning of miscalled Rationalism, and such criticism tells—not the limitation of God's Mind, but—the narrowness of the critic's. For His perfection must surely be marked equally on *all* His works; therefore there must be interest in, and care of, the least as of the greatest. Let the telescope reveal mighty worlds far beyond the range of the eye, and compared to which our earth is but as a grain of sand—each travelling its well-beaten path, without swerving a hair's breadth; then let the microscope reveal identically the same perfections in every part of the diatom, quite invisible as its whole body is to the unaided vision, and see if this

does not equally proclaim the "power and Godhead" of Him who can imprint such perfections on such minute creatures. Then listen to these little critics, with their arbitrary line, above which they may perhaps own to a God of some kind, but below it—No: *that* would not be consistent with Deity! Is it not pitifully shallow? But the Author of the *work* is the Author of the *word*: and it would be strange indeed if this did not show the same "mark of His unrivalled pencil." Thus it is a harmony, not a discord, that amid thought too high for the unaided human mind to grasp, He takes notice of a sparrow's fall,* a school-boy finding a bird's nest,† or a woman's dress, when that woman is one of His people; or as our New Testament speaks "professing godliness" (1 Tim. ii). In that sphere of professed faith in His dear Son *nothing* is too high, *nothing* too low for His keenest interest. So, as here, every detail whereby the women of Jerusalem sought to attract attention is noted, the same keen notice may be taken in the present trend of our day in the women pressing themselves forward, not merely into prominence, but into *rule*. As surely as HE lives He is not indifferent.

Verse 24 looks forward to the Day of the Lord's Hand on all, and then:

instead of sweet scent, a stench;‡
 instead of a sash, a rope;
 instead of braided hair, a baldness;
 instead of a mantle, a smock of sackcloth;
 a brand (as of a slave) instead of beauty.

Chap. iv:1: But further misery awaits, for women's happiness is closely bound up in home-life, and now in that Day instead of that striking provision of God's goodness, "male and female created he them"—a numerical equality of sexes being maintained—desolating war has so done its work, that there is but one man left to seven women; who, all feminine modesty extinguished, beg to be taken into his household, engaging to be no expense to him. To die

*Luke xii:6.

†Deut. xxii:6.

‡In Hebrew, a short, expressive word: *maq*.

childless was to the Hebrew the acme of misery, for when God was directly governing the land, as in Israel, His promises and threats, while pregnant with *suggestions* of a scene beyond this life, were, in their *direct* expression, confined to this life; so that to pass out of it leaving no children, was a most suggestive figure of that eternal reprobation fully revealed only in the New Testament. A Hebrew woman's desolation could go no further.

But all this is but a black cloud to serve as a foil to the beauty and glory of our Lord; for now again we hear the same refrain, only no longer in the minor key of a solemn dirge, but a joyous song begins with—

“IN THAT DAY

2. The Sprout of the Lord shall be beauty and glory,
The Fruit of the land shall be pleasant and fair,
For His redeemed Israel.
3. And holy shall be he remaining in Zion,
Yea, all in Jerusalem written alive—
4. When Jehovah hath washed the filth of her daughters,
And atonement is made for the Blood she has shed.
By the spirit of judgment—the spirit of burning.
5. Then Jehovah creates on the dwellings of Zion,
And on all her assemblies, a cloud and a smoke;
These shall provide a shade in the daytime
That turns to a fire bright-shining by night;
For high over all shall hover the glory.
6. A booth it shall be from the heat of the day,
A refuge, a covert from storm and from rain.

Is not that a most refreshing change? However uninteresting we may have found the third chapter, woe to us if we are indifferent to *this*. For who is this “Branch” or rather “Sprout”* of Jehovah? Even the old Jewish Targum saw their Messiah in this beautiful figure, and shall *we* be more blind to Him? Nay, here we see “Jesus only”;

*There are eighteen words in Hebrew rendered “branch” in A. V. Here it is *tzemach*, the prime root meaning “to sprout forth,” and gives the idea of the energy of life, and this would be conveyed by “sprout” rather than by “branch.”

alone in His glorious divinity—the “*Only* begotten Son” of God.

But He has another title, “Fruit of the land,” and in this we see Him in His spotless humanity, sprouting forth, amid all the death and desolation of Adam’s race, a “root out of a dry ground,” as we may see Him later: the “*First*-begotten Son.”

Amid all the ruin, here is one single star of promise, hope and blessing, filled with the irresistible energy of a new life; and thrusting that life forth, in lovely contrasts of beauty; and all is for His redeemed His Israel and wonder of wonders, for you and me, dear reader!

For there shall be a remnant of Israel left after the burning judgments of Jehovah have passed over her, and everyone of this remnant shall be written in the book of life; not only be born again, but *glorified*, although on earth. Over every family dwelling, over the totality of the nation, shall be the same visible evidence of His love and care, as in the day of the deliverance from Egypt. Thus overshadowed, no heat shall strike, no storm nor tempest invade that happy spot.

But where is our dwelling—the heavenly Jerusalem—in all this? May we not see a suggestion of it in that “glory” hovering over the earthly city? And is not this in harmony with what is truly “Revelation,” there the heavenly city holds the centre of the stage, and the earthly city takes the inferior place of its “wall great and high”?* It would appear that in one spot there is a perfect new creation, both heavenly and earthly, and these are closely identified: the former being the city, the latter its “wall,” as coming *between* the city and the saved nations. F. C. J.

*I must refer to my notes on the N. T. prophecy for a more detailed discussion of this point; only I might now add that Delitsch writes on this chapter: “Is this the Jerusalem of final glory awaiting the people of God in this life” (he means, I take it, the millennial city on earth) “or the Jerusalem of the new heavens? The true answer is: Both in one—the glorified Jerusalem of earth and the glorified Jerusalem of heaven appear as if fused into one.” This is very nearly what I had already been compelled to adopt in considering Rev. xxi.

Gleanings in Genesis.

BY ARTHUR W. PINK.

Chapter V.

In our comments upon the fourth chapter of Genesis, we noted how that the descendants of Adam followed two distinct lines of worship through Cain and Abel, Abel worshipping God by faith and bringing a bleeding sacrifice as the ground of his approach; Cain, ignoring the double fact that he was **depraved** by nature because descended from fallen parents, and a **sinner** by choice and deed and, therefore, rejecting the vicarious expiation prescribed by grace, tendered only the product of his own labors, which was promptly refused by his Maker. The remainder of the chapter traces the godless line of Cain down to the seventh generation, and then closes with an account of the birth of Seth—the appointed successor of Abel and the one from whom the chosen race and the Messiah should come.

Genesis five begins a new section and traces for us the line of Seth. The opening words of this chapter are worthy of close attention. No less than ten times we find in Genesis this phrase, "These are the generations of" see 2:4; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; 36:9; 37:2); but here in Genesis 5:1 there is an important addition—"This is the book of the generations of Adam." Nowhere else in Genesis, nor, indeed, in the Old Testament (compare Num. 3:1 and Ruth 4:18), does **this** form of expression recur. But we **do** find it once more when we open the New Testament, and there it meets us in the very first verse! "**The book** of the generation of Jesus Christ."* This is deeply significant and a remarkable proof of **verbal** inspiration.

Why, then, should there be these two different forms of expression, and only these two—Gen. 5:1 and Matt. 1:1—exceptions to the usual form? Surely the answer is not far to seek. Are not these the two books of Federal Headship? In the first book—"The book of the generations of Adam"—are enrolled the names of the fallen descendants of the first man; in the second—"The **book** of the generation of Jesus Christ"—are inscribed the names of all who have been redeemed by sovereign

*Students of Scripture Numerics will observe above that there are just **thirteen** of these "generations" recorded in the Old Testament—the number of rebellion and apostasy (see Gen. 14:4). It is man's ruin fully told out! Thirteen was all that the law could reveal! But grace and truth came by Jesus Christ, hence, **He** added (Matt. 1:1) to the Old Testament. Thirteen gives us double perfection—fourteen—perfect God and perfect Man. Or, taking the multiples separately, we have division or difference (the significance of two) and completeness (seven). What a **complete difference** the fourteenth—"The generation of Jesus Christ"—has made!

grace. One is the Book of Death; the other is the Lamb's Book of Life.

Put these two expressions side by side:

"The book of the generations of Adam,"

"The book of the generation of Jesus Christ,"

and do we not see the marvelous **unity** of the two testaments? The whole of the Bible centers around these two books—the book of the generations of Adam, and the book of the generation of Jesus Christ.

But what is the force of this word "generations"? Here the law of First Mention will help us. The initial occurrence of this expression defines its scope. When we read in Gen. 2:4 "These are the generations of the heavens and of the earth" the reference is not to origin but to development. Had Gen. 2:4 been intended to supply information as to how the heavens and the earth were produced, this expression would have occurred at the commencement of Genesis one, which treats of that subject. Again, when we read of "The generations of Noah" Gen. 6:9) it is **not** to give us the **ancestry** of this patriarch—that is found in Gen. 5—but to tell us who were his **descendants**, as the very next verse goes on to show. "Generations", then, means **history, development, and not origin**. Try this key in each lock and you will find it fit perfectly. "The generations (or history) of the heavens and of the earth." So here in Gen. 5:1. From this point onwards we have the history and development of Adam's progeny. So, too, of Matt. 1:1. What is the New Testament but the history and development of Jesus Christ and His "brethren"?

As we have stated, chapter five opens a new section of Genesis. Righteous Abel has been slain, and all the descendants of Cain are doomed to destruction by the Flood. It is from **Seth** that there shall issue Noah, whose children, coming out of the Ark, shall replenish the earth. Hence it is that we are here taken back once more to the **beginning**. Adam is again brought before us—fallen Adam—to show us the source from which Seth sprang.

Two sentences in the opening verses of this chapter (Gen. 5) need to be carefully compared and contrasted. "In the day that God created man, **in the likeness of God made He him**", Gen. 5:1. "And Adam . . . begat a son **in his own likeness, after his image**", Gen. 5:3 By sin Adam lost the image of God and became corrupt in his nature and a fallen parent could do no more than beget a fallen child. Seth was begotten in the likeness of a sinful father! Since Noah was the direct descendant of Seth and is the father of us all, and since he was able to transmit to us only that which he had, himself, received from Seth, we have here the doctrine of **universal depravity**. Every man living in the world today is, through Noah and his three sons, a descendant of Seth, hence it is that care is here taken at the beginning of this new section to trace the spring back to its fountain head, and show how all are, by nature, the fallen offspring of a fallen parent—that we have all been begotten in the image and likeness of a corrupt and sinful father.

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Until we reach the twenty-first verse of Genesis 5, there is little else in the chapter which calls for comment. The intervening verses trace for us the line of Seth's seed, and death is writ large across the record. Eight times we read, "And he died." But in verses 21 to 24 we have a notable exception. Enoch, the seventh from Adam, died not. He was translated without seeing death. And to the consideration of this remarkable man we shall now direct our attention.

Enoch is a striking character. He is one of but two men of whom it is said in Scripture that he "walked with God." He is one of but two men who lived on this earth and went to heaven without passing through the portals of death. And he is the only one, except our blessed Lord, of whom it is written, "He pleased God."* He is one of the very few who lived before the Flood of whom we know anything at all. The days when Enoch lived on the earth were flagrantly wicked, as the Epistle of Jude plainly shows. He seems to have stood quite alone in his fearless denunciation of the ungodly and in his faithful testimony for God. Very little is recorded of him, which is another proof of the Divine inspiration of the Scriptures—a truth which cannot be over-emphasized. Had the Bible been a human production, much would have been written about Enoch and an attempt made to show the cause and explain the method of his mysterious exit from this world. The silences of Holy Scripture attest their Divine origin! But though little is told us about Enoch, a careful examination of what is recorded suggests and supplies a wonderfully complete biography.

"And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God: and he was not; for God took him" Gen. 5:21-24).

The first thing implied in Enoch's walk with God is **reconciliation**. A pertinent question is asked in Amos 3:3, "How can two walk together except they be **agreed?**" Thus two walking together supposes agreement, sympathy, harmony. From the nature of the case, it is implied that one of the two had been at enmity with the other and that there had been a reconciliation. So that when we say of any man that he walks with God, it implies that he has been reconciled to God. God has not conformed to him, but he has conformed to God.

To walk with God implies a **correspondency of nature**. Light hath no communion with darkness. No sinner can walk with God for he has nothing in common with Him, and more, his mind is at enmity against Him. It is sin which separates from God. The day that Adam sinned he fled from his Maker and hid himself among the trees of the garden. A walk with God then supposes the judicial putting away of sin and the impartation of the Divine nature to the one who walked with Him.

*In this, as in everything, our Lord has the pre-eminence. He alone could say, "I do always those things that please Him!"

To walk with God implies a **moral fitness**. God does not walk out of the way of holiness. Before God would walk through Israel's Camp everything which defiled had to be put away. Before Christ commences His millennial reign all things that offend must be gathered out of His Kingdom. The thrice holy God keeps no company with the unclean. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:6, 7. In a sentence, then, walking with God means that we cease taking our own way, that we abandon the world's way, that we follow the Divine way.

To walk with God implies a **surrendered will**. God does not force His company upon any. "How can two walk together except they be agreed?" The supreme example and illustration is the Lord Jesus. None enjoyed such perfect and intimate communication with the Father as He. And what was the secret of it all? "I delight to do Thy will, O God", supplies the explanation. If, then, we would walk with the Lord, there must be a willingness and readiness on our part. "Take My yoke upon you." He does not force it on any!

To walk with God implies **spiritual communion**. "How can two walk together except they be agreed?" The word "walk" suggests steady progress. It has been quaintly but well said, Enoch "did not take a turn or two with God and then leave His company, but he walked with God for hundreds of years. What a splendid walk! A walk of three hundred years! It was not a run, a rush, a leap, a spurt, but a steady walk."

"And Enoch walked with God." What light that one word casts on the life and character of this man! How much it reveals to us. Like every other descendant of Adam, Enoch was by nature a child of wrath, alienated from the life of God. But a day came when he was reconciled to his Maker. If it be asked, What was the cause of this reconciliation? Heb. 11:5 supplies the answer—Enoch "had this testimony, that he pleased God." If it be further asked, How did he please God? the very next verse informs us, "Without faith it is impossible to please Him." Faith then was the instrumental cause of his reconciliation. Again we say, how much that one sentence tells us about this "seventh from Adam"! Born into this world a lost sinner, he is saved by grace through faith. He is born again and thus made a par-taker of the Divine nature. He is brought into agreement with the Most High and fitted to have fellowship with the Holy One.

But from the analogy of other Scriptures, by comparing *text* with *text* we may learn still more about this man who "pleased God." What would be the result of his walk with God? Would not the first consequence of such a walk be a **growth in grace**? Walking implies progress, and that in a **forward** direction. Enoch's life must have been progressive. At the close of three hundred years of communion with God, Enoch could not be morally and spiritually where he was at the beginning. He would have a deeper abhorrence of sin and a humbler

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estimate of himself. He would be more conscious of his own helplessness and would feel more and more his need of absolute dependency on God. There would be a larger capacity to enjoy God. There would be a going on from strength to strength and from glory to glory.

There would also be a **growth in the knowledge of the Lord**. It is one thing to talk about God, to reason and speculate about Him, to hear and read about Him, it is quite another to **know** Him. This is the practical and experimental side of the Christian life. If we would know God we must walk with Him: we must come into living contact with Him, have personal dealings with Him, commune with Him. After such a walk of three hundred years Enoch would have a deeper appreciation of God's excellency, a greater enjoyment of His perfections and would manifest a more earnest concern for His glory.

Another consequence of Enoch's walk with God would be a **deep settled joy and peace**. Enoch's life must have been supremely happy. How could he be miserable with such a Companion! He could not be gloomy in such company. "Yea, though I walk through the valley of the shadow of death I will fear no evil: **for Thou art with me.**" Walking with God ensures protection. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Nothing can harm the man who has the Lord God at his right hand.

A further consequence of Enoch's walk was **his witness for God**—see Jude 14 and 15. This is something which needs to be stressed. This order cannot be reversed, it is of Divine appointment. Before we can witness **for** God, we must walk **with** God. It is greatly to be feared that much of what passes for "Christian service" in our day is not the product of such a walk, and that it will prove but "wood, hay and stubble" in the day of testing." There is something which must precede service, "Thou shalt **worship**; the Lord thy God **and** Him only shalt thou **serve.**"

Having considered at some length the character of Enoch's walk, let us in closing note two other things, **the commencement and the culmination** of this walk.

"And Enoch lived sixty and five years and begat Methuselah: And Enoch walked with God" Gen. v:21, 22). It is not said that Enoch walked with God before his son was born, and the inference seems to be that the coming into his life of this little one—God's gift—may have been the means of leading him into this close fellowship. Such ought ever to be the case. The responsibilities of parenthood should cast us more and more upon God.

The name of his son strongly implies that Enoch had received a revelation from God. Methuselah signifies, "**When he is dead it shall be sent,**" i. e., **the Deluge** (Newberry). In all probability then, a Divine revelation is memorialized in this name. It was as though God had said to Enoch, "Do you see that baby? The world will last as long as he lives and no longer! When that child dies, I shall deal with the world in judgment. The windows of heaven will be opened. The fountains of the great deep will be broken up, and all humanity

will perish." What would be the effect of such a communication upon Enoch? Imagine for a moment a parallel case today. Suppose God should make known to you, in such a way that you could not question His veracity, that this world would last only as long as the life of some little one in your home. Suppose God should say to you, "The life of that little one is to be the life of the world. When that child dies the world will be destroyed." What would be the effect upon you? Not knowing how soon that child might die, there would come before you the possibility that the world might perish at any time. Every time that child fell sick the world's doom would stare you in the face! Suppose further, that you were unsaved. Would you not be deeply exercised? Would you not realize as never before your urgent need of preparing to meet God? Would you not at once begin to occupy yourself with spiritual things? May not some such effects have been produced upon Enoch? Be this as it may—and it is difficult to escape such a conclusion—it is certainly implied that from the time Methuselah was born, the world lost all its attractiveness for Enoch and from that time on, if never before, he walked with God.

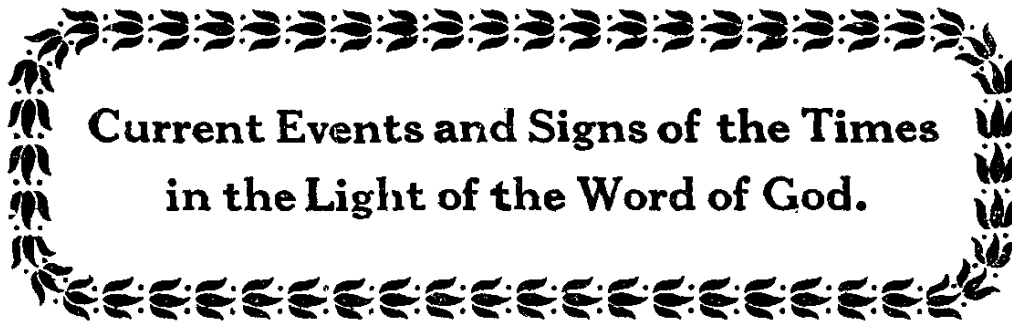
"By faith Enoch was translated that he should not see death and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Heb. 11:5). God had translated him.* After Enoch had lived on earth the great cycle—a year for a day—of three hundred and sixty-five years, God took him to Himself, as if to show that he was an example of a human being, who had fulfilled his destiny, and a type of what the destiny of all mankind might have been had sin never entered the world (Bettex).

God had translated him. We cannot do better than quote here from Dr. B. H. Carroll's exposition of Genesis—a work from which many original and excellent suggestions may be gathered: "God translated him. This is an old Latin word, an irregular verb, and it simply means carried over or carried across. God carried him across. Across what? Across death. Death is the river that divides this world from the world to come, and here was a man that never did go through that river at all. When he got there God carried him across. God transferred him; translated him; God picked him up and carried him over and put him on the other shore. And walking along here in time and communing with God by faith, in an instant he was communing with God by sight in another world. Faith, Oh, precious faith! Faith had turned to sight, and hope had turned to fruition in a single moment. The life of faith was thus crowned by entrance into the life

*"God had translated him." Here again, by contrast we see the uniqueness of our blessed Lord. He alone **ascended** to heaven (John 3:13)—this by virtue of His own rights and by the exercise of His own power. Of Enoch it is said, "God **took** him." Of Elijah it is written, "Elijah went up by a whirlwind into heaven." At the second coming of Christ the saints will be "caught up."

of perfect fellowship above, "And they shall walk with Me in white" (Rev. 3:4).

In conclusion, we would point out the fact that Enoch is a **type** of those believers who shall be alive on the earth when our Lord shall descend into the air to catch up to Himself His blood bought people. "Behold, I show you a mystery; **We shall not all sleep (die), but we shall be all changed, in a moment, in the twinkling of an eye**" (1 Cor. 15:51, 52). Just as Enoch was translated to heaven without seeing death, so also will those of the Lord's people who remain on the earth till the time of His Return. May it be ours to "walk with God" during the short interval that now intervenes, and, if it pleaseth Him, may we be among that number which shall be raptured to glory without having to first pass through the portals of the grave.



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

Increasing Strikes and the Demands of the People. Our readers know, from the daily papers, of the threatening attitude of organized labor against capital, especially against the transportation companies. For a time, it seemed as if the threat to paralyze the commerce of the entire country would be carried out. How the unions gained the victory and the political reasons for it (this being a presidential year) needs no further mention here. Then a great street-car strike broke out in New York City, which had the support of other trade unions. Rioting and different acts of violence and lawlessness were not uncommon. These things will have to be expected and will increase as this age comes to its predicted end. We know from Nebuchadnezzar's great prophetic dream that the times of the Gentiles, which are still running, will be marked, politically, by a process of deterioration. In its final form, the times of the Gentiles are described as "iron mixed with clay." The iron represents the monarchial form of government. Clay stands for democracy, the government "of the people, by the people and for the

people." It is the popular government of the last days and in it the people are everything. Religiously the age becomes more and more "Laodicea." The word "Laodicea" means translated "the people's right." So the religious sphere is involved; there also the people demand authority, a democratic government for the professing church and with it no longer a recognition of the true Head of the church in glory.

This country will see upheavals of a worse kind ere long. President Wilson's action was nothing but a political make-shift, which has not remedied the evil, but only postponed the crisis. There is much truth in what our friend, Dr. A. Blackman, of Colorado, wrote recently:

The autocrat may have been at the breakfast table in Oliver's day; but he is strongly in evidence with pick and shovel at this present writing. The real laborer is not the individual who contracts to work eight hours per diem; but, rather, the poor employer who works and worries twenty-five out of twenty-four hours, hustling to get the cash to pay this very individual; nobody ever thinks to fine *him* for working overtime or for staying awake nights. Oh! the bliss of the care-free mind of the I. W. W. whose responsibility ends with the sound of the whistle! Mother Jones has demonstrated herself to be a prophetess of no mean calibre: for long ago did she not say "we struck for nine hours and got it; then for eight hours and got it; now, let us strike for five hours and we can get that." Show us the man who dares to operate his business, anyway; the people are god today!

Yes, it is true, "the people are god today"—they demand rule and right and power. And, bye and bye, it will culminate in one person, who will become the leader, the head of the world's defiance of God and His laws. But let us rather look beyond the strife, the strikes, the bloodshed, the anarchy, and behold the coming of the Prince of Peace.

The Enrichment of the United States. The *London* (England) *Times* published recently an article on "America and Munitions," from which we quote the following:

The war has enriched the United States with a new and vital industry. It has laid the foundation of its present prosperity and has shifted the whole balance of international commerce and finance enormously to the advantage of America.

But above all else it has immeasurably strengthened America's

capacity for defense. It has enabled America to gather experience that will prove, when her hour strikes, an asset of incomparable value and potency.

The plants erected to fill our orders, the labor trained and the skill and knowledge amassed are so many national advantages that cannot be improvised and cannot be replaced. Working for themselves and the Allies, the American manufacturers have been working for their country also.

The *London Times* is right, the war has enriched the United States. Our "financiers" are agreed upon, the present prosperity is artificial, produced by the immense war-contracts. We wonder if those who have become rich in this way, as well as the thousands of ammunition workers, men and women, have ever thought of the misery this ammunition has produced. If it is true that a barrel of whiskey is "barrelled misery", what then is a ton of shrapnel and other body-killing and body-maiming contrivances? No pen can describe that misery. And we know many a conscience has been uneasy about it and many sleepless nights have been passed by some on account of it.

The Locust Plague in Palestine. The past spring and summer has brought to Palestine the dreaded locust scourge. These terrible insects appeared in swarms of billions and destroyed nearly all vegetation, on account of which great suffering has resulted throughout the land. We quote part of the report given by Consul Glazerbrook of the United States.

On February 28, 1916, the first swarms of adult locusts were seen in the bordering "Judean Wilderness," but it was not until the early part of March that they flew over and past Jerusalem. These adults did little damage, but being of the largest and most devouring species of all migratory locusts (*Schistocerca peregrina*), the same kind alluded to in that most graphic of all descriptions of such ravages—the prophecy of Joel—apprehensions were grave that the result would be most disastrous. These apprehensions have been fully realized.

As soon as the news of the locust invasion reached His Excellency, Djemal Pasha, Ottoman Minister of the Navy and Commander of the Fourth Army, he vigorously grappled with the situation. He appointed a "Central Commission to fight the locusts" under the presidency of His Excellency, Midhat Bey, Governor of Jerusalem. The field which the commission was to cover were the Sandjak of Jerusalem

and the Vilayets of Beirut and Damascus, and this commission was officially attached to the headquarters of the Fourth Army of Jerusalem. Dr. Aaron Aaronsohn, who is well known to the Department of Agriculture at Washington, was appointed High Commissioner for the above-mentioned provinces. This appointment promised well, as the doctor is one of the most scientific men in Syria and director of the Jewish Agricultural Experiment Station of Palestine.

Under the direction of this commission an order was issued requiring every male residing in the cities from the ages of fifteen to sixty years to collect 20 kilos (44 pounds) of locusts or to pay an exemption fee of one Turkish pound (\$4.40). This rule was so rigorously enforced—stores being closed if the owners could not show a receipt for eggs or cash—that about 800 persons paid the tax, while the others either gathered the required amount or purchased them from peasants who brought them in secretly for sale. In the village, half of the inhabitants were compelled to go out each alternate day to dig for locust eggs.

Toward the end of May, the larvae, already about an inch long, made their first appearance near Jerusalem on the Plain of Raphim and aroused the people to the necessity for immediate organized resistance. The method of procedure was to form lines of men, women, and children along the roads separating the private gardens from the open fields beyond, flagging the locusts. Tin-lined boxes were sunk in the earth in the direction in which the locusts were advancing. The flaggers would drive them together in a dense column toward the trap where guards at each end would keep them from escaping. Sometimes the drives were so large that the ground in front of the boxes would become clogged, when the locusts would have to be shoveled into the boxes to make room for those pressing from behind. To protect the trees from the young crawling locusts pieces of tin or zinc, in the shape of inverted funnels, were tightly placed around the trunks of the trees.

In spite of all this fighting of the larvae instances are very rare where the results were satisfactory. Few crops or orchards escaped devastation. This was especially true on the Plain of Sharon, where the Jewish and German colonies, with their beautiful gardens, vineyards, and orchards, suffered most severely. The only exception was the orange gardens in Jaffa proper, which, doubtless, owed their immunity to the sea breezes. In the lowlands, there was a complete destruction of the summer crops such as garden vegetables, melons, apricots, and grapes, for all of which the plain between Jerusalem and Jaffa is renowned and upon whose supply the Jerusalem markets depend. The result is that there are few vegetables or fruits to be had in the markets, and such as appear command an almost prohibitive price.

In the mountain district, notably about Jerusalem and Hebron, the heaviest loss from the onslaught of the locusts has been in connection with the olive groves and vineyards. Olive oil is a staple of food among the peasants and poorer classes, taking the place of meat. The grape, too, is a similar staple among all classes. The loss of

this crop will be most keenly felt. This year, especially on account of the almost entire absence of sugar, now selling, when obtainable, at a fabulous price, the grape crop was counted upon as a substitute from which "dibs," a kind of molasses, and divers kinds of jams are made without the use of sugar.

The Consul reports that all fields were stripped, and even the city of Jerusalem was invaded. The street in front of the Consulate had the appearance in the movement of the green and black mass of a flowing river.

The prophet Joel described such an invasion which occurred in his day as a divine judgment. It is interesting to learn from that prophet the deeper meaning of that invasion. We have given a complete exposition of this in our work on the prophet Joel. Israel's land has still the curse resting upon it. Nor will that curse be removed till the Lord has returned and has been merciful to His people. Then the Lord will do great things. "Fear not, O land; be glad and rejoice; for the Lord will do great things. . . . And I will restore to you the years the locust hath eaten, the cankerworm and the caterpillar, and the palmerworm, my great army which I sent among you" (Joel ii:21, 25).

No Permanent Peace in Sight. The European situation, as far as man is concerned, seems hopeless. Fewer have become the voices which predict a coming and permanent world-peace. Many statesmen believe that other wars must come after the present horrible conflict ends.

A Russian general, named Skougorevsky, has written a book on the next great war. He believes it will make the present look like a skirmish of outposts. Russia will be able to put 40,000,000 soldiers in the field, Germany 20,000,000. One hundred thousand big guns, one million machine guns, fifty million shells and five billion rifle bullets will have to be on hand to outfit Russia's forces, and half as many, at least, to fit out the German army. Millions of men will be killed and several times as many millions wounded. Preparedness for a conflict of this kind will be no trifling matter, since the whole gigantic conspiracy will have to be hatched up in time of peace, ready to carry out the moment war is declared. Peace will only be the time during which war

materials are manufactured, war the time when they are used; there will be no moral difference between the two.

Such is the gloomy forecast of this general. Astonishing it is that the Bible, having predicted to the end of this present age, wars between nations and kingdoms, leading up to the great tribulation, is disregarded, and that so many of the professed preachers and leaders in Christendom continue to sing the same song of a world getting better and of a soon coming universal peace. Astonishing it is that these men do not read the signs of the times and compare them with the predictions of God's Word. Surely God speaks louder and louder in what is happening in our days. May God's people heed the warning and be ready for Him, who will come and will not tarry.

Sanctification.

Separation and consecration to God are the two aspects of this subject. The former is true of all believers; the latter greatly differs among different Christians. Every one who is really trusting in the Lord Jesus Christ for salvation is already sanctified before God as to his standing. He may have been the vilest of men, and yet it is written, "Such were some of you; but ye are (were) washed, but ye are (were) sanctified, but ye are (were) justified in the name of the Lord Jesus, and by the spirit of our God" (1 Cor. vi:11).

The tense in these three verbs is the aorist, which represents an action or event as past, and does not like the imperfect, express continuance. It is done, and it will be observed that sanctification comes before justification. Hence, although there was much worthy of severe censure in the church of Corinth, the Holy Ghost addresses the epistle "to them that are sanctified in Christ Jesus" (1 Cor. i:2); or, as the word is the perfect participle passive, "to men having been sanctified." So it is said, "Of Him are ye in Christ Jesus, who was made unto us wisdom from God and righteousness and sanctification and redemption" (1 Cor. i:30). Christ, therefore, is as much our sanctification, as He is our righteousness and redemption.

The cause and ground of our sanctification are found

wholly in Christ, what He is, and what He has done for the poorest and weakest believer, "for both he that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren" (Heb. ii:11); "For whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. xxiii:19). He came to do the will of God by dying on the cross, "by which will we are sanctified, through the offering of the body of Jesus Christ once. . . . For by one offering He hath perfected forever them that are sanctified. . . . Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." This is the doctrinal aspect of the subject. "Let us go forth unto Him without the camp, bearing His reproach." This is the practical aspect, telling of consecration (Heb. x:10, 14, xiii:12, 13).

The sanctification that secures our standing before God is as true of one believer as it is of another. It is not a question of degree, or of attainment, or of experience; but every real Christian is as much sanctified now in relation to God as he will be a thousand years hence. It is wholly God's work through the riches of His grace in Christ Jesus our Lord, and "I know that whatever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it that men shall fear before Him"; and "He hath made everything beautiful in his time; also He hath set eternity in their heart," as the Revised renders it (Eccl. iii:11, 14).

But the doctrine, that Jesus hath sanctified the people with His blood, is followed by the exhortation, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. xiii:13). Alas! so many fail just here. They do not go forth at all, or they stop at the gate, and recoil from the thought of bearing His reproach. They are determined to have an easy time where He had a hard time, and they are found dilly-dallying with His murderers, like a bride flaunting her shame by walking arm in arm with the re-handed assassin of her husband.

They surely forget the word, "Elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"

(1 Peter i:2). The sanctification of the Spirit is not on account of obedience, but unto obedience, the yielding of the believer's soul and body to God when he has once found shelter from the curse of the law in the blood-sprinkled and eternal refuge of the cross. So the apostle Paul writes, "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" 2A Thess. ii:13, 14).

No wonder he says, "This is the will of God, even your sanctification" (1 Thess. iv:3), for he had received the commission from the risen Lord to preach the gospel among the Gentiles, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi:18).

But if we are sanctified by faith, it is through the truth or the word of God. "Sanctify them through thy truth: thy word is truth" (John xvii:17). "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts xx:32). "Christ also loved the church, and gave Himself for her; that He might sanctify and cleanse her with the washing of water by the word, that He Himself might present her to Himself, the church all glorious, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v:25-27).

Here it is practical and progressive sanctification, or increasing conformity to the image of Christ revealed in the Word, founded upon the knowledge of the perfect sanctification He gives us before God by the Spirit, in faith, through the truth. He wishes us to be in the presence of men what we are in the presence of His Father, and hence the command, "as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I

am holy" (1 Peter i:14-16). The foundation both of doctrinal sanctification and practical consecration is laid in the words of the Lord Himself: "I am the Lord your God, which have separated you from other people. . . . And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. xx:24, 26).



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
NOVEMBER.

SHIPWRECKED ON MELITA (MALTA).

(November 5. Acts xxvii:38-xxviii:10.)

Golden Text, Psalm xxxiv:22.

Daily Readings.

Mon., Oct. 30, Acts xxvii:38-44. Tues., Oct. 31, Acts xxviii:1-10.
Wed., Nov. 1, Jonah ii:2-9. Thurs., Nov. 2, Psalm xviii:6-20. Fri.,
Nov. 3, Psalm xxii:1-10. Sat., Nov. 4, Psalm xxii:11-21. Sun., Nov.
5, Psalm xxii:22-31.

I. LESSON OUTLINE.

1. "All Safe to Land" (xxvii:38-44. 2. A Changed Opinion (xxviii:1-6.
3. The Grace of God at Melita (verses 7-10).

II. THE HEART OF THE LESSON.

Remembering the promise of Matt. xxviii:20 and the special word of Christ to Paul (Acts xxiii:11, xxvii:23-25), could there be any doubt as to his coming to Rome? Could anything prevent that coming? Satan had indeed attempted to hinder, first, by the mob with its heart full of murder, and then by the assassins' plot kill him, and then by the temerity both of Festus and Felix, and now by a persistent attempt to wreck the vessel and so bring Paul to death. Anything to prevent the gospel reaching the heart of the empire and the household of the reigning Caesar. But every attempt was only futile;

on to Rome Paul had to go. Recall his request for prayer in 1 Thess. v:25 and 2 Thess. iii:1, 2, and note the answer here. These are present day conditions—and the need for prayer is the same. History is repeating itself. What was specially true of the beginning of the dispensation is equally true of the end now upon us. And now as never before is the enemy seeking to hinder, therefore PRAY. And remember that the issue is in the hands of our God and Father. Remember that not even the gates of death can prevail against the church of God. Not even Satan can ultimately obstruct the gospel of Christ in doing the work God sent it to do. Therefore be of good cheer.

“They escaped all safe to land.” What a good word amid all the darkness and danger and disaster. But God had promised just that (verses 22–25). What a precious thought we have here conveyed to us in connection with John vi:38, 39. O, marvellous word! Spite of all the attempts of the enemy and all the storms and tempests, all safe at last in the presence of the Lord in the glory. O, what a precious, precious word is this. What comfort and peace and joy it gives the heart even now and here.

Danger pursued the apostle at every step, and Melita was not by any means heaven. Nor need we expect to have rest from the battle till we reach home. But the Lord who had saved from the sea could and did deliver from the peril on the land. And the blind fanatical opinion of the deluded people had to give way to a truer estimate of God’s servant. Can you allow God to vindicate you when you are misjudged? Can He not do it better than you? What avail would Paul’s word or argument have been to make any change? A quiet going on in the present duty was clearly his proper path. God brought out his righteousness as the noonday. O, what joy was his of being in such hands every moment, and it is ours too, as to every moment of our life and walk down here.

The Lord opened a door for the gospel at Melita, and many a soul blessed God for the shipwreck that brought such a man to their shores. Eternity alone will tell how great the influence of Paul’s enforced visit to that seemingly inhospitable place. Moreover God took occasion to pay Paul’s passage to Rome a thousandfold by the saving of the lives of all those who sailed with him and by the way in which He wrought through him to the healing of many sick ones; and the sequel in the generosity of the people. Paul did not have to arrange for a bazar, or fair, or an organ recital, etc., to meet the financial needs of the gospel at Melita. He simply did God’s work; and the Lord saw that all the needs were supplied. Would it not be well for the church and the workers to get back to first principles here as all along the line?

WORLD’S TEMPERANCE SUNDAY.

(November 12. Rom. xiv:13–xv:3.)

Golden Text, Rom. xiv:21.

Daily Readings.

Mon., Nov. 6, Rom. xiv:13–xv:3. Tues., Nov. 7, Isa. lviii:6–12

Wed., Nov. 8, Matt. v:38-48. Thurs., Nov. 9, Luke x:25-37. Fri., Nov. 10, 2 Cor. vi:14-18. Sat., Nov. 11, Jas. i:12-18. Sun., Nov. 12, Psalm cxli:1-10.

I. LESSON OUTLINE.

1. A True Judgment (xiv:13-15.
2. A True Service (verses 16-18).
3. A True Work (verses 19-23.
4. A True Sympathy (xv:1-3).

II. THE HEART OF THE LESSON.

In order to the proper understanding of this lesson we must needs go back to the opening verses of this practical part of Rom. xii:1, 2). Our Lord and Saviour is asking for the real abiding surrender of the bodies of His redeemed people, that He may use them in manifesting His life unto men. That as earthen vessels we may carry the treasure to others. This done we have our place in the body made known to us, and the needed grace and gifts for the service bestowed upon us. And then all the practical section of the epistle becomes a living blessed possibility to the child of God thus surrendered.

Remember that the portion assigned for our lesson touches far more than the so-called temperance question. It reaches to our whole walk and life among our fellow saints and our fellow men. We must needs note the principles and beware of confining them to any less limits than God intended. He who is fully given up to the Lord for His service and who knows Him in any way will never be guilty of harsh criticism or judgment of his brother. He will be too much occupied with walking circumspectly lest he give any occasion of stumbling himself to take very much critical note of his brother. The rather will he seek in every possible way to be a means of help and blessing to that brother for whom Christ died.

Such a believer will find in every detail of life an opportunity for serving Christ. Everything will be done with an eye single to His glory. And the responsibility and blessedness of this kind of life will surely bring untold blessing to us. It will indeed be acceptable to God, and approved of men. On the other hand the one, though a believer, who yields to his selfish propensities and seeks his own pleasure and profit will miss the grandest possible service here and now; and the fulness of eternal reward at the Coming of Christ.

Surrendered to Christ and knowing Him by a personal fellowship the child of God can eagerly pursue, as a huntsman the game, the things which really make for peace among the saints, and the things which truly edify the body of Christ. There will be also a shunning of fanaticism of every kind; a keeping away from the questions that minister dispute rather than godly edifying on the one hand. And on the other hand the helpful heartfelt ministry of the precious truth concerning Jesus Christ. This kind of true work is greatly in demand in these days of increased knowledge; very much of which only puffeth up.

Yet further will the ministry of the surrendered one go toward his

fellow believers. Some of these are weak and need most loving and careful tendence. Christ would not have any harsh hands touch them. Only the one who loves Him supremely, and who has given up to Him fully can be of real service here. What a privilege is accorded to us to stand by grace; in a measure, in the place of Christ, to bear their infirmities and weaknesses, and to seek to build them up. Not pleasing ourselves, but the precious gracious Lord who bought us and sought us, and who keeps us each and all moment by moment.

FROM MELITA TO ROME.

(November 19. Acts xxviii:11-31.)

Golden Text, Rom. i:16.

Daily Readings.

Mon., Nov. 13, Acts xxviii:11-22. Tues., Nov. 14, Acts xxviii:23-31. Wed., Nov. 15, Gen. xxxix:19-23. Thurs., Nov. 16, Phil. i:12-21. Fri., Nov. 17, 2 Tim. i:7-18. Sat., Nov. 18, 2 Tim. ii:1-13. Sun., Nov. 19, 2 Tim. iv:9-18.

I. LESSON OUTLINE.

1. On Toward Rome (verses 11-15). 2. A Word to Israel (verses 16-29). 3. A Two Year Ministry (verses 30-31).

II. THE HEART OF THE LESSON.

We must needs read these verses in connection with the closing verses of Rom. xv. Paul's journey to Rome was to be one of joy by the will of God. But how could that be with all the pressure and inconvenience and harsh treatment naturally accorded prisoners of his class? Yet all the way God had been answering that prayer. The centurion Julius entreats him cordially; the people of Malta honored him and gave him of their good things; and the brethren at Puteoli sought for a seven days respite and conference. And last of all the little company at Rome were not ashamed of his bonds; but at great expense and inconvenience came fully thirty miles to welcome him to their midst. Do you wonder at the record "whom, when Paul saw, he thanked God, and took courage." Surely he came with joy by the will of God.

But here as elsewhere this man of God turns first to the Lord's ancient people Israel to give them the glad tidings. As yet they had received no word concerning him and the charges laid against him by the people at Jerusalem. But they were curious what this much persecuted and notorious man had to say about this way which so stirred up Judaism everywhere, and that had made such inroads upon heathenism. At the appointed day they are present to hear the word. Can you imagine the fervency and zeal and loving way in which Paul pressed home the truth upon their hearts? Yet here again there is a repetition of their rejection. In a great measure Israel's time of blindness.

in part had come. And the nation as such would not receive the word concerning Christ Jesus. True some believed and were saved; and thank God that is true all through the years of this dispensation. But the inbringing of the people as a whole awaits the glorious second coming of our Lord and Saviour Jesus Christ. Then the "all Israel shall be saved" and made a blessing to the whole world. But the Apostle most truly warns these men of their danger and their folly; and he fearlessly quotes to them the words of their prophet Isaiah. What the result of that day's ministry was must await the coming of the Lord to reveal.

What a word with which to close this book. An Apostle in chains: yet having some liberty. A precious two years of rest and refreshment and ministry of the word. How many were there brought to Christ. How many were built upon their most holy faith. How many were sent forth from that place of blessing to be a blessing to others.

How characteristic, too, of the precious gospel in the present dispensation. A great measure of freedom in the ministry of the word. Souls saved; saints built up. And yet a measure of bondage in Rome all the while. Wherever we look among the so-called Protestant sects and even other companies of believers we yet see some of the remains of Romanism present. In the truest and fullest sense the woman has leavened the three measures of meal. Nothing but the Lord's own blessed coming will at all remedy matters and bring in the fulness of blessing. Remember that everything to which man puts his hand always ends in ruin and failure. If we are wise we shall cease from man whose breath is in his nostrils; and look anew with fulness of faith and hope to the Lord, our once crucified and soon coming Saviour and Redeemer.

A LIVING SACRIFICE.

(November 26. Rom. xii:1-21.)

Golden Text, Rom. xii:1.

Daily Readings.

Mon., Nov. 20, Rom. xii:1-8. Tues., Nov. 21, Rom. xii:9-21. Wed., Nov. 22, Micah vi:1-8. Thurs., Nov. 23, Isa. i:10-17. Fri., Nov. 24, Jer. xxxi:31-57. Sat., Nov. 25, Hos. vi:1-6. Sun., Nov. 26, Matt. v:1-12.

I. LESSON OUTLINE.

1. Our Yieldedness to God (verses 1-2). 2. Our Gifts from God (verses 3-8). 3. Our Behavior for God (verses 9-21).

II. THE HEART OF THE LESSON.

"Everything depends upon the whole hearted yieldedness to the Lord. Remember that the term "the mercies of God" needs chapters 1-11

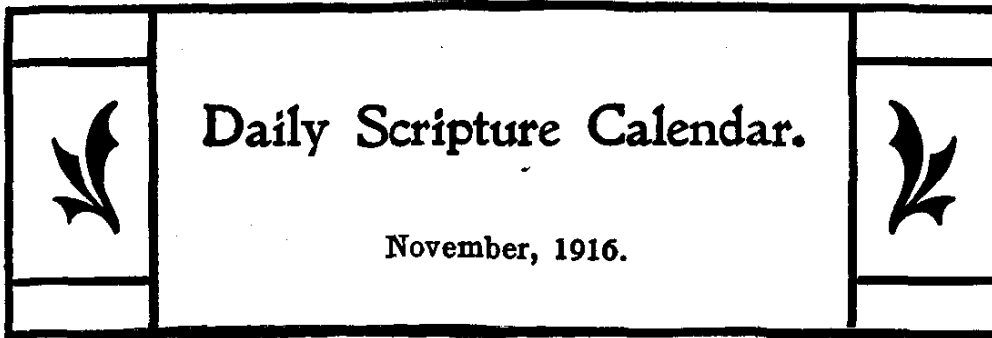
inclusive to explain its meaning. And that the soul that has come to know these experimentally is prepared for heart yieldedness of all to the Lord. Remember, too, that it is the true service Godward to which love ever bids. And that in yieldedness of ourselves to God we have our hearts answer to Christ's sacrifice upon the cross of Calvary. Once yielded thus, God is free to work in us and for us according to the good pleasure of His will and for the honor and glory of His peerless Name.

The precious sequel is found in all the rest of the epistle to the Romans. The practical living out of the life of the Lord Jesus day by day in our mortal flesh. Foremost we have the thought of verse 2. Be not conformed, *e. g.*, to that which is outward, for that is the whole of the world; within all is empty. But be transformed within, as being truly formed after Christ. And this through the renewing of the mind by the Spirit through the word. So proving to ourselves and to the world about us what the good and acceptable and perfect will of God is.

With this fundamental matter settled, God is free and prepared to show us clearly our place in the body of Christ, and to freely grant us the gifts needed for the full exercise of that place in the body divinely granted us. All is in divine order. But if the surrender be neglected, all will be in disorder; and we shall be engaged in what we think to be the work of the Lord; and it may be that we shall be only doing what pleases us and what the enemy may wish to have done. Hence the tender yearning of the heart of God toward us, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

From such a yieldedness and preparedness from God the step is not hard to the true walk and behavior that honors the Lord before our fellow men, as we are in contact with them. We may not enumerate all that follows; but note a few of the prominent ones. In verse 9 there is the abhorring of evil. This is only possible in its fullest sense when we are thus yielded and are being more and more transformed. And yet unless there is this abhorring of evil in the heart we are of no use to our Lord in His service in any way. And when this is true we shall get God's view of evil and hate it most cordially, while yet loving the sinner with God's own love. What a preparation for helpful ministry. In verse 13 is the word "distributing to the necessity of the saints." This, too, hangs upon true surrender to the Lord. And real transformation by the Spirit. We then get the thought of God's dealing with His own in meeting all their needs. Yea, we come to know some of our Father's secrets about those needs. And with a heart to meet them what pleasure and joy is ours to have some little fellowship with the Lord in this matter. Or note the closing thought of our portion; the natural man would like to take vengeance at once. It needs a surrendered heart and a transformed mind to walk with God in this matter to the help and blessing of others, even of our

enemies, and to honor God and glorify Him. So might we follow on through all the practical portion of Romans. Yet do not make the mistake of many that there is a germ of good in every man which only needs training and developing in these practical things to please God and be saved. Nay, there must be a regenerated heart first; and then a surrendered body and soul to the Lord for His own pleasure and glory.



November 1. "Thy Seed, and her SEED. It shall bruise thy head, and thou shalt bruise His heel" (Gen. iii:15).

Here we get the first intimation of a coming Saviour. Paul refers to this prophecy to show the continual conflict to go on in a fallen world till Satan is wounded to the finish.

November 2. "From thence is the SHEPHERD . . . of Israel" (Gen. xlix:24).

Thus early in prophetic history the Saviour was revealed as the *Gatherer* of His scattered sheep. Mankind do not like to be termed simple *sheep*, the prey of the Satanic *Lion*. But so God regards us.

November 3. "From thence is . . . the STONE of Israel" (Gen. xlix:24).

A Shepherd is for *protecting*; a Stone is for *smiting*. Wonderful union of *grace* and *power* in the one Lord. When all sheep and goats are gathered before him, He shall become the Stone cut out of the mountain that shall smite all human governments and fill the whole earth with His power and glory (Dan. ii:34; Matt. xxv:31, 32).

November 4. "There shall come a STAR out of Jacob" (Num. xxiv:17).

How unlike a *stone* is a *star*. The one is cold, dead, insignificant. The other is lofty, mysterious, brilliant. And these set forth that incomprehensible Man, who came from heaven to compress His Majesty into an infant; who was rejected, yet exalted; who walked among men, yet ascended to angels; who is now unseen, but one day shall blaze forth before the whole world.

November 5. "A SCEPTRE shall rise out of Israel" (Num. xxiv:17)

This meant more than that some great ruler like Solomon was to rise and reign in Israel. In vision Balaam saw One, pre-eminent, world-dominating Kingdom. Blessed are our eyes. We who live in this end of the ages see that Sceptre drawing nigh. We know that soon the kingdoms of this world shall be Christ's.

November 6. "I will raise them up a **PROPHET**" (Deut. xviii:18).

This is another of the titles by which the expected Christ was to be known. Hence, the people asked John, "Art thou that Prophet?" And the Samaritan woman said, "Christ, when He is come, He will tell us all things."

November 7. "Thou art a **PRIEST** forever after the order of Melchizedek" (Psa. cx:4).

Throughout her history the church has loved to think of her Lord as Prophet, Priest and King. The thought covers His past, present and future relations to her. The beautiful thing about the Melchizedek Priest is His perpetual *youth*. Nothing about Him can ever grow old. His love will never wane; His oath will never fail; His intercessions on our behalf shall never be retracted.

November 8. "Behold thy **KING** cometh unto thee . . . lowly and riding upon an ass" (Zec. ix:9).

A *lowly* King without outward splendor is an extraordinary sight. Such was Messiah, unlike any ruler the world ever saw. Had He rode upon a horse, He would have broken the *law* which He came to fulfil (Deut. xvii:16). Had He rode upon a horse it would have been a symbol of *war*. Whereas He came as Prince of Peace. At His second coming He shall ride upon a horse, for conquest (Rev. xix:11).

November 9. "Until **SHILOH** come; and unto Him shall the gathering of the people be" (Gen. xlix:10).

So literally was this prophecy fulfilled in Christ that it cannot apply to any other person. It was no mere coincidence that *just when Christ was born* "all the world" came under Roman registration (Luke ii:1-3). With His manifestation in the flesh, Jewish authority departed: Adorable Shiloh! He has delivered us from worse than iron bondage, and brought us into the sweet "liberty of the children of God."

November 10. "Behold the man whose name is **THE BRANCH**" (Zech. iii:18).

Messiah was thus described to inform His people that He should spring forth of *human* nature "of the seed of David" (John vii:42; Psalm cxxxii:11). Thus, not till after the death of David is He mentioned by this name. When Israel was a *dead tree*, cut down at the roots, He sprang forth.

November 11. "My **RIGHTEOUS SERVANT** shall justify many" (Isa. liii:11).

Many good men were spoken of by the Lord as "my servant" (Num. xiv:21; Joseph i:2; Job i:8). Messiah alone is designated the "righteous servant." He loved the title. He rejoiced to say "the Son of Man came not to be ministered unto, but to minister." He "made Himself of no reputation." He hung upon His God for direction (Isa. xlii:1). And now we, His followers are commanded, "Let this mind be in you which was also in Christ Jesus."

November 12. "I know that my **REDEEMER** liveth" (Job xix:25).

The beauty of this Messianic title lies in its being a *prediction*. Job connects the name with a *future day*. When his kinsman Vindicator should stand upon the earth (Isa. xlv:6; liv:5-8). Beloved, think

on your Lord to-day, as the Redeemer. Whatever debt you have incurred by sin, He will pay it. Whatever miseries you suffer He will right them.

November 13. "A LIGHT to lighten the Gentiles, and the Glory of thy people of Israel" (Lu. ii:32).

Many Scriptures give Messiah this title (Isa. ii:5, x:17, xliii:6). Men are unwilling to believe that by nature they are in absolute moral *darkness* (Psalm lxxxii:5; Prov. iv:19). The Lord Jesus gives light to those who believe (John viii:12). They in turn become His lights in the world (Matt. v:14).

November 14. "He shall give strength unto His King, and exhalt the horn of His ANOINTED" (1 Sam. ii:10).

This is the first place where Messiah is called the Anointed. In victorious battle the *horn* or crest of the helmet was *thrown back*. Thus *triumph* is predicted for Christ. But His *consecration* is also declared. To this end, in type, holy oil was poured upon Prophets, Priests and Kings.

November 15. "Shall call His name IMMANUEL" (Isa. vii:14).

Thrice is this title applied to Messiah. It is not so much a *personal* name as a description of what His character should be (Isa. vii:14, viii:8; Matt. i:23). So we do not ordinarily call Jesus Emanuel. But we believe all the same He is "God manifest in the flesh."

November 16. "Let thy hand be upon THE MAN OF THY RIGHT HAND" (Psa. lxxx:17).

Messiah, the perfectly *Strong Man*, is here predicted as our *Substitute*. The Psalm is full of wrath and threatening miseries. Upon Him, and not upon us, shall the judgment fall (Acts v:31). Fore-shadowed in Mordecai, "the man whom the king delighteth to honor," He was seen by Stephen in the place of exaltation. May we, by faith, thus to-day "see Jesus," "crowned with glory and honor."

November 17. "His name shall be called WONDERFUL" (Isa. ix:6).

And the greater wonder is that every other title of Messiah brings out some new wonder in His character. Whether we study His gracious deeds as *man*, or His profounder ways as God, in redemption, the wonder only increases. All that He purposed, all that He did, all that He suffered, must remain a high and holy mystery to the finite mind, till we come to "know ever as we are known."

November 18. "His name shall be called . . . COUNSELLOR" (Isa. ix:6).

To be wonderful is to be *Admirable*. To be a Counsellor is to be an *Advisor*. As a Divine *Person* our Lord was Jehovah's Fellow in all works of creation (Zech. xiii:7; Col. i:16). As Incarnate *Man* He instructs those "who are out of the way" (Luke xxiv:27, 45). And the wonder is, He can counsel uncountable *numbers* of people in all *ages*, and all *places*, at the same moment of *time*. Truly our Christ is God!

November 19. "His name shall be called . . . the MIGHTY GOD" (Isa. ix:6).

The Lord's ancient people understood that Messiah was to be a

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great Deliverer like Moses, and a magnificent King like Solomon; but they failed to comprehend He should be "God, *Manifest* in flesh." Hence, for this supposed blasphemy, they stoned Him (John x:33). Thus people in our day assume to *honor* Christ Jesus as a *good man*, but *deny* His Godhead. But upon His Deity alone hangs man's salvation.

November 20. "His name shall be called . . . THE EVERLASTING FATHER" (Isa. ix:6).

To this agrees the statement of Jesus Himself: "I and My Father are One" (John x:30). This title expresses His relation of *tenderness* to His redeemed. He "loved them with an everlasting love."

November 21. "His name shall be called . . . THE PRINCE OF PEACE" (Isa. ix:6).

This title has been singularly and spiritually fulfilled to the Church, who owns Messiah as Lord. By the blood of the cross He made peace for the sinner, and brought Jew and Gentile together in one body (Eph. ii:14-17). In a more *open* and *manifest* manner He shall yet give peace to the *nations*, abolish war and send consolation into every heart (Isa. ii:7; Micah. v:4, 5; Psalm lxxii:7; Isa. ii:4).

November 22. "O Lord, my Rock, and my Redeemer" (Psa. xix:14, marg.).

"They drank of that spiritual Rock that followed them; and that Rock was Christ" (Exod. xvii:6; 1 Cor. x:4). So Hannah foresaw Messiah (1 Sam. ii:2). And also David (2 Sam. xxii:32). Isaiah calls Him *the Rock of Ages* (Isa. xxvi:4, marg.). This title confirms the essential Divinity of Jesus Christ. Moses affirmed that "*Jehovah alone* did lead Israel." Paul asserts by the Spirit that "this Rock was *Christ*."

November 23. "He shall be . . . for a STONE OF STUMBLING, and for a ROCK OF OFFENCE to both the houses of Israel" (Isa. viii:14).

Yet this same despised Stone is *exalted* to be "the head of the corner" (1 Peter ii:7, 8). As *Stone* our Lord fulfills many offices. He is the *Foundation* of faith (1 Cor. iii:11). He is the *Builder* of His Church (Matt. xvi:18; Heb. iii:4). As *Key Stone* He is the *Binder* of all the Elect Stones (Eph. ii:20-22; 1 Peter ii:5). He is the believer's *Ebenezer*, or *Stone of Help* (1 Sam. vii:12). He is to be the *White Stone* of our future Priesthood (Rev. ii:17). And the *Hingdom Stone* of the Millennium (Zech. iv:7; Dan. ii:34).

November 24. "In that day there shall be a FOUNTAIN opened to the house of David" (Zech. xiii:1).

Jeremiah elevates this epithet to a personal designation of Messiah (Jer. ii:13; xvii:13). David so recognizing Him, said, "All my *springs* are in Thee." To the woman of Samaria our Lord declared Himself as this Living Fountain (John iv:7-14).

November 25. "The DESIRE OF ALL NATIONS shall come" (Hag. ii:7).

Since this passage is quoted in Heb. xii:26, 27, it is plain it has reference to the Millennial Kingdom. It will be Messiah's title at His second coming. In the past He has not been desirable to the nations. When they see all governments shaken and tottering to fall they shall turn to Him for deliverance. Brethren, let us not wait till *Judgment* forces us to long for Christ. Let Him now be to our souls the "*Man of desires*."

November 26. "O Lord, the HOPE OF ISRAEL, all that forsake thee shall be ashamed" (Jer. xvii:13).

We are thankful for Paul's application of these words (Acts xxviii:20). *Resurrection* is the believer's hope. But it cannot be realized till the Lord comes (1 Thess. iv:16). Christ is called "our Hope"; "the Hope of glory." As the Hope of Israel, Messiah shall bring in the "restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." Consider, then, how vast issues impinge upon this name.

November 27. "Neither is there any DAY'S MAN betwixt us, that He might lay His hand upon us both" (Job ix:33).

The Umpire Job longed for has been manifested. There is such a Mediator, exalted to the high level of Jehovah, yet human, to touch the needs of sinful man. He sits upon a Throne of Grace now (Heb. iv:16, xii:2). In coming days He shall occupy a Melchizedek Throne.

November 28. "Unto you that fear my name shall the SUN OF RIGHTEOUSNESS arise with healing in His wings" (Mal. iv:2).

Nothing can exceed the grandeur of this last predicted title of Messiah. The Sun brings *light*. He opened blind eyes. The Sun brings *health*. He cleansed lepers. He sent men out of the sickly dungeons of sin. The Sun reveals *foulness*. As Light of the World He shall scatter *evil*, and purge away the dark places where Satan hath his abominations. May He soon arise and displace the Prince of Darkness.

November 29. "Yea He is ALTOGETHER LOVELY" (Sol. Song v:16).

November 30. "Make haste, my Beloved, and be thou like to a roe, or to a young hart upon the mountains of spices" (Sol. Song viii:14).

Requests for Prayer.

Pray for my husband, that he may come back to the Lord.

Pray for me, an old minister of the Gospel, and my dear, aged wife, who is suffering from a dangerous disease.

Pray for a brother who is addicted to the drink habit, that he may be saved; also for the salvation of a nephew.

Pray that my wife, who is nominally a church member, may be born again.

Pray that a young man, suffering with tuberculosis, may be healed and used in the Lord's service.

Remember my son in prayer, who is almost persuaded to be a Christian.

Pray for the blessed work going on among the Indians in Arizona and New Mexico.

Pray that the Bible-school may soon be started for the Indians on all of the reservations in Arizona.

“Work While it is Called Today.”

Go, labor on; spend and be spent—
 Thy joy to do the Father's will;
 It is the way the Master went,
 Should not the servant tread it still?

Go, labor on; 'tis not for naught;
 Thy earthly loss is heavenly gain;
 Men heed thee, love thee, praise thee not,
 The Master praises—what are men?

Go, labor on; enough, while here,
 If He shall praise thee, if He deign
 Thy willing heart to mark and cheer;
 No toil for Him shall be in vain.

Go, labor on, while it is day,
 The world's dark night is hastening on;
 Speed, speed thy work, cast sloth away:
 It is not thus that souls are won.

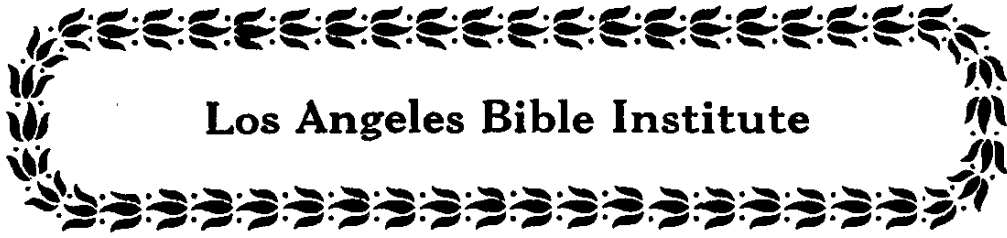
Men die in darkness at Thy side,
 Without a hope to cheer the tomb;
 Take up the torch and wave it wide,
 The torch that lights time's thickest gloom.

Go on, faint not, keep watch, and pray;
 Be wise the erring soul to win;
 Go forth into the world's highway,
 Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
 For toil comes rest, for exile home:
 Soon shalt thou hear the Bridegroom's voice,
 The midnight peal, “Behold I come!”—*Selected.*



Prophetic Number. The December number of “Our Hope” will be of much interest. Among other good articles there will be one on “The Millennium,” by Mr. Pink; one on the time of the Lord's Return, by Mr. John James; and a very important article by Mr. Jennings, being an examination of the erroneous teachings contained in a pamphlet by D. M. Panton. The Editorials will also be of much interest. How many shall be printed for circulation? Help us all you can. This number is bound to bring great blessing.



By arrangement with the publisher of "Our Hope," four pages will be devoted to the Bible Institute of Los Angeles, Cal., and its activities. This first installment will be devoted to giving the reader a general idea of the Institute and its work.

From a small beginning in 1906, this great institution has grown until it is now one of the notable Bible schools of the country, drawing students from all parts of the American continent and from the world at large. In April, 1916, the first anniversary of the inauguration of the splendid new building, which had been constructed and equipped at a cost of more than a million dollars, the most satisfactory results were shown. The one unqualified purpose of the institution is to educate consecrated men and women in knowledge of the Bible, so as to make them efficient personal workers, evangelists and missionaries, or prepare them for entrance upon theological studies—and the year's report of T. C. Horton, superintendent, shows that it is doing just this.

During the year there were enrolled in its free Bible training school, 495 students. They came from thirty-five states and seventeen foreign countries, and from thirty different denominations, including Methodist, Lutheran, Episcopal, Baptist, Presbyterian, Congregational and about every evangelical denomination under the sun, testifying strongly to the Institute's interdenominational character.

The faculty is composed of well-known successful Christian Workers. Dr. R. A. Torrey, well-known evangelist, is dean; Dr. William Evans, associate dean; J. H. Hunter, registrar and secretary; H. J. Baldwin, superintendent of men; Frances E. Allison, superintendent of women; Prof. J. B. Trowbridge, voice culture; C. H. Marsh, instrumental music; T. C. Horton, general superintendent. All of them

have been connected with the world's religious work for many years, and were familiar to the Christian public before the Bible Institute of Los Angeles came into being.

The institute is already represented in the foreign mission field by the following number of its graduates: Africa, 16; China, 11; Japan, 1; South America, 2; India, 2; and many waiting to be sent. Those in the field are under the missionary boards of various denominations. Eight of its graduates are preachers, also in various denominations; 16 are in theological schools, and 32 have identified themselves with the Student Volunteer movement.

EVANGELISTIC DEPARTMENT.

In addition to the regular class work and soul-saving work carried on by the students, the Institute has an organized Evangelistic Department, whose superintendents are devoting their entire time to Christian work. From twelve to fifteen Bible women give their whole time to house-to-house visitation and neighborhood classes; every vessel entering Los Angeles Harbor is visited by personal workers and gospels and tracts are distributed; there is a persistent daily work among the Jews; gospel meetings are held in the shops and factories and fire-engine houses every day; there is a city mission from which street work is carried on every day the year round; for several years a Spanish mission has been conducted; the oil fields are visited and men who have no other means of worship have the gospel given to them.

Evangelistic conferences and Bible class work are carried on by well qualified representatives of the Institute, in all parts of the State.

Astounding figures accompanied that portion of Superintendent Horton's annual report, indicating what these numerous workers had done. There were held 3,476 indoor meetings with an attendance of 100,268; 826 outdoor meetings, with an attendance of 41,904; 698 Sunday-school and Bible classes taught; 945 other religious services held; 16,466 personal interviews given, 1,334 persons professed conversion; 17,200 visits made; 7,945 copies of Scripture given away, 1,761 personal letters written; 104,293 tracts distributed; 2,573 books given away; 15,476 free meals and 485 free beds given.

Founded upon a Whole Bible, with the Lord Jesus as

its chief corner-stone, the Bible Institute of Los Angeles reaches out into every avenue of Christian endeavor, expounding to men and women the Old Gospel in its entirety, and on this broad, fearless platform makes a confident appeal to the people of the wide-world for support. It aims to send out men and women who have at least the following qualifications, entitling them to represent the institution and the great Master whom they serve: Consecration, brotherly love, familiarity with the Bible, energy to persist and willingness to endure, and the baptism of the Holy Spirit. Its training school is free to all comers of approved character and a desire to serve the Master.

The Bible Institute of Los Angeles had its beginning in The Fishermen's Club, organized ten years ago by T. C. Horton and seven young men. The club, now composed of 150 young men under the same leader, is yet an important element in the affairs of the institution.

The great structure which houses the Institute, in all its various departments, is built entirely of steel-reinforced concrete and is absolutely fire-proof. Its great auditorium is surpassed by none in this country for ideal arrangement, acoustic effects and comfort, and only a few in capacity. It is furnished with 4,000 opera chairs; the dome reaches to the height of ten stories and no artificial light is required during the day. It has several features, unique in auditorium construction, among them an artistic foyer back of the first balcony, and graceful balcony-entrances from the platform. There is a lecture hall, constructed on the same plan as the auditorium, which seats 1,200 persons, several other smaller halls, club rooms, library and social rooms.

The north wing, thirteen stories in height, is the men's hotel, and houses the executive offices on the lower floor. The south wing, the same height as its mate on the north, is the women's hotel, the front portion of the ground floor being occupied by the Book Room. The two hotels have a combined capacity of 647 rooms, where students are enabled to live at moderate cost, in comfortable, home-like rooms, with every modern convenience at hand.

"The King's Business," the monthly magazine of the Institute which is widely circulated throughout the world,

contains 100 pages. It is mainly devoted to the dissemination of the fundamentals of Scripture, a full exposition of the International Sunday-School lessons, thorough Bible instruction and the activities of the Institute. Its subscription price is \$1.00 a year (foreign \$1.24) and is a particular source of satisfaction to the consecrated men and women whose voluntary contributions help in the maintenance of all branches of the work.

A concerted effort has been made during the present summer vacation to largely increase the enrollment of students, and the coming term will undoubtedly be the most successful in the history of the Institute. The interest of friends everywhere is craved by the management, that the greatest possible field of usefulness may be opened before the school. The names of all persons who might seek the much-to-be-desired training will be received with pleasure, and full information will be forwarded to them.

When Dr. Torrey accepted the deanship of the school, he thus spoke inspiringly of the time and place:

"I know of no other city on the globe where there is at the present time so great a demand on the one hand, and on the other so great an opportunity and promise, for sound and solid Bible work and aggressive Christian effort as in Los Angeles. Not only is Los Angeles to dominate the Pacific Coast of the United States, but its influence upon Japan, China and Korea will be immeasurable for good or evil.

"This is the critical hour. Those who believe in the Bible and its peerless power to influence not only individuals but also society as a whole, and the commercial life of nations, must seize the present opportunity at any cost. Not only must we proclaim in the power of the Holy Spirit, the pure gospel of Jesus Christ to the hundreds of thousands who have already come to Los Angeles, but we must train men and women to proclaim the same gospel to the millions of native-born Americans and the foreigners from all lands who are soon to flow in upon us.

"Our work is broad. We must train thousands of our bright and most consecrated men and women to go forth to the nations just across the Pacific, who are now awakening from the sleep of centuries."

Special Offers in Bibles, Books and Pamphlets for the Readers of "Our Hope" and their Friends.

As it is our custom we offer again to the readers of "Our Hope" a list of Bibles, books and pamphlets at special prices. It seemed almost impossible to do this during this season on account of the greatly increased prices of paper and other materials, but we have decided to do so again for the sake of putting into circulation a larger amount of much needed literature. The blessings from previous offers have been so great and widespread that we feel we must continue in this ministry. The profit for us is very small, in fact in some cases nothing at all. But we hope that our readers will order more largely than before to assist us in this good work.

Please do the following: 1. Order by number only. 2. Order as soon as you can. 3. Ask us for other combinations you have in mind. 4. Do not send cash or coin in unregistered letters. 5. Do not send your orders through other booksellers for it is impossible to allow any discount to them. These offers hold good till December 31.

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Editorials.

The Threefold Assurance

All the words of our Lord Jesus Christ which we find in the last book of the Bible are spoken from the glory. He has taken His place at the right hand of God, sharing the Father's throne, waiting until it pleases the Father to give Him his own throne, making all his enemies His footstool. And from that place of exaltation and glory His voice has been heard. The one message He has sent from the Father's throne is the message of His coming, that great event for which His Church has been waiting so long. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." (Rev. iii:11). "If therefore thou shalt not watch, I will come on thee as a thief, and thou shall not know what hour I come upon thee." (Rev. iii:3). "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." (Rev. xvi:15).

In the last chapter of this matchless book our Lord announces three times more His coming. He gives a threefold assurance that He will come. And after the third announcement at the end of this final chapter, His voice has been silent. He has not spoken again. But we know He who is the truth will keep His promise and come again. If He were not coming again we might just as well close the Bible and give it up as the infallible Word of God. But let us look at the threefold assurance in the last chapter of Revelation.

"Behold, I come quickly; blessed is he that keepeth the words of the prophecy of this Book." (Rev. xxii:7). This

first announcement comes after that blessed description of the sevenfold glory of the redeemed. We find this precious revelation in verses 3-5. 1. There will be no more curse. It means a perfect sinlessness; perfect holiness. 2. The throne of God and of the Lamb is there and the redeemed are forever linked with that throne. It is a perfect and blessed government which can never be disturbed by disorder. 3. His servants shall serve Him. Heaven will not consist in idleness. The holy city knows of service. And the service the Saints will render to God in glory will be a perfect service. What will it be? We do not know what service it will be. God will have many surprises for His Saints in glory. 4. There is also an eternal vision. "And they shall see His face." Oh! joy of all the joys in glory to see Him as He is and never lose sight of Him in all eternity. 5. His name shall be in their foreheads. It tells of eternal ownership and eternal possession. His name and the Glory connected with it will be ours in eternal ages. 6. An eternal day. No more night; no need of any light. He is the light for all eternity. 7. An eternal reign. And they shall reign forever and ever. What glory and blessedness all this means. Such are the coming glories of the Redeemed. Oh! the deceitfulness of sin and Satan's power to blind the eyes of humanity! They prefer to serve sin and the master who stands behind sin and despise such riches of glory which the grace of God offers in the Lord Jesus Christ to every sinner.

And when it is announced that these words are faithful and true, His own beloved voice breaks in and announces His coming. He pronounces a blessing upon His people who keep the words of the prophecy of this book. Just as in the beginning of this book a blessing is pronounced upon all who read the words and keep them, so we have a similar beatitude at the close of Revelation. And keeping these blessed words means more than believing in them as the words of God. It means a godly walk. These solemn words in this book must govern the walk and the lives of God's people. What blessed lives God's children would live on earth, what unselfish and useful lives, lives which make known His glory, if they ever heard His as-

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suring message, "Behold I come quickly," and never lost sight of it. And as we know this word of assurance from Him that He is coming we shall walk soberly, righteously and godly.

But there is the second announcement. "And, behold, I come quickly and my reward is with me, to give every man according as his work shall be." (Verse 12). Here it is in connection with rewards. My reward is with me. He Himself will receive His reward. He will see and receive the travail of His soul and be satisfied. And afterwards when He comes in visible glory He will receive His own throne and the nations for His inheritance and the uttermost parts of the earth for His possession. But He also brings the rewards for His people. Then the Saints of God will find that they labored not in vain, that He has not forgotten the labor of love. He will give the rewards. While the glory which awaits us when He comes should be an incentive to a holy walk in obedience to His Word, the second announcement that He brings with Himself the rewards should be an incentive to self-denying service.

The third assurance of His coming is found at the very close of the book. "He that testifieth these things saith, surely I come quickly." Here we find the word "behold" omitted. It is a majestic affirmation of the absolute certainty of the event—"Surely I come quickly." And let us notice that this third announcement is closely linked with the warning against taking away from the words of this prophecy and adding to them. His entire Word, as well as the prophetic Word, is treated in this way in our days. Surely when this is the case we may expect Him to come and fulfill His Word. Well has one said, "When the testimony of the Scriptures is being invalidated and denied, is it not then that we may most expect the faithful and true Witness to testify in person? And especially when this arises in the most unlooked for places, and Church leaders work out a theology of unbelief?"

"I come quickly." It was the last time His voice was heard in His holy Word. The true Church since then has waited patiently for His next word, which will come from

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His blessed lips. That next word will be the shout when He descends out of Heaven, the shout of the Lord, the victor's shout, the joyous shout, the shout of power, which will open the graves of His sleeping Saints to raise them in incorruption; the shout of power which will carry all who are Christ's to meet Him in the air. "Surely I come quickly." And thousands of hearts, yea, an ever increasing number of His waiting people, answer Him with the longing prayer, "Amen, Come, Lord Jesus." Come, Lord Jesus! Oh! what it all means to see Him, to behold Him, to enter into His presence, to be at home at last. Come, Lord Jesus!

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 night 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.



The Hope of the Gospel The true hope of the Gospel is not the believer's death, when his body is put into a grave and his disembodied spirit enters in the presence of the Lord, but the believer's hope is the coming of the Lord for His Saints. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible, and we shall

be changed" (1 Cor. xv:51, 52). "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. iv:16-17). This is the hope of the Gospel and the hope of the believer. It is also called "**the hope of righteousness.**" "For we, through the Spirit wait for the hope of righteousness by faith." (Gal. v:5). We do not wait for righteousness, for we possess it in Christ and the righteousness of God covers us. But there is a hope connected with the righteousness which we have through grace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ . . . and rejoice in the hope of the glory of God." (Rom. v:1-3). The hope of righteousness is to be with Christ and share His glory. The blessed hope is therefore a righteous hope, that is, it is founded upon righteousness and we have a perfect right and title to it. The glory we receive when He comes is the gift of His grace. Righteousness gives the blessed hope and the hope of the Gospel is the result of righteousness. Therefore it is the **hope of God's calling.** "That ye may know the hope of His calling." (Ephes. i:18). The calling wherewith God hath called those whom He has redeemed by the blood of His Son, saved by His grace and made one with Him, is that they are to be like Him and share with Him His glory. It is also "**the hope of eternal life**" (Titus i:2) and "**the hope of glory**" (Col. i:27). When Christ who is our life, shall appear, then shall ye also appear "with Him in glory." (Col. iii:4). It is the **hope of salvation.** (1 Thess. v:8). Saved now—blessed be God! Saved from eternal perdition and saved for eternal glory. For this we wait. We look for the Saviour, the Lord Jesus Christ. "Who shall change the body of our humiliation that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. iii:21). We expect an inheritance incorruptible, undefiled that fadeth not away, which is reserved for us in Heaven

“Who are kept by the power of God through faith unto a salvation ready to be revealed in the last time.” (1 Pet. i:4-5). It is the **living hope** (1 Pet. i:3), and it is **that blessed hope**. (Tit. ii:13). Pages could be filled describing its blessedness, but no pen can describe all the blessedness which will be ours when He comes. What blessedness when we shall see Him in His glory! What blessedness when we enter into the Father’s house and greet our loved ones in resurrection glory! What blessedness to have eternal fellowship with the Saints of God and the innumerable hosts of angels! What blessedness, forever with the Lord!

And this hope of the Gospel gives assurance, joy and peace. It leads to, and sustains in, a life of separation. It makes us content to be nothing in this poor world, to be ignored and belittled, yea to suffer with him and to share His reproach. It stimulates to service for Him, constantly willing to serve, to deny self, to spend and sacrifice.

Yet how few of God’s people know this hope of the Gospel. A still smaller number know its blessed reality as a power in their lives. This hope is now so near and imminent. May His Spirit fill us daily with the reality of the hope of the Gospel, a daily expectation of the glory and give us power to walk worthy of the Gospel and worthy of our high and holy calling.



The Day is at Hand “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.” (Rom. xiii:12-14). And in the preceding verse we read “And this, knowing the season, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.” These words surely had a solemn meaning for those who read them first so long ago and were used to stir them up. But what greater

and more solemn meaning they have for us in these awful days in which we live. The signs of the times in every way tell us that for His own people the night must be far spent and the day must indeed be at hand. What day? The day of Christ when we shall meet Him face to face, when the hope that maketh not ashamed will be realized. For the poor world, the unsaved masses, the apostates, who obey not the Gospel of Christ, the darkest night is about to come, a night of trouble, a night of anguish, a night of judgments. But for those who are saved by grace the dawn of glory is imminent. How we should constantly hear these words and repeat them, "The day is at hand." Daily they should be before our hearts—"The day is at hand!" May we heed the exhortations given in the verses quoted at the beginning of this paragraph. These are evil days and perilous times. Distress and perplexities surround us on all sides. And our enemy, the god of this age, Satan, was never so active as he is now. He attacks all who desire to live godly, and tries to ensnare them through this present evil age. In spite of the solemn days with its solemn message, thousands of Christians enjoy the world and its pleasures.

There is a strange indifference about, even among those who profess to know the Lord. It is the work of the enemy. Reader! do you belong to the drifting class of Christians, who know nothing of a separated walk? Are you going on in fellowship with evil? Are you spiritually asleep? Have you gone back in your Christian life and experience and lost your enjoyment of the things of God? Here is the message for you. It is high time to awake out of sleep! The day is at hand! Cast off the works of darkness! Be ye separated! Return—oh! return to the Lord. What a comfort it is that we know that our gracious Lord, our loving Lord, is ever willing and ready to restore us and fill us afresh with His peace and joy.

The day is at hand! May all His people carry out the exhortation of these words and live in separation from all evil. If we knew our Lord would come before another year begins, that December, 1916, is our last month on earth, what lives we would live, what earnestness would character-

ize our conversation for the few remaining days, what eagerness we would manifest to glorify Him. And how we would pray and go forth to bear our testimony in service for Him! How we would give and reach out for the unsaved! We do not know when He comes; for all we know it may be before another morning comes. Let us remember this, and if we do, it will be a mighty power in our lives. The day is at hand! What a happy moment it will be when He calls us home!

Hark! 'tis the Watchman's cry—

“Wake, brethren, wake!”

The Lord, Himself, is nigh,

Wake, brethren, wake!

Sleep is for sons of night;

Ye are children of the light;

Yours is the glory bright;

Wake, brethren, wake!



Dr. Campbell White, president of Worcester University, Worcester, Mass., said in Des Moines, Ia., in addressing the Men and Mission movement, that at the close of the European war it will be necessary for the Protestant churches of America to send missionaries to Europe. “The spirit of Christianity will have suffered such great relapse at the close of the war in Europe,” said Mr. White, “that complete reorganization of the work of maintaining and spreading the Gospel will be necessary.”

That is a very discouraging outlook for our post-millennial friends, who have told us, up to the beginning of the world-war, that all Europe was being leavened by the “Gospel-leaven,” and that the conversion of the world was progressing rapidly. How all their hopes and dreams are shattered by what is going on in the world to-day! Some comfort themselves with the idea that these events are stepping stones towards their millennium and that after the war “the church” will be unified and become a great power in the world. These expectations are doomed even at this time. The world is hardening itself more and more and the true Gospel of God is increasingly rejected

and hated. Every Christian who knows what the Bible teaches concerning this present age, and who is not wilfully blind, sees that the end of the age in apostasy, darkness and world-wide tribulation is almost upon us.

World conversion? Certainly the nations of the earth will ultimately know the Lord and His glory will cover the earth as the waters the deep. Not forever will the sword be unsheathed, but wars will cease and there shall be lasting peace, while righteousness will reign. But how is this to be brought about? Present day methods are not accomplishing this, nor has God given the Gospel that it should produce these results in the present age. There is not a single text in the New Testament, which promises in any way the conversion of the world by the agencies now employed, nor is there a single promise that this age is to be getting better and be gradually changed into the Kingdom of God till the whole world is converted. We challenge any one to quote such a text from the New Testament, which would even seem to support this view. It is true what a brother wrote years ago "many will say that the doctrine of our Lord's personal coming before the millennium cuts the nerve of missionary effort, that it dishonors the work of the Holy Spirit, that it discredits the Gospel, that it is disloyal to the church, that it takes no account of the freedom of the slave, nor of the progress of civilization and the triumphant march of liberty across the nations. Many others will denounce it as a heresey, and ridicule its adherents as a lot of cranks. But when they have gone through with their objections, propositions, difficulties and derision, will they kindly cite a single verse of Scripture in support of their views?" Well there is none.

World conversion—but how? Only in the Old Testament do we find the definite promises of nations becoming joined to the Lord, nations learning war no more and that the ends of the earth shall remember and turn unto the Lord, that all the nations shall worship before Him. It is in the Old Testament prophecies we read of a Kingdom to be set upon earth, to extend from sea to sea, unto the uttermost parts of the earth, that Christ will receive that Kingdom and rule over it with the Saints, and that His glory will

cover the earth. And all these promises are found in connection with judgments to be executed upon the earth, the restoration and spiritual blessing of the people Israel and the visible manifestation and personal coming of Heaven's appointed King, the Lord Jesus Christ. As long as He has not come back to earth the conversion of the world is impossible. When He comes again the Kingdoms of this world will become His Kingdom; the present age will give way to a new age, the age of righteousness, peace and glory. The coming of the Lord is therefore the only hope for the nations and the earth itself. May it please God that this hope may soon be realized. The conditions in the world clearly point to a soon coming fulfilment of what is predicted. May we as His waiting people, wait and watch as never before. Let your loins be girded about, and your lights burning; and ye yourselves like unto men looking for their Lord" (Luke xii:35-36).



Vain Speculations In looking through our library recently we came across a curious volume, which we had quite forgotten. The book, "Future Wonders of Prophecy," by Michael Baxter, was given by the author to the editor while in London in 1895. In this volume Mr. Baxter predicts the events to take place on the earth between 1896 and 1908. The coming of the Lord for His Saints was to take place about March 12, 1903, and the Lord to come on April 23, 1908. We told the good man then that we had no sympathy with his fanciful and unscriptural scheme. Needless to say that not one of his predictions came true. Then we found another volume by a Mr. Dimblebey. With high scholarly pretensions he also set a date, which has long been passed. And here is still another one and another, containing the theory of Anglo-Israelism, by Totten and a Dr. Kinnear, both cock-sure that they knew the time. They too made an ignominious failure. We really did not know how many birds of the same feather we harbored on our peaceful bookshelves, for here are three more volumes. The titles of them are "A Great Revelation," by a

Capt. Crossby. A great "Hallucination" would be the appropriate name, for in these volumes date setting has gone to seed and the foolish theories advanced are almost beyond belief. We do not possess the silenced "Pastor Russell's" works, for we do not think our library a fit place for them. He too set his date and deceived his thousands. And yet the lesson has not been learned. They are still at it trying to find out what God has purposely hid. "But of that day and how knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii:32).

All day-setting has come to naught in the past and we can add will also come to naught in the future. This is sure, our Lord is coming again. He will come first for His Saints. This may take place at any time; it may be today. And yet in His infinite mercy, according to His all wise purpose He may still tarry. He told us that His people should watch. "Take ye heed, watch and pray, for ye know not when the time is . . . and what I say unto you (His Jewish disciples) I say unto all (which means us), **Watch.**" (Mark xiii:33, 37). The proper attitude for a Christian is to wait for His coming any day; to be in a waiting, watching attitude.



Denials We received from Canadian Christians clippings from daily papers giving reports and extracts of sermons preached by leading Canadian preachers who denied some of the fundamental doctrines of the Bible. According to the Toronto "Globe," Dr. Henderson, a prominent Canadian Methodist preached on "Death and the Soldier's Eternal Fate," in which he states that an unsaved soldier who died on the battlefield had everything in his favor to get to Heaven.

The very fact that he laid down his life for his country was much in his favor. That did not say that his death was accepted by Heaven as an atonement; no such atonement was needed. There was nothing in the nature of God that had to be pacified. But in laying down his life as he did, consciously or unconsciously, he allied himself with the Spirit of Christ, whose life was a life for others.

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Dr. Henderson touched on the argument put forward that Heaven is a place and hell is a place, and the dead were in one place or another. That was not so. It was materialism of the worst kind to think so. Hell was not a place. No man would find hell in eternity who did not take it with him.

"There is no such hell as the popular theology has so often portrayed," declared the preacher. "It is time we were speaking out the real convictions of our hearts. If I thought there was some place in God's universe which God created only for the object of inflicting human torture on millions and billions of human beings I would go mad. If that is your God, your God is my devil.

This is bold language. It is not an isolated case, for everywhere in this country men who claim high denominational standing speak the same thing. We were glad to see so many protests by loyal Methodists in Canada against this man and his teachings. According to the *London (Ontario) Advertiser*, the rector of a Church of England parish made almost the same remarks, only he was more outspoken. He attacked especially the well known Scotch Evangelist, John McNeil for preaching the Gospel of Grace. This rector denied the inspiration of portions of the New Testament and said that this world is not a sin-cursed world. The preaching of the Gospel, redemption by the blood of Christ and salvation by grace, he branded as an exploded idea.

I protested against the utterances of John MacNeil in Victoria Park, because he was teaching an exploded idea. The ministers of London might vouch for him, but I will not, hence my strong objections to his statements. It was arrant nonsense, if not blasphemy, that he talked.

No man can be saved who hates, and no man can be lost who loves. It is utter imbecility to say that a man at the front who commits himself to a righteous cause and loses his life thereby can be lost. "Whoso loseth his life shall find it," Christ taught, and I stand on that ground. The men at the front are giving themselves for a great idea, they are following a great star.

I do not think any of my preacher critics spend much time talking to the returned men at Belvidere or the other hospitals, or they would come to the conclusion that they are really gods; they have done so much, suffered so much, for humanity's sake. I do not believe that a man can be lost who loses his life for such a great cause. There is no spanking instinct in God.

You cannot tell me that soldiers are damned villains, and that some local panaceas handed out by some preacher here can save them.

Thus the men who are reprobate concerning the faith, wax worse and worse, deceiving and being deceived. (2 Tim. iii:13). Surely the predicted time has come when "they turn away their sons from the truth and are turned to fables." (2 Tim. iv:4). In the midst of the most appalling events, which confirm God's Word in a most remarkable way, events which herald still greater things, the apostasy goes on unhindered. There is no true repentance, no real return to God. Even so the Lord has told us it should be before He comes.



**Shocking
Blasphemies**

Two books were published a few months ago in which the Person of our Lord is treated in a shocking manner. "The Brook Kerith," by G. Moore, a novelist, contains a most audacious novelization of the life of Christ. His virgin birth, His Deity, His death and resurrection are not alone denied but outrageously explained. According to this man, our Lord did not die upon the cross, but was some way taken down alive and survived for many years. Later our Lord is made to say by this blasphemer: "I was so exalted by the many miracles which I had performed by the power of God or the power of a demon, I know not which, that I encouraged my disciples to speak of me as the son of David, though I knew myself to be the son of Joseph, the carpenter." The pen revolts from quoting more of this wicked blasphemy. And such a book is sold in immense quantities throughout the English speaking world and eagerly devoured by young and old.

The other book is by Bernard Shaw, in which he pleads that Christianity should have a trial. It is another satanic travesty. The virgin birth, miracles, the resurrection, the doctrine of the atonement, the second coming of Christ are handled in a way both maliciously flippant and intolerably blasphemous. We will not burden our pages by quotations from this production. It is evident that after the destructive critics had their say in denying the person and

work of our Lord, the novelist, under satanic inspiration, takes it in hand to popularize these wicked inventions. Rapidly things are making for the time when the true faith is no longer found upon the earth, which necessitates the removal of His true church from this earthly scene. And how great will be the judgments of the Lord upon men and systems who have dishonored and blasphemed His holy Son!



A Personal Word The Editor praises our Heavenly Father for all His kindness to him during the past year. We thank God for His protection in all our travels, for health and strength. We thank our Lord for His grace, for the continued service, the open doors, the blessings He has given through the ministry of His word, for the refreshing He has graciously bestowed through "Our Hope" and for His favor which has rested upon all these labors. It is all of Him, and we are nothing. What has been accomplished in many parts of our lands He knows and we can afford to be silent about it. We feel more and more like hiding these many labors and not to mention them at all, were it not for the fellowship of the people of God in earnest and believing prayer, which we constantly desire and upon which so much depends.

We thank you, dear friends, who pray for us daily and have helped us in other ways. To you belongs a share of the blessing and the coming reward. Often we have felt the attacks of the enemy during the past year. Sometimes it seemed as if our physical strength was exhausted. Yet we found that all attacks were overcome and our strength was daily renewed to go on and still sow the precious seed and bear witness. We believe all this is the result of God's people upholding us in prayer. Please continue to do so. The way is getting more difficult. Satan's hatred against those who stand for the Truth of God becomes fiercer. Obstacles are put in the way. But prayer does things. Let us pray more for each other and for all His Saints. Pray for "Our Hope" and the ministry of the Word. Pray that we may be guided in all things and mightily used in

the salvation of precious souls and in giving meat in due season to the household of faith. Somehow we all feel that the time is short. Let us especially unite in prayer on December 31. We have done so for ten years or more.



**Daniel in
Spanish**

We are trying to publish this winter an exposition of Daniel in Spanish. It has been translated in that language and the manuscript is at present being revised and prepared for the printer. Thousands of Spanish speaking Christians need this simple exposition and we hope that its publication in a large edition will be made possible. We expect to send them out for the missionaries. Pray for it and help us in this good work.



**The Annotated
Bible**

Volume iv, of the Annotated Bible containing Romans, Corinthians, Galatians and Ephesians has been published. The price is \$1.50 postpaid. We can now supply all four volumes covering Genesis to Second Chronicles and Matthew to Ephesians, two volumes of the Old and two of the New Testament. Many have urged us to complete the entire work as rapidly as possible. This seems quite impossible on account of the heavy expenses in the publication of these volumes. If a few hundred more of our readers would take an active interest in this needed Bible work we believe we could finish it in two or three years, if the Lord permits. We have received many encouraging letters concerning this work.

We hope to go on with the Old Testament and publish during the coming year among other Bible study booklets one on Job and two on the Psalms.



Gospel of John

The Sunday School lessons will soon be taken from the Gospel of John. We call attention to our booklet on that Gospel. It is well suited for Bible classes and Sunday School teachers will find it helpful in preparing the lessons. Price, 20 cents postpaid.



**Special Offers
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We print the special offers once more. They will not appear again. Please be kind enough and order as soon as you can. We will accommodate you if you desire other combinations. Let us know what books you want and we will make them as low in price as possible. Also read the liberal offer on the second cover page about sending to preachers the magazine for a year and the different books.

The **Preacher's Story** is of interest to all. It contains besides the story a list of excellent and helpful books and pamphlets. We have heard from different preachers, who told us that the story we print in the pamphlet is like their own. Some expressed the hope that all students in seminaries and colleges might get a copy of the pamphlet. We will mail you one free if you so desire.



A Reminder The **Cheering Words Calendar** for 1917 has arrived from England. A text for every day of the year. These calendars have brought great blessing to many Christian households. Price, 40 cents. The edition of **His Riches—Our Riches** in fine leather binding with silk bookmark is small. If you desire one of these choice gift books it will be well to order at once.



It is impossible at this time to give information **Bible Conferences** about the different Bible Conferences held by the Editor during the end of October and November. We had to finish this special edition the third week in October, before we left on a seven weeks trip. Our work included meetings in **Muscatine, Iowa; Enid, Okla.; Ballinger, Galveston, Beaumont** and other Texas places. If it pleases the Lord the Editor also hopes to visit **St. Louis, Mo.**, for a week's meetings and hold another Conference in the First Methodist Episcopal Church at **Oak Park, Ill.**, December 3-8.

December 26 and 27 are set apart for **Harrisburgh, Pa.**, and Conferences are planned for the first months of 1917, the Lord willing, in **Buffalo, N. Y.; Winnipeg, Man.; Elmira, N. Y.; Baltimore, Md.**, and other places. Pray with us for this guidance.



We have been so crowded in our columns that we had to omit Mr. Jennings' article on the Pantan pamphlet, also Scripture Calendar and the greater part of Current Events had to be left out as well as Notes on Isaiah and Ezekiel. All will appear in the January edition.

The Feasts and the Names.

Leviticus xxiii.

By A. C. G.

The Lord had commanded His people Israel to keep seven yearly feasts. We find them all mentioned in their proper order in Leviticus. The feasts, or holy convocations are: The Feast of Passover, the Feast of Unleavened Bread, the

Feast of First-fruits, the Feast of Pentecost, the Feast of Trumpets, the Day of Atonement and the Feast of Tabernacles. While these feasts had a special meaning for God's people Israel and their worship they are also "the shadow of things to come"; they are prophetic in their meaning. They reveal in a most remarkable manner the whole plan of redemption. All the dispensational dealings of God with Jews and Gentiles may be traced in these feasts.

Then we find in the Old Testament seven compound names of Jehovah. They are the following: *Jehovah-Jireh* (Jehovah provides), Gen. xxii:14; *Jehovah-Rophekah* (Jehovah thy Healer), Exod. xv:26; *Jehovah-Nissi* (Jehovah my banner); *Jehovah-Shalom* (Jehovah is Peace), Judges vi:24; *Jehovah Roi* (Jehovah my Shepherd), Psalm xxiii:1; *Jehovah-Tsidkenu* (Jehovah our Righteousness), Jer. xxiii:6; *Jehovah-Shammah* (Jehovah is there), Ezek. xlvi:35. These names are also prophetic; they tell out the story of redemption and may be linked with the Feasts of Jehovah.

I. The Passover Feast. This was to be observed on the fourteenth day of the month Abib and was kept in memory of Israel's redemption and deliverance from Egypt, the house of bondage. The Passover-lamb was slain and its blood sprinkled on the lintel and side-posts of the door. God assured them when they were in Egypt, "when I see the blood I will pass over you." And so it was. The blood of the slain lamb sheltered them and secured immunity from death. The lamb, as a spotless victim, died that they might live. This feast marked the beginning of Israel's history as a redeemed people; their years were to be counted from that day (Exod. xii:1). The blessed story of this great redemption was not to be forgotten, but to be remembered from generation to generation (Exod. xii:24-27). The Passover lamb and the sheltering blood foreshadows most blessedly the atoning work of the Cross, the sacrifice of our Lord and His precious blood. The paschal lamb is a type of Christ our Passover. "Christ our Passover is sacrificed for us" (1 Cor. v:7). Our Lord fulfilled the type in every detail. When the time came for the Lord Jesus Christ to give His life, Satan made an effort that His death should not occur on the Passover-feast. Satan knew that He

was the true Lamb, and he tried to prevent His death at the proper time (Matt. xxvi:5; Mark xiv:2). But the Lamb of God died at the very time, thus fulfilling the Scriptures. Redemption by blood stands first, for it is the foundation of everything.

Jehovah-Jireh—"the Lord will provide"—is His name in connection with the record of Abraham putting his son Isaac as a sacrifice upon the altar. When Isaac asked, "Where is the lamb for a burnt-offering?" Abraham answered, "My son, God will Himself provide the lamb for a burnt-offering" (Gen. xxii:8). And when the ram was provided to be put upon the altar, Abraham called the place Jehovah-Jireh. And so the Lord has provided the Lamb; He has provided a free and full salvation through His own Son. How beautifully this name of Jehovah fits the Passover feast needs not to be demonstrated. Everyone can see it.

II. The Feast of Unleavened Bread. This feast could not be separated from Passover. Passover without the feast of unleavened bread would have not only been an impossibility, but an insult to God. And so also the feast of unleavened bread without the Passover. Leaven is always the type of evil, corruption and sin. An unleavened condition means the opposite, it means holiness. God redeems unto holiness. What He redeems is destined to share His own holy character. This feast of unleavened bread was to be kept for seven days. In Corinthians (1 Cor. v:7-8), when we read of Christ our Passover, the unleavened bread is likewise mentioned. "Christ our Passover is sacrificed for us; wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." And before we read, know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Redemption delivers from the power of indwelling sin. Redeemed by blood and saved by grace our calling is to holiness. Spiritually to keep the feast of unleavened bread means to live in the energy of the new nature, walking in the Spirit. And ultimately His redeemed people will be wholly sanctified, delivered from the very presence of sin. He will present

the church to Himself, "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v:27). That will be when we shall be with Him in glory. Then the gracious work of redemption is completed and crowned.

Jehovah-Rophekah—"the Lord thy Healer"—He calls Himself in Exod. xv:26. "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities. who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies" (Psalm ciii:2-4). We look forward to the day when in the kingdom to come "the inhabitant shall not say, I am sick" (Isa. xxxiii:24), when His redeemed, blood-washed people shall be glorified and then wholly sanctified as to body, soul and spirit. When our body of humiliation is changed that it may be fashioned like unto His glorious body (Phil. iii:21), then shall we know all the gracious power of Jehovah Rophekah.

III. The Feast of Firstfruits. The third feast is the Feast of Firstfruits (Lev. xxiii:9-14). While the Passover typifies the death of Christ, the waving of the sheaf of the firstfruits is the blessed type of the physical resurrection of our Lord Jesus Christ. It is the third feast; the number three in the Word of God is almost in every instance connected with resurrection. One sheaf only was brought into the presence of Jehovah; this sheaf was the earnest of the harvest to follow. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv:20). "But every man in his own order: Christ, the firstfruits; afterward they that are Christ's at His Coming" (1 Cor. xv:23). The grain of wheat had fallen into the ground and died. But He liveth; the full ear of the sheaf waved before Jehovah typifies the abundant fruit which He brings unto God. It was waved "on the morrow after the Sabbath." That is the first day of the week, the glorious resurrection morning. Thus we see in this feast Christ risen from the dead, the firstfruits, now at the right hand of God. And as He was raised from among the dead, so shall His people be raised from among the dead, when He descends from heaven with the shout; while living believers shall be

changed in a moment. And all will be with Him in that blessed day when He comes for His own.

Jehovah-Nissi, "the Lord my Banner" (Exod. xvii:15). Israel, as we read in this chapter, fought with Amalek (the type of the flesh). Joshua was the leader of God's people in this warfare, while Moses was on the top of the hill holding up his hands, that Israel might prevail. And Joshua gained the victory over Amalek. Joshua typifies Christ risen from the dead, who, like Joshua, brings His people through Jordan into the promised land. And Moses on the top of the hill with his uplifted hands, also represents Christ risen from the dead, at God's right hand interceding for His people. Through a risen Christ, whose life we have, and who liveth for us, we get the victory in the conflict down here. He died for us, which gives us peace; He lives for us and in us; which gives us power. The risen Christ is our banner and victory.

IV. The Feast of Pentecost. (Verse 15-22.) This is the Feast of Weeks, also called Pentecost (the Greek work for fifty) because it was celebrated fifty days after the Feast of Firstfruits. After seven Sabbaths had passed by, a new Meal-offering was to be brought to the Lord. It consisted of two loaves, which were of fine flour, leaven also was to be put in them; they were the firstfruits unto the Lord. In the beginning of Leviticus we read of the meal-offering. The offering here in the Feast of Weeks, or Pentecost, was a *new* meal-offering. The meal-offering in the first part of this book (ii:1-16) is the type of Christ in His perfect humanity. In that meal-offering there was no leaven, but fine flour was mixed with oil, and oil was poured upon it before it was exposed to the fire. All this blessedly foreshadows the Lord Jesus in His spotless humanity and the sufferings through which He passed. But here is a new meal-offering, into which leaven was put.

Fifty days after Christ arose, when the day of Pentecost had come, the Holy Spirit descended out of heaven. While He filled the assembled believers in Jerusalem, He also baptized them into one body; the church, the body of Christ, began with this great event. The new meal-offering, therefore, is a prophetic foreshadowing of the church. Let us

notice that the loaves of this new meal-offering were also called "firstfruits." This word identifies them with Him who is the firstfruits of them that slept, the Lord Jesus Christ. He is the Firstfruits and His believing people are likewise called by that name. "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures" (Jas. i:18). Believers have the firstfruits of the Spirit (Rom. viii:23). Christ also is the Firstborn, while believers are His brethren destined to share His glory (Rom. viii:29); and the church is called the church of the firstborn" (Heb. xii:23).

This new meal-offering, a type of the church, was made of fine flour, which comes from the corn of wheat. It typifies the true believer, who is born again, and possesses the new nature, and only those who are born again are members of the true church. The leaven put into this offering is the type of sin and the old nature, which is still in the believer. Therefore the sin-offering is prominent here, which tells us of the blessed Work of Christ as the sin-bearer of His people. The two loaves foreshadow believing Jews and Gentiles, which compose the church. Some day the church will be presented to the Lord, as the new meal-offering was brought into His presence.

Jehovah-Shalom, "the Lord is Peace" (Judges vi:24). How beautifully this name of Jehovah harmonizes with Pentecost. He has made peace in the blood of the Cross. "Peace be unto you" was His blessed word of greeting to the assembled disciples on the resurrection day. And ever since He is in the midst of those who gather unto His Name and His blessed, precious word of peace remains throughout this age for His redeemed people. Furthermore, "He is our peace, who hath made both one, and hath broken down the middle wall of partition, having abolished in His flesh the enmity, the law of commandments in ordinances, for to make in Himself of twain one new man, so making peace. And that He might reconcile both unto God, in one body by the cross having slain the enmity thereby. And came and preached peace to you which were far off, and to them that were nigh" (Ephes. ii:14-17).

But let us notice here that four months elapsed before

another feast was kept. During these four months the harvest and vintage took place. The feast of Pentecost had after it this long period before the trumpet was blown for another solemn feast. This interval has a prophetic meaning of much importance. Dispensationally we are still in the Feast of Pentecost. This age is the age of Pentecost. The Holy Spirit is present to accomplish His great mission, which is to gather out the church. This blessed work goes on during this age. But some day the Spirit's work will surely be finished and the new meal-offering, the church, will be presented in glory. How this will be accomplished we know from 1 Thess. iv:13-18 and 1 Cor. xv:51-54.

Let us remember then that the four feasts foreshadow the Cross of Christ (Passover); the Work of the Cross which is complete Redemption (Unleavened Bread); the Resurrection of Christ (First-Fruits); the Holy Spirit and His Work on earth, the out-calling of the church (Pentecost). We are living in the interval between Pentecost and the fifth feast. But the next feast in its prophetic meaning will not come till the church is completed and presented unto the Lord. The harvest has to come. And the harvest is in verse 22 the same as in Matt. xiii:39.

V. The Feast of Trumpets. The feast of trumpets, the day of Atonement and the feast of tabernacles in their prophetic meaning are still future. Nor will the events foreshadowed come to pass till the harvest, the end of the age, comes, and the church has been removed from the earth. The trumpets here must not be identified with the last trump in 1 Cor. xv:53 or the trump of God in 1 Thess. iv. The feast of trumpets does not foreshadow the Coming of the Lord for His Saints. The feast of trumpets shows prophetically the call of God to the remnant of His earthly people. They are to be regathered and a remnant of them is to be brought back. But the Lord does not regather earthly Israel as long as His heavenly people are still here. An awakening spiritually and nationally is predicted throughout the prophetic Word for His people Israel. See Isa. xxvii:13 and Joel ii:1. Matt. xxiv:31 has often been applied as meaning the church. This is incorrect. The elect to be gathered by the trumpet's sound is Israel. The blowing of the trumpets on the first day of the seventh month

precedes the great day of atonement and heralds that approaching day.

Jehovah-Roi, "the Lord is my Shepherd" (Psalm xxiii:1). Christians have almost universally applied this precious Psalm to themselves and forgotten that Israel also has a part in it. He who is our Shepherd is the Shepherd of Israel. He gave His life as the good Shepherd for all His sheep; yea, He died for that nation (John xi:51). There is a day coming when this loving, caring Shepherd, who was here once and sought the lost sheep of the house of Israel, will seek them again. "Behold I, even I, will both search for my sheep and will seek them out. As a shepherd seeketh out his flock in the day that he is among his flock that are scattered, so will I seek out my sheep; and will deliver them out of all places whither they have been scattered in the day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers and in all the inhabited places of the country" (Ezek. xxxiv:11-14). And when He regathers them, then will they joyfully praise Him as their Shepherd and know Jehovah Roi.

VI. The Day of Atonement. This solemn feast followed immediately the blowing of the trumpets. Lev. xvi gives us the full description of that important day. On that day the blood of a sacrificial animal was carried within the veil and sprinkled by the high-priest on the mercy seat. When the high-priest had done this and came out from the Holiest the second sacrificial animal, a goat, was brought before him. He then put his hands upon the head of the goat and confessed upon it all the iniquities, the transgressions and sins of the children of Israel. "And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." (chapter xvi). And here the dispensational aspect comes in. Before the transgressions of Israel could be confessed over the scapegoat and before the goat could be sent forever away with its burden, the high-priest had to come out of the Holiest. As long as He remained alone in the Holiest, the goat could not carry away the sins of the people. When the Lord appears the second time, when He comes from

aven's glory as the King-Priest, then the blessed effect of His death for that nation will be realized and their sins and transgressions will forever be put away. Then they will in true repentance look upon Him whom they pierced and mourn for Him. And their sins will be forgiven and remembered no more. They will, through grace, become the righteous, the holy, the Spirit filled nation. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. xiii:1).

Jehovah Tsidkenu—"the Lord our Righteousness." It is significant that this name of Jehovah appears twice in Jeremiah. Once it means our Lord and connected with the acknowledgment of Him as "our righteousness" is the promise that He shall reign as King. "In His days shall Judah be saved and Israel shall dwell safely, and this is His name whereby He shall be called "Jehovah Tsidkenu" (Jer. xxiii:5-6). They will know Him as their righteousness, as we know Him as our righteousness. But when? When He has come and they accepted Him as their Lord and King. In Jer. xxxiii:16 the city of Jerusalem shall be called by that name. One of the future names of restored Jerusalem will be "the Lord our righteousness." No doubt because the King has chosen her and manifests His glory in, round about and above Jerusalem.

VII. The Feast of Tabernacles. The seventh feast began on the fifteenth day of the seventh month and was kept after the harvesting. "Thou shalt observe the feast of Tabernacles seven days, after thou hast gathered in thy corn and thy wine" (Deut. xvi:13). Besides this it was a memorial feast of their wilderness journey of the past. Therefore they made booths of palm trees and willows. The palm is the emblem of victory and the willow the emblem of suffering and weeping. This feast is prophetic of the millennium and the coming glory, when Israel is back in the land and the kingdom has been established in their midst. Then the King will manifest Himself in the midst of His people. It will be a time of rejoicing and victory, when sorrow and sighing, so long the lot of Israel, will no more be heard. It comes after the harvest (the end of the age) and the vintage (the winepress of the wrath of

God). The Gentiles, too, will join in that feast; it will be celebrated by Jews and Gentiles throughout millennial times (Zech. xiv:16), while the glorified church dwells with the Lord in the heavenly Jerusalem above the earth in marvellous glory, seen by the inhabitants of the world during the millennial age. It will probably be during that feast that the King of kings and Lord of lords will appear in visible glory in Jerusalem to receive the homage of Israel and the representatives of converted nations. How beautiful is the order of these last feasts of Jehovah! The blowing of the trumpets, the remnant of Israel called and gathered; the day of atonement, Israel in repentance, looking upon Him whom they pierced, when He comes the second time; the feast of Tabernacles, the Kingdom come, the time of peace and glory for the earth.

Jehovah-Shammah, "the Lord is there" (Ezek. xlviii:35). The name of that city from that day shall be "Jehovah shammah"—the Lord is there. This is another millennial name of the city of Jerusalem. The closing chapters of Ezekiel tell us of Israel's restoration, the over-throw of their enemies, Gog and Magog, the powers from the North. Then the glory returns (Ezek. xliii:1-5), a wonderful temple is seen once more in Jerusalem, the Lord manifests Himself in the midst of the city and living waters will flow forth from Jerusalem. Thus the last compound name of Jehovah clearly points to millennial times.

We have seen that the feasts and the names of Jehovah are prophetic. They reveal the great redemption and tell us of the cross, the Work accomplished there, how God made provision and redeems unto Himself. We traced in them His resurrection and the victory; the coming of the Holy Spirit, the formation and completion of the church; the regathering and the restoration of Israel, their spiritual blessing and the millennium. His Name we saw made known in those feasts. How wonderful is the blessed Word of God! And how we may find His gracious purposes in every portion of this Book of books. Soon the last three feasts may be ushered in. Let us therefore as His heavenly people, with a heavenly hope and destiny, wait daily for the promised home-call, the gathering shout.

“Ye Know Not When the Time Is.”

BY JOHN JAMES.

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

The beginning of that last week of years will be marked by a covenant being confirmed between the “beast,” that is, the last head of the revived Roman empire, and the “many,” that is, the leaders of the Jewish people, who will then have returned to their own land. Under the protection of this covenant they will resume “sacrifice and oblation” in the newly erected temple at Jerusalem. This will doubtless be the work of the orthodox element among the Jews. But “in the midst of the week” (Dan. ix:27) the infidel Jewish element, under Antichrist comes into evidence; and all worship of the true God, not only in Jerusalem, but everywhere else, is stopped (Rev. xiii:11-18), and an image of the beast is set up in the holy place in the temple to be worshipped. That is the event the Lord warns of in Matt. xxiv:15, and it is from that event that the days are numbered to the full and complete deliverance that the Lord will effect for those who believe in that day, when He will appear and His feet shall again stand upon the mount of Olives (Zech. xiv:1-5).

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

That last day of the sixty-nine weeks is thus spoken of by the Lord. "And when He drew nigh, he saw the city and wept over it, saying, If thou hadst known **on this day**, even thou, the things which belong unto thy peace but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a trench about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation" (Luke xix:41-44 R. V.). This is the same destruction of Jerusalem as that predicted by the angel Gabriel to Daniel, "And after three score and two weeks shall Messiah be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined" (Dan. ix:26). This indicates what takes place in the interval between the sixty-ninth and the seventieth week of years. The people that destroyed Jerusalem were the Romans; therefore the prince that shall come will be a Roman. He is the little horn of Dan. vii:8 and the "beast" of Rev. xiii:1. But he is not the "king" of Dan. viii:23, who will be the "king of the north," supported probably by Russia. Nor is he the "king" of Dan. xi:36-39, who will be the Jewish antichrist, the second beast of Rev. xiii:11 and the "false prophet" of Rev. xvi:13, xix:20, xx:10. The political head will be the Roman "beast" of Rev. xiii:1. The religious head will be the antichrist of Rev. xiii:11, who will set up the image of the beast in the holy place to be worshipped under pain of death. He is therefore also called the "false prophet." The reader will be able to identify the three principal personages of that time, viz., the Roman prince, the King of the north and the Antichrist from these references. The part of Russia in the time of the end is revealed in Ezek. xxxviii and xxxix. See the Revised Version.

But the length of the present interval, between the end of the sixty-ninth and the beginning of the seventieth week of Daniel, is not revealed in Scripture. When the apostles asked the Lord, after His resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" they virtually asked Him to name a date for it. The Lord's reply was, "It is not for you to know times or seasons, which the Father has set within His own authority." That is, it is not for you to know the date of the seventieth week of Daniel. But this is what you shall have instead; "Ye shall receive the power of the Holy Spirit

coming upon you and ye shall be witness unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth" (Acts i:6-8). Thus the Lord confirmed the announcement of John the Baptist, "He shall baptize you with the Holy Spirit," while John's further word, "He will gather His wheat into the garner" (Matt. iii:11, 12), will be fulfilled when all that are Christ's at His coming shall be caught away from earth to heaven.

But it is said that the length of the period called by the Lord "the times of the Gentiles" can be ascertained. It is assumed that as Nebuchadnezzar was insane and in a bestial condition for seven years, or 2,520 days, that, on the year for a day principle, the Gentile nations will be in a bestial condition for 2,520 years; and that that period is to be reckoned from the year of the desolations of Jerusalem. We read of this in 2 Kings xxv:8-10, and the date is said to be 589 B. C. But there is no certainty whatever that there is any parallel between the time of Nebuchadnezzar's insanity and the times of the Gentiles. The Lord's words are that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi:24). And the only way by which Jerusalem will be delivered from the Gentiles will be by the Lord Himself appearing on behalf of Israel, as in Zech. xiv:1-3. That event is connected with "times and seasons," for it will take place at the end of the seventieth week of Daniel, but the date cannot be foretold until that week begins. There will be tribulation all through that seven years, but the great tribulation will begin when the image of the beast is set up in the holy place, in the midst of the week; then believers of that time will know from Daniel xii:11, 12 exactly when the Lord will come for their deliverance. "And he that shall endure to the end," through that unparalleled time of tribulation, when faith will be tested to the utmost, "the same will be saved" (Matt. xxiv:13).

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

But while we do not know the date, we can see from certain things that are revealed in "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass" (Rev. i:1), that the coming of the Lord as the "Morning Star," must be very near. The book is divided into three parts by the Lord Himself. "Write therefore the things which thou hast seen, and the things which are, and the things which are about to take place after these" (Rev. i:19). And, to prevent the possibility of error as to it, the place in the book where the division between the

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

The book therefore divides as follows:

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

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

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

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

There is no event that can bring "the things that are" to an end

but the removal of the church from earth to heaven. And that can only take place by the Lord coming Himself to do it. Has He then made any promise to do this in the letters themselves? He has; it is found in the end of the fourth letter, that to the church at Thyatira. As it is so important, and has its application to the whole church of God, we quote it in full.

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

We see from the Lord's letter to Thyatira that the church had fallen to great depths. It had been declining from the time of Ephesus, but now it had reached a condition so low that it could not go lower. It remains because it cannot be succeeded by a lower condition. It goes on until the coming of the Lord—which is mentioned for the first time in this letter. It is a promise to every true believer in Thyatira, singled out by the Lord from the unconverted mass, who follow the teaching of Jezebel, that is, Romanism; and who will be left behind.

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

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

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

to his servants, and to each one his work, and commanded the door-keeper that he should watch. Watch therefore, for ye do not know when the master of the house comes; at evening, or midnight, or cock-crow, or morning; lest coming suddenly he find you sleeping. But what I say to you, I say to all, Watch" (Mark xiii:32-37).

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

But while we do not know the date, there are indications that we are now in the morning watch. The Lord uses the four watches of the actual night to illustrate four periods of the spiritual night, from the time that He left the world and went to the Father, until He comes again. First, there was the evening. That was the time of the spiritual decline of the apostolic church, when all that were in Asia turned away from Paul (2 Tim. i:15) and Ephesus left its first love (Rev. ii:4). This was followed by the midnight darkness, when there was no light at all from the church; the hope of the Lord's coming had been given up, and the truth of justification by faith had been displaced by the teachings of Jezebel (Rev. ii:20). The only light was that of individual believers, who shone like stars here and there. Then came the cockcrowing; this was the Reformation of the sixteenth century, when the truth of justification by faith was recovered, and the gospel began again to be preached. Then the morning watch began, with gradually more spiritual light from the word of God shining out. The Morning Star must come in the morning watch. That is the watch in which we are; and if we now see the lukewarm condition of Laodicea setting in, with its boasting and self-satisfaction, instead of humility and self-judgment, that is the last condition of the church, which indicates how near the end of "the things that are" we must be. Let us then all the more diligently watch, "lest coming suddenly He find us sleeping."

Perhaps Today!

"For the Lord Himself shall descend from heaven" (1 Thess. iv:16).

It is not His "descent," nor is it the "Heaven" from which He descends that should be to us the all-absorbing object of our outlook and our hope. It is our "Lord Himself" that our hearts should be set upon (1 John iii:3). Oh, to be supremely occupied with "HIM." To wait for "HIM." To look for "HIM." Not our "going" nor His "coming," but HIMSELF, should be the centre of our Hope. To love "HIM," and look for "HIM," moment by moment, is the surest way of being ready for "HIM" at the moment when He comes.

As we know that He is coming **down**, may we be often "looking up." Even this will give our life an upward trend.

Perhaps To-day! Then much-tried saint,
Look up, nor let thy spirit faint;
The stretching road thine eyes may see
May never be traversed by thee—
One moment's space and then above,
To find thyself in cloudless love!

"With a shout" (1 Thess. iv:16).

This "shout" is only for "His own." Others shall not hear it. It is the rallying call of the Commander, that shall gather together all the dead and the living ones "in Christ." It shall be heard by all of His, no matter where our dust may lie or our feet may stand. When He comes we shall hear that shout. Into the darkness of the grave, and down into the ocean depths its sound shall penetrate, and every blood-bought soul shall rally to His feet. O Blessed Shout!

Perhaps to-day, afflicted life,
Thou shalt be taken from the strife;
From all that hatred to thy word
Which comes as thou dost please thy Lord;
And then, ah then, how small the pain
Compared with all thou then shalt gain.

"With the voice of the Archangel" (1 Thess. iv:16).

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“He shall speak with Archangel’s voice.” But we shall recognize that voice. It is HIS—the voice that sought us in our sin; the voice that in our weariness, so sweetly said, “Come unto Me and rest”; the voice that wooed and won us to Himself; the voice that has been with us all the way along, to counsel and console.

“I never heard a sweeter voice.
It made my aching heart rejoice.”

And now, it is that same loved voice that bids us “Welcome Home.” Surely we shall know it! “His own sheep . . . they know His voice” (John x:4).

Perhaps to-day the fight will cease,
And then—eternal, wondrous peace!
The evil hosts which rage and roar
Shall reach us there? No! Never more!
Oh blessed hope, to then be free
For ever through eternity.

“And with the trump of God” (1 Thess. iv:16).

“The trump of God!” That is the last trumpet that shall sound for all “in Christ.” It is the summons that shall awaken the “sleeping” ones, and at the blast of which the living shall be changed.

“Behold I show you a mystery; we shall not all sleep, but we shall all be changed.

“In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. xv:51-52).

We’ll meet again—perhaps to-day,
The dear ones who have passed away,
The loved ones who now softly sleep,
Whom Jesus now doth safely keep;
Oh wondrous joy to meet them there
At that blest union in the air!

“And the dead in Christ shall rise first” (1 Thess. iv:16).

To be “in Christ” is to be a new creation (2 Cor. v:17). We are joined to Christ in a living union that can never be dissolved (John x:28). Only such shall rise when Christ descends. They who are not “in Christ” most surely will be left behind.

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Not to rise then, is to be amongst that company who remain in their graves, for one thousand years, to await the judgment of the "wicked dead," gathered at the Great White Throne (Rev. xx:11-15). "Blessed and holy is he that hath part in the first resurrection" (Rev. xx:6). It is "in Christ" that blessedness is made secure. My friend, are you "in Christ"?

Perhaps to-day the chains which bind,
Which fetter feet and hands and mind,
Shall all be snapped, and we shall be
Like uncaged eagles—boundless, free;
And upward swiftly shall we soar
To be with Christ for evermore.

"Then we which are alive and remain shall be caught up together with them in clouds" (1 Thess. iv:17).

Shall be caught up!" It is a certain fact.

"Oh, joy! Oh, delight! Should we go without dying!
No sickness, no sadness, no dread, and no crying;
Caught up through the clouds with our Lord into glory,
When Jesus receives 'His Own.'"

Well is it named "The Rapture!" When HE, the Almighty Magnet nears the earth, drawn by irresistible power we shall fly up to meet HIM in mid-air.

Not alone shall we ascend those starry stairs, or rise through those sunlit realms. It shall be "together with them." "Them"—our dear ones, "loved long since and lost awhile." "With them"—glorified, but blessedly recognized, and restored to us for all eternity. "With them"! "With them"!

Perhaps to-day this mortal frame
With all enfeebled nature's claim
Shall be exchanged, and we shall own
A "temple" where shall not be known
A sense of weakness or decay,
Or strength that surely ebbs away.

"To meet the Lord in the air" (1 Thess. iv:17).

The meeting place is in mid-air. This, then, is not "that day" when His feet shall "stand upon the Mount of Olives" (Zech. xiv:4). Nor is it the coming of the dread messenger

called "Death." Nor can this be that change which comes when Christ is claimed as Saviour from our sins (John i:12; Acts iv:12). Nor can it be the coming of the Comforter—the Holy Spirit—to our hearts to abide with us for ever (John xiv:16).

It is just what He says it is, "Caught up to meet the Lord in the air." Let us cherish the very words, that they may cheer us as we wait in happy expectation of that glorious event. Perhaps to-day!

Perhaps to-day we all shall stand
At Christ's tribunal—wondrous, grand;
There gathered through redeeming love;
All ransomed, yet to have Him prove
Life's service; and to gain reward,
Where life or labor pleased the Lord.

"And so shall we ever be with the Lord" (1 Thess. iv:17).

This is the consummation of all satisfaction in relation to Him and us.

"He and I in that bright glory
One deep joy shall share;
Mine to be for ever with Him,
His, that I am there."

"Ever with the Lord!" What marvellous grace, that has transformed rebellious sinners into saints! What matchless love, that has changed the "NEVER" of our lost estate, into the "EVER" of all blessedness "in Christ."

And "with the Lord!" That fellowship, so often broken here, shall be preserved and perpetuated in that new sphere, in unclouded and unending bliss. Hallelujah!

Perhaps to-day! He'll come most sure!
This hope He means to keep us pure!
To have us watching, ready, free,
Untrammelled with iniquity:
That we may meet Him without shame,
Or conscious sense of guilt or blame.

"Wherefore comfort one another with these words" (1 Thess. iv:18)

It is for our "comfort" and encouragement; for our purification and perfection, that He has told us, "I will come again and receive you unto myself" (John xiv:1-3).

The manner of His coming is unquestionably clear. The future now need hold no gloomy prospect. Its dread and darkness may be all dispelled by "the Happy Hope" of "His coming" and our "going," and our meeting in mid-air at any moment.

When He shall come is still a sacred, but a sweet uncertainty. Divine wisdom has planned it should be so, and "in His love we rest." As we live in constant communion with "HIM," in absolute surrender to "HIM," in perpetual expectation for "HIM," we shall most surely be ready to meet "HIM" when He comes.

To-day perhaps! Perhaps to-day!
 Yes, He may come! Then watch and pray!
 This "Blessed Hope" keep much in view;
 Nor deem it dead though taught by few.
 And be as urgent as you may
 In winning souls, while 'tis "To-day."

—McCALL BARBOUR.

The Millennium.

By ARTHUR W. PINK.

The word millennium is a compound one, being derived from two Latin words which signify a thousand years. In Scripture the millennium points to that period of time when the Lord Jesus shall rule and reign over the whole earth in person for a thousand years. A much better term for describing this period of time would be "the Kingdom." See Acts i:6, etc.

From the remotest antiquity men have longed for and talked of a Golden Age, an age wherein righteousness and peace shall prevail and injustice and oppression shall cease. Poets have sung of it, idealists have dreamed about it, and inspired prophets have described it. And various have been the schemes for ushering it in.

There are more Scriptures which treat of the Millennium, or Kingdom, than perhaps any other one subject in the Bible. The difficulty is to classify them all. For the purpose of simplification we propose in this article to consider the Millennium under seven heads, namely: the Millennium in relation to Christ, to the Church, to Satan, to Israel, to the World, to Creation, and to Sin.

1. The Millennium in Relation to Christ.

It has been Divinely ordained that our Lord should fill three great offices—the Prophetic, the Priestly, and the Kingly. As Prophet He acts as God's Spokesman, revealing God's mind, communicating God's will, unveiling God's heart. As Priest He acts as Mediator between God and men; by means of His atoning sacrifice He reconciles men to God; He represents His people's interests before God, He intercedes for them and pleads their cause. As King He will represent God to men. He will reign over men, enforcing God's Law and upholding upon earth the claims of His throne. It is of Christ as King we now wish to speak.

Toward the close of David's reign the Word of the Lord came to Nathan, bidding him go to the king and, among other things, tell him, "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His Kingdom. He shall build a house for My Name, and I will establish the throne of His Kingdom for ever" (2 Sam. vii:12, 13). At a later date, in one of the great Messianic prophecies it was announced concerning our Lord that "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Is. ix:6, 7). Hence it is that the very first verse of the New Testament reads, "The book of the generation of Jesus Christ, **the Son of David** (thus linking Him with Israel's throne), the Son of Abraham."

Just before our Lord was born, an angel appeared unto Mary and said, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him **the throne of His father David**; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end" (Luke i:30-33).

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Some time during our Lord's infancy certain wise men, who were led by a star, came to Jerusalem (the royal city), asking, "Where is He that is born King of the Jews?" (Matt. ii:2). Our Lord then was born King of the Jews, but as the inspired Word informs us, "He came unto His own, and His own received Him not" (John i:11). Israel would not own Him; instead, they cried, "We have no king but Caesar" (John xix:15). And, when Pilate wrote an inscription and placed it over the Cross—"This is Jesus of Nazareth, the King of the Jews," they desired him to alter it and substitute, "He said, I am King of the Jews" (John xix:21), which is further proof that the Jews had rejected Him as their King.

It was announced then in Old Testament prophecy and confirmed by the angel to Mary that our Lord should occupy the Throne of David. In order to the fulfilment of this our Lord sprang from one who was a lineal descendant of David, and accordingly He was "born King of the Jews." But, as we have seen, Israel rejected their King and crucified Him. And what we now desire to emphasize is, **Jesus Christ has never yet assumed the Kingship!** On the contrary, He taught His disciples to pray, "Thy Kingdom come." Furthermore He said, "A certain nobleman went into a far country to receive for himself a Kingdom, and to return. . . . And it came to pass, that when He was returned, having received the Kingdom," etc. (Luke xix: 12, 15). Christ's receiving of the Kingdom and His Return synchronize.

In the last book of the Bible we have revealed to us the awful judgments which God is yet to pour upon this Christ-rejecting world, and it is not until almost the close of these yet future judgments that we read, "And there were great voices in heaven, saying, "The Kingdoms of this world are become the Kingdom of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. ii:15). Christ then is not King to-day for He has not yet received the Kingdom, and nowhere in the Epistles do we find Him denominated "The King of the Church." Jesus Christ is Saviour of the Church, Lord of the Church, Head of the Church, but He is not the King of the Church, for **He has not**

yet entered into His Kingly office, and He will not do so until the beginning of the Millennium. In the Millennium He will rule and reign over the earth, not only as King of the Jews but as King of kings and Lord of lords. In the Millennium will be fulfilled the prophecy of Zechariah, "And the Lord shall be King over all the earth; in that day (see the context, which has not yet been fulfilled) shall there be one Lord, and His Name one" (Zech. xiv:9).

When Adam was created God said, "Let us make man in our image and let them have dominion." At the beginning earth's sceptre was given into the hands of man (see Psa. viii:4-8). But right on the scene of His creation came one who disputed Adam's right to earth's sovereignty, and who succeeded in wresting the sceptre from his hands. Satan brought to bear upon him a diabolical temptation. Adam succumbed, and falling, he forfeited his dominion over the earth. As the consequence Satan became the "Prince of this world," and as such approached our Lord in the temptation (Matt. iv:8, 9). But on the Cross the Lord Jesus regained the sceptre which Adam lost. Matt. xiii:38 states "the field is the world," and Matt. xiii:44 tells of "a man" who "goeth and selleth all that He hath, and buyeth that field;" Rev. v shows us a seven sealed book which is Christ's title deeds to this earth—see Jer. xxxii:6-15. It is at this time that "the purchased possession" (Eph. i:14)—the earth—is "redeemed." Hence when our Lord comes back again to this earth, His first act will be to eject Satan from it, to exercise "dominion" over it, to rule and reign as King.

Another Scripture which throws light upon the Millennium in relation to Christ is 1 Peter i:13. Here the second coming of our Lord (to the earth) is termed, "the revelation of Jesus Christ." This is in contrast to His first advent. When He was here before His Divine glory was veiled and much of His power and majesty were concealed. But when He comes back again His Divine glory shall be fully manifested. Instead of appearing as the gentle Lamb, He will come as "the Lion of the tribe of Judah." Instead of standing before human tribunals to be judged of men, He will summon all nations before Him and sit in judgment upon them. Instead of appearing in humiliation, weakness and shame, He will

be revealed in regal power and majesty. Instead of coming to be the Victim, He will return as the Victor to sit upon the "throne of His Glory" (Matt. xxv:31). So then, the Millennium is the time when our Lord enters into the exercise of His **Kingly office**, when He will reign in power over the whole earth, and when His Divine glory will be fully displayed.

2. The Millennium in Relation to the Church.

Some years before the Millennium, or Kingdom Age, begins, the Church—all real believers in Christ—will have been removed from this world and, like Enoch and Elijah, miraculously translated to heaven (1 Thess. iv:16, 17). At the time of the Church's Rapture those that are asleep in Christ will be raised out of their graves, and those believers alive on the earth will also be given their glorified bodies, and all of them together will be caught up to meet the Lord in the air to be for evermore with Him. After the Church has been taken to heaven, God's judgments will be poured forth upon the earth. These judgments will continue for a space of at least three and a half years, and this period is known as the Great Tribulation. During this same interval of time, believers will be brought before the Judgment-Seat of Christ in order that their works may be examined and their service rewarded (1 Cor. iii:11-15; 2 Cor. v:10). At the close of God's judgments on the earth (which are described in the book of Revelation, chapters vi to xix, as well as in many Old Testament Scriptures, particularly those which refer to "**The Day of the Lord**"—see Isaiah ii:12-22, etc.), the Lord Jesus will return to the earth (Zech. xiv:4-9) bringing His saints with Him (Col. iii:4, Jude xiv.)

Exactly what part the Church will play during the Millennium it is not easy to say. Few details are revealed. A moment's reflection will show **why** this is the case. It is in the **Old Testament** that the Millennium receives the fullest consideration, whereas the Church is the subject of **New Testament** revelation. Moreover, we must remember that the Millennium is the time when God's Kingdom is revealed **on earth**, whereas the Church is a **heavenly**

creation and has a heavenly citizenship and destiny (Heb. iii:1, Phil. iii:20). Nevertheless, one or two things are sure. First, the Church will be **with Christ** during the Millennium, and not only so, the saints will **reign with Him**. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue and people and nation; and hast made us unto our God kings and priests, **and we shall reign over the earth**" (Rev. v:9, 10).

Again, in the Parable of the Pounds, which sets forth one aspect of the subject of rewards, we read in Luke xix:17, "And He (Christ) said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." This Scripture seems to intimate that during the Millennium the saints will play an important part in the government of the world (1 Cor. vi:2).

Another Scripture to be considered in this connection is 2 Thess. i:10, "When He shall come to be glorified in his saints and to be **admired in** all them that believe." The context here refers to Christ's return to the earth, accompanied by His saints, who have previously been glorified. In that day Christ shall be "admired" in those who believed in Him during the time of His rejection. In other words, the Church will be an object of beauty, wonderment and admiration to all the earth. It will then be fully seen what glorious things the Lord hath done for His Church, in giving it a higher place, a place nearer to Himself than that which even the holy angels will occupy.

3. The Millennium in relation to Satan.

This aspect of our subject is a particularly important one. Post-millennarians, who expect the Millennium to be ushered in by the preaching of the Gospel and the activities of the Church; Peace-idealists, Social-reformers and other politicians, who look for a Golden Age to be brought about by legislation and civilization—all leave out of their schemes and considerations one dominating factor, namely: **Satan**. Behind all anti-Christian systems, back of all the inveterate opposition to the Gospel, beneath all the evil and wickedness which stalks rampant through the earth, is that old

serpent the Devil. Man is incompetent to cope with this mighty adversary, legislation cannot reach or touch him, and the Church is powerless to rid the world of his presence. The only One who is mightier than he is God—the Almighty—and there can be no Millennium, no era of righteousness on the earth, until the Son of God Himself returns in person and removes and imprisons the great enemy of God and man.

One reason why this important factor is so generally overlooked is because the majority of people are living in almost total ignorance concerning the revelation of Holy Scripture, respecting the person and work of Satan, and perhaps it will not be out of place if we now briefly summarize its teachings upon this subject.

Like all other creatures, Satan was originally created by God (Ezek. xxviii:13), and, like all God's handiwork, he was created perfect. Scripture indicates that Satan was the highest of all created beings, occupying a position above that of angels (Jude xi), probably being next to God Himself.

The fall of Satan was occasioned by pride. Not satisfied with his exalted position he aspired to the throne of God. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also above the heights of the clouds; **I will be like the Most High.** Yet thou shalt be brought down to hell" (Isa. xiv:13, 14).

Though mighty, Satan is not almighty, and at his fall he was banished from the presence of God, and cast out of the highest heaven (Isa. xiv:12). Since that time—how far distant none can say, but probably long before Adam was created—he became God's sworn enemy, and when God had created the father and mother of the human race and placed them in the garden of Eden, Satan at once sought to thwart God's plans and mar His handiwork, and ever since he has continued to be the Adversary of both God and man.

But no sooner did Satan bring about the downfall of our first parents than his own doom was announced. In the very first prophecy recorded in the Bible, we learn that God said that the woman's "Seed" should "bruise" the serpent's

head (Gen. iii:15). Nearly six thousand years have gone by since then, but God has not forgotten that threat, and probably the **first** thing which Christ will do when He returns to our earth will be to remove Satan from it and place him in a place where he can do no more damage for a thousand years. "And I saw an angel* come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled" (Rev. xx:1-3).

To sum up this part of our subject. The Millennium will be the time when the yet unfulfilled part of Gen. iii:15 shall be accomplished, when our Lord shall deal with the great Adversary, and when for a thousand years the earth shall be rid of Satan's presence.

4. The Millennium in relation to Israel.

The history of Israel naturally falls into three periods: Their rise, glory and apostasy in Old Testament times; their strange vicissitudes and tragic experiences during the present dispensation; and the wonderful future that yet awaits them. This phase of our subject is of thrilling interest to all Bible students. In the past, the descendants of Abraham occupied an unique position in God's dealings with the earth. Throughout the long centuries of the Christian era the fortunes of the Jews have been equally striking and distinctive, so much so that by unanimous consent the Jew is regarded as "the miracle of history." And during the Millennium, the Children of Israel will once more come to the fore, taking their place as head of the nations, and serving as God's Centre for the governing of the whole earth.

*We believe this "angel" to be the Lord Jesus Himself—the uncreated Angel of the Covenant (Mal. iii:1). If it should be asked, Why turn Him "an angel"? The answer may be, to connect Him with Israel, the earthly people. See Gen. xxii:15, 16, xlviii:16; Exod. iii:2; and compare Rev. vii:3, viii:3, x:1.

A remarkable statement is found in Deut. xxxii:8, which antedates the actual history of the Jews. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people **according to the number of the Children of Israel.**" Israel is here seen to the present in the mind of God six hundred years before they had any National standing in the earth, and two hundred years before the birth of their father Abraham. Yet, at that remote period, God assigned to the descendants of the then scattered sons of Adam their portion in the earth according to the number of that people which was not yet born. Here, then, we learn God's purpose concerning His chosen nation. Israel is God's **earthly centre.**

In Gen. xiii:14, 15 we read, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward. For all the land which thou seest to thee **will I give it, and to thy seed for ever.**" And again in Gen. xv:18, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

The land of Palestine has been **unconditionally** given to Abraham and his descendants, "For the gifts and calling of God are **without repentance**" (Rom. xi:29). But these Divine promises have never received anything more than a partial fulfilment. The patriarchs themselves were never more than sojourners in a strange country, having to even **purchase** a burying ground in it for their dead. In the days of Joshua, Israel entered Canaan under the Covenant of Law (Deut. xxvii:1-3, 8-10, xxviii:1, etc.), their continued tenure of it being conditioned upon their obedience to Jehovah. But, as is well known, they failed to walk in the Divine statutes and turned aside unto false gods. Long did God bear with their waywardness. Prophet after prophet was sent, calling them to forsake their sins and return unto Jehovah their God. But in vain. Ultimately the point was reached where God's patience became exhausted, and in judgment upon them He sent them into

captivity, from whence nothing more than a remnant ever returned to their own land.

To this remnant and their descendents the Lord Jesus came. To the "lost sheep of the House of Israel" He was sent (Matt. x:5-7, xv:24). But He was despised and rejected by them; Israel disowned their King and put Him to a shameful death. While their Messiah was hanging on the Cross, "All the people said, His blood be on us, and on our children" (Matt. xxvii:25), and God took them at their word! A few years later Jerusalem was besieged, captured and destroyed by the armies of Titus; hundreds of thousands of the Jews were slain, and the remainder of them were carried into captivity. Since that time they have been a homeless nation and wanderers on the face of the earth. Literally has the prophecy of Hosea been fulfilled, "For the children of Israel shall abide many days without a king" (iii:4). And yet, in spite of all, they have preserved their national individuality, and have never been absorbed by the other nations.

It is evident that they have been preserved for a purpose, and what that purpose is God's Word makes known. A marvellous future yet awaits them. Jerusalem is now trodden down of the Gentiles, but it is only to continue thus "Until the times of the Gentiles be fulfilled" (Luke xxi:24). The Tabernacle of David is to be restored. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name (this is the Church of the present dispensation). And to this agree the words of the prophet; as it is written, **After this I will return**, and will build again the tabernacle of David (Israel), which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts xv:14, 16). See also Rom. xi:25-29 and Amos ix:14, 15. The Millennium then will be the time when Israel shall return to God, shall own their sin in crucifying their Messiah, and when they shall believe on Him and receive Him as their King. It is the time when God's promises to the fathers shall be fulfilled. It is the time when they shall occupy the land which He gave to Abraham and his seed. It is the time when Israel shall become

the Head of the nations (Deut. xxviii:13) and fill the whole earth with fruit" (Isa. xxvii:6).

5. The Millennium in relation to the World.

The Millennium will be the time when, instead of Satan being the world's "prince," the Christ of God shall be its King. The **form** of His government therefore will be theocratic, not democratic. "And the Lord shall be King over all the earth" (Zech. xiv:9). The **scope** or range of His government will be worldwide. All nations shall be subject to His rule, and the uttermost parts of the earth shall be possessed by Him." He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him" (Psalm lxxii:8-11). Jerusalem—the royal city—will be the **seat** of His government: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths **for out of Zion shall go forth the law, and the word of the Lord from Jerusalem**" (Isa. ii:3). The **character** of His government is brought before us in Isa. xi:3-5, "And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." Let us now consider some of the **results** of His government.

During the Millennium our Lord will rule as "the Prince of Peace." For the first time since the Flood, the earth will be completely delivered from the horrors of war. Then will it be seen that "He maketh wars to cease unto the ends of the earth" (Psalm xlvi:9). The Millennium then will be a time of universal peace, "And they shall beat their swords

into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii:4).

During the Millennium there shall also be universal blessing. An exceedingly sublime picture of the conditions which will then obtain is to be found in Isa. xxxv:5-10, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

During the Millennium there shall be a universal worship of Jehovah. "And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts" (Zech. xiv:16).

What a glorious time the Millennium will be for this poor sin cursed world! Universal righteousness, universal peace, universal blessing and universal worship. Surely we have reason to pray "Thy kingdom come."

6. The Millennium in relation to the Creation.

When Adam fell the ground was cursed in consequence, and the whole of creation has groaned and travailed since that day. But the Creation is not to remain in bondage for ever. God has set a hope before it, a hope which like ours, centres in the personal return of Christ. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to

vanity, not of its own will, but by reason of Him who subjected it in hope; that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii:19-21 R. V.).

At our Lord's return, the Curse which now rests upon Creation shall be removed. In that day "the desert shall **rejoice** and blossom as the rose" (Isa. xxxv:1). In that day "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw as the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi:6-9). See further Psalm 148. In that day all creation shall unite in singing the praises of our blessed Lord. In the Millennium, I believe, there will be no earthquakes, no famines, no pestilences, no tornadoes, no storms at sea, but all Nature will be at rest and share in the general blessing which the personal presence of Christ shall bring.

7. The Millennium in relation to Sin.

In spite of the fact that Satan will have been removed from the earth, and that Christ will reign in person over it, yet, conditions here will not be perfect even in the Millennium. Unregenerate human nature will still remain unchanged. Sin will still be present, though much of its outward manifestation will be restrained. Multitudes will yield to Christ nothing but a "**feigned** obedience" (see Psalm xviii:44 margin).

At the close of the Millennium, Satan will be temporarily released from his prison in order to test the peoples, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: **the number of whom is as the sand of the sea.** And they went up on the breadth

of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them" (Rev. xx:7-9).

After God's overthrow of the final rebellion of man, and after Satan has been cast into the Lake of Fire, all of the unsaved dead from Cain onwards will be raised from their graves (Rev. xx:5), to stand before the Great White throne and be judged according to their works. The purpose of this judgment is to determine their respective sentences, for there will be degrees of punishment among the lost, as there will be degrees of glory among the redeemed. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx:15). Ah, my reader, is **your** name written in the book of life? If it is not, there is nothing before you but a hopeless and endless eternity of suffering so fearful that no human tongue or pen can adequately depict it. "He that believeth on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii:36).

After the Great White Throne judgment and the lost have been cast into the lake of fire, "then cometh the end, when He (Christ) shall have delivered up the Kingdom of God, even the Father: when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv:24, 25, 28. And see further Rev. xxi:1-5).

The January "Our Hope" will be of great interest. Besides Mr. Jennings' contribution we shall print an article on the **Resurrection** by Dr. Howard A. Kelly of Baltimore, and one by Mr. A. Pink on the **Incarnation**. This will be an excellent issue to put out in large quantities. Please let us know if you desire extra copies. It ought to be sent to thousands of preachers.

Clinging to the Risen One.

“Christ sitteth on the right hand of God” (Col. iii:1). All His sufferings are now past; in calm unclouded peace He sits at God’s right hand. We are apt to mistake peace of circumstances for the peace of God; but whatever changes here, there is no change in Him; and our place is with Him, “risen with Christ.”

O let thy faith repose
In His great love divine;
The heart that all our sorrows knows,
Is feeling now for thine.

Tell to His listening ear
The anxious thoughts that rise;
He’s moved by every falling tear—
He echoes all thy sighs.

Purer than aught below
The heart that bled for thee;
Not like the mingled love we shew,
His perfect sympathy.

Well may’st thou then confide
Each interest to His care,
Since He has power and skill to guide
His loved ones everywhere.

If slow to understand,
When clouds thy pathway dim,
The way is still in loving hand,
The end is safe with Him.

See where He sits on high
In calm unclouded peace;
Dwell there beneath His gracious eye,
And every fear shall cease.

So holy is His love—
So wise are all His ways—
That did we always dwell above,
Our hearts would only praise.



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

Remarkable Efforts and Proposals to Revive the Papacy as a Temporal Power. During the past weeks definite information has been given that both Germany and Austria are making efforts and certain proposals to revive the papacy as a temporal power.

The October issue of *Das Neue Europe*, the official publication of the Austro-Hungarian foreign office, contains an inspired article proposing that the Trentino, now being fought for by Italy, shall be ceded to the Church of Rome, created by the powers at the end of the war a papal state, and that the pope be guaranteed a temporal sovereignty that shall last for all time. Early information to this effect, and to the apparent indorsement of it by the Austrian government, has been sent over Europe by the telegraph agencies.

It is being said in England that the sending by the British government of an ambassador to the Vatican at the opening of the war contributed to this later program. One Vatican ambassador has just resigned, and Britain has sent another. Apparently in the interest of unity, the Church of England authorities favor their government's step, but the English nonconformists stoutly condemn it.

It is said in Vatican circles in Rome that the Catholic Church desires a return to temporal power, but that the place for such power to be exercised is from Rome, not from any city in the Trentino. Denial is made, on what seems to be authority, that the Trentino plan is put out as a feeler by the Vatican. Political circles in Italy and in England say it is a move by Austria-Hungary to regain favor with the Vatican, and among Austrian Catholics to break the force of a possible loss to the Italians of the region now contended for in the war.

More pronounced are the efforts which are made in Germany to accomplish this. A strong movement has arisen there which works for the re-establishment of the temporal power of the Pope. And the Vatican through its representative is highly pleased with these endeavors and sanctions

them. A leading Catholic professor gave a brilliant lecture on this question, and the strongest Roman Catholic organ in Germany printed the following:

The moment appears to be at hand for the reaching of a more definite decision than any hitherto regarding the position of the Holy Father. All will now depend on the manner in which the opportunity will be profited of in the interested quarters. That this expectation is justified is shown by the letter from Rome which gives the views of the competent Vatican circles. The letter says:

"I am pleased to notify you that the address delivered by Professor Hoerber has been found very fine and has given much satisfaction here. You are hereby authorized to print and distribute the address to its textual form, even including the part which refers to the fact that the territory of the Pope does not need to cover more than a few square kilometers. Only real territorial possession can assure to the Pope the liberty which he absolutely needs for the performance of his high functions. The Pope must be a true sovereign, and not merely an honorary sovereign in virtue of rights conceded by a particular State, or even by all the States. This would be unworthy of the supreme head of the Church. The internationalization of the Law of the Guarantees would merely make of the Pope a plaything in the hands of the powers."

It is interesting to note that this renewal of the discussion of the question of temporal power has not existed in the Italian newspapers, which usually speak for the Government, any of the acrimonious denunciations which used to attend all allusions to the subject.

It is also of interest that for the first time since 1870 the papal flag is flying over a steamer owned by the Vatican.

The steamer, known as the *Nuncius*, is painted with broad white and yellow stripes easily distinguished by submarines. Its safety is guaranteed, it is understood, by one of those secret agreements with Germany of which the papacy has been accused at various times by the quadruple entente. There would appear, however, to be no necessity for such a guarantee after the German government had been informed that such a vessel was on the high seas. Nothing would be gained by its destruction through a submarine. On the other hand, to grant it safety, even without this being requested by the papacy, would warm the hearts of Emperor William's Catholic subjects and stimulate their loyalty to him.

All this is of the greatest importance. Every student of prophecy knows that the papacy will come to power again for a short time. Rome will become the domineering power for a brief period in the revived Roman Empire.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
DECEMBER.

JESUS CHRIST THE FIRST AND THE LAST.

(December 3. Rev. i:1-20.)

Golden Text, Rev. i:17, 18.

Daily Readings.

Mon., Nov. 27, Rev. i:1-8. Tues., Nov. 28, Rev. i:9-20. Wed.,
Nov. 29, Rev. iv:1-11. Thurs., Nov. 30, Rev. v:1-6. Fri., Dec. 1,
Rev. v:7-14. Sat., Dec. 2, Rev. vii:9-17. Sun., Dec. 3, Rev. xix:1-10.

I. LESSON OUTLINE.

1. The Revealed Christ (verses 1-3). 2. The Coming Christ (verses
4-8). 3. The Ever Present Christ (verses 9-20).

II. THE HEART OF THE LESSON.

Remember the first word of blessing in this marvellous Book. "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." It may not be possible at this present moment to understand fully all that is in the Book nor to interpret it with absolute certainty. But we can read and hear and keep the words of it, and so obtain the blessing promised by the Lord to all those who thus deal with the Book. We will surely find Christ everywhere in the Book. Its true title is "The Revelation of Jesus Christ which God gave unto Him." It is His unveiling to His people ahead of time so to speak. And the heart that truly knows the Lord will be glad to read concerning Him in this new and blessed light. Remember, too, that in this first chapter we have the inspired portrait of the Coming One.

It is precious to know that what the Father gave the Son, this Revelation, He must needs make known to us. He would have no secrets from His friends (John xv:15). How eager we should be to read this last word on prophecy from Him. The word "signify" suggests that we shall find much here that is told out by sign and symbol. And yet we are to be led and taught by the Spirit who will show us things to come.

The salutation of the Book is from the Triune Jehovah; and that

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in a tripartite aspect concerning each person of the Trinity. And it is to the redeemed who are the coming companions of the Great High Priest and the King of Kings and Lord of Lords. Everything centers in Him the Coming One. Ponder well verse 7 and make it personal, "my eye shall see Him"; and it depends upon present saving faith in Him as to whether that sight shall be one of peace and of joy to my soul or not.

What a vision for the lonely John upon that Lord's Day so many centuries ago. He who had leaned upon Jesus bosom at supper had not seen his Lord since the last moments on Olivet's top. But now he is to have another view, and what a vision it was. The One who is speaking is God; the beginning and the end of all things that God has to reveal concerning Himself. The Alpha and Omega. He is the beginning of all, Himself without beginning; and in Him all things shall be consummated at last. He is the Eternal God. But He is here in the midst of the Churches in His High Priestly work of inspection and judgment and warning. O, that we might see Him thus today by faith, and listen carefully to all that the Spirit has to say to the churches. Please do not hand it over to the seven little churches of the past in Asia Minor, nor give all to the Jews of the end time. That would be seeking to escape what the Lord wants us to have now.

The judicially clothed and girded High Priest is here in truest grace, and yet in surpassing and unsparing discernment and condemnation of all that is contrary and wrong. He is here in all His majesty of person and glory and the dignity of His office. He is here to tread down all evil and to cut away all error. And yet to the trembling saint the voice that was as many waters speaks in fullest comfort, "fear not." Think of Him as He here reveals Himself to John, "The Living One who was dead." How precious it is to the heart. But still better, "And behold I am alive forevermore, and have the keys of death and the grave." This is indeed full of solid comfort to the heart. Need we fear to draw nigh to Him who so loves us, and who has such power ready to be displayed in our behalf? Surely not.

FAITHFUL UNTO DEATH.

(December 10. Rev. ii:1-17.)

Golden Text, Rev. ii:10.

Daily Readings.

Mon., Dec. 4, Rev. ii:1-11. Tues., Dec. 5, Rev. ii:12-17. Wed., Dec. 6, Rev. iii:1-6. Thurs., Dec. 7, Rev. iii:7-13. Fri., Dec. 8, Rev. iii:14-22. Sat., Dec. 9, Psalm cxxv: Sun., Dec. 10, Psalm cxxx.

I. LESSON OUTLINE.

1. Departures from First Love (verses 1-7). 2. Faithful Unto Death (verses 8-11). 3. Dwelling in Satan's Seat (verses 12-17).

II. THE HEART OF THE LESSON.

Our portion covers the first three of the seven epistles to the churches. No doubt these were actual churches of the past. And yet when com-

pared with the history of the church from apostolic days to the present it is remarkable how full a history we have of the church upon earth; and in just the sequence of these epistles. Our words must necessarily be brief. Ephesus comes first; the apostolic church which was characterized by so much that was good. And yet the Lord spake in condemnation of its departure from its first love. He must have the heart. Works however good, words however true, that do not have their origin and law of Love to Him, amount to nothing. Surely no believer dare bring to Him who so loves us that He gave Himself for us, any mere dead loveless service or testimony: it would be an abomination to Him. His word to Ephesus is His message to every believer, "Remember therefrom whence thou art fallen, and repent, and do the first works"; back to the cross of Calvary to drink in anew His love, and to have Rom. v:5 made more real to our hearts than ever before. Then shall the works and the words be pleasing unto Him.

In a few brief years the scene changes for the people of God. The enemy tries to hurt and destroy the testimony in the fires and waters of persecution. None can read of the unparalleled sufferings of the church under the Roman Emperors and fail to see the marvellous way in which the Epistle to Smyrna takes its place here. The Lord here sees nothing to condemn. His suffering people are walking very close to Him in these times of trial and sore depression. They are cast upon Him in a very special way; for they are brought very low by the hand of men, and are being counted as the filth and as the off-scouring of the earth by their foes. Crushed, bruised, bleeding, Smyrna is ever the typical witness of Christ, testifying even unto martyrdom; not counting their lives dear unto themselves. Yet are they exceedingly precious unto the Lord. Just beyond the fiery furnace that is consuming the body is the crown of life in the Lord's hands. O, what an exchange! Faith's eye could see Him, and so could the saint endure the present suffering and despise the shame for the joy set before it. So they went home to be with Him. We shall see them once more in the glory; these martyrs of our Lord Jesus Christ.

There followed a stupendous change. The Emperor espoused the cause of the church: and Constantine brings in an era of what has been termed blessing. But what does the Lord think of it? How does He view it. Not as men do; He speaks of the church as being now thoroughly married to the world; as having lost her stranger pilgrim character, and as having sat down in Satan's seat of worldly grandeur and power and luxury. Need we wonder at the outcome in Thyatira, the daughter of this unholy spiritual alliance? The apostate Roman Catholicism that then came to the front? Need we wonder at the unsparing condemnation of the Lord both as to Pergamos and Thyatira? We must needs beware of aught that interferes with our true walk with our God, or that mars our testimony for Him in these last moments of the age. The Lord's word is repent!

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THE HOLY CITY.

(December 17. Rev. xxi:1-4, 9-14, 22-27, xxii:1-5.)

Golden Text, Rev. xxi:3.

Daily Readings.

Mon., Dec. 11, Rev. xxi:1-14. Tues., Dec. 12, Rev. xxi:22-27. Wed., Dec. 13, Rev. xxii:1-5. Thurs., Dec. 14, Isa. lx:10-22. Fri., Dec. 15, lxii:1-12. Sat., Dec. 16, Isa. lxxv:17-25. Sun., Dec. 17, Rev. xx:11-15.

I. LESSON OUTLINE.

1. God Dwelling with Men (xxi:1-4). 2. The City of the King xxi:9-14). 3. Walking in the Light (xxi:22-27). 4. Our Eternal Home (xxii:1-5).

II. THE HEART OF THE LESSON.

The Lord gives the Apostle John to see on beyond the millennial reign into the new heavens and the new earth wherein dwelleth righteousness (2 Peter iii:13). And in so far as he is able to express it in our language the Spirit pens these precious words through John to us. The central fact of the new heavens and the new earth is the abiding presence of God with men; and that is possible with the full expulsion of sin and its fruits, and the fullness of blessing of necessity follows this marvellous and gracious dwelling of God here. What the new things shall be like we cannot now discover; but it will surely be enough to satisfy the heart of every believer in the Lord Jesus Christ. And to think that we each shall be there by the grace of God: entering into the joy of our Lord in that day.

Be careful of materializing this description of the New Jerusalem, and beware of spiritualizing anything into a mere symbolism that becomes ghostly. It is a real city which hath foundations, whose builder and maker is God. And it is to be the home of the redeemed and the blessed channel of good to the world through all eternity. Abraham saw it in his day and looked forward to it. And faith can surely decry it now and know that the moment of realization is surely at hand in the imminent, blessed advent of our Lord Jesus Christ. Every word of the description is indeed marvellous! But we need the teaching and the guidance of the Holy Spirit to lead us into the precious truth about this glorious place.

It is to have its full relation to the earth and to its inhabitants in that coming day. Definite and clear indeed are the words of verses 22-27 on this point. A city without a temple; for God Himself is the temple. A city that needs no light for the glory of God lightens it, and the Lamb is the light thereof: He who is alone the Light of the world. So shall there be no night there. O, wondrous, wondrous home; the prepared place for the kept people; the reserved inheritance for the preserved people. But no defilement of any kind can possibly enter into that place. Only born again ones are there in the presence of God and the Lamb. And all there is resplendent with

the holiness of God. Thrice happy people who through grace shall dwell there throughout eternity!

Yet shall there be no idleness. We are to be servants of the Lord in a sense even there. But how marvellously fitted for our eternal service we shall then be by grace. No more the body of humiliation with its many hindrances. Nor any more the presence of the old flesh to mar so much of the work. No more the limitations that now keep us back from true full service. But like unto our Lord in the fullest truest sense we shall have the joyous privilege of serving Him eternally. We are but preparing for this service now, and some of the lessons in the school are hard and trying for the saint in the midst of his infirmity. Yet our Lord is graciously, tenderly and yet persistently preparing us for our eternal home and our eternal service to Himself. All praise to His holy precious name!

UNTO US A SON IS GIVEN.

(December 24. Isa. ix:2-7.)

Golden Text, Isa. ix:6.

Daily Readings.

Mon., Dec. 18, Isa. ix:2-7. Tues., Dec. 19, Heb. ii:1-8. Wed., Dec. 20, Heb. ii:9-18. Thurs., Dec. 21, John i:1-18. Fri., Dec. 22, Luke ii:41-51. Sat., Dec. 23, Matt. iii:13-17. Sun., Dec. 24, Luke ii:1-14.

I. LESSON OUTLINE.

1. The Coming Light (verse 2).
2. The Coming Deliverance (verses 3-5).
3. The Coming Deliverer (verses 6-9).

II. THE HEART OF THE LESSON.

Our Lord's advents are both characterized by the coming of Himself as the Light into the darkness. The darkness, the gross spiritual darkness and moral gloom covered the world when He first came to bring life and immortality to light through the Gospel. It was surely the world's midnight. Yet the true Light came, and through the sacrifice of Himself made it possible for God to translate us out of the kingdom of darkness into the kingdom of the Son of His love. And now we are walking in the light and rejoicing in the blessings of the day that is upon us. We who believe are the children of the light and of the day; and the Lord expects us to walk in the light and provides for our so doing (1 John i:7).

Yet is it the glorious second advent to which our portion also points most clearly. Of the present time the apostle says "the night is far spent; the day is at hand." Yet is it night till He come. And then the day of Christ with all its splendor and glory will be here. What it will mean to the church and to all believers is clearly before us in the Epistles of Paul, especially in that of 1 Thess. But of this *Isaiah* does not speak: for the church is the mystery that was hid from the ages and the generations to which he belonged. Israel is here to

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the front for special blessing; the coming of the Lord will be the hour of the inbringing of the day for that people. Of this Malachi speaks in iv:2, "Unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." O, what a day for that people. What deliverance will then be wrought out for them by the Lord. Of this verses 3-5 speak most fully and blessedly. Ponder them carefully.

Then comes the Spirit's portraiture of the One who is thus to come. He is incarnate, for He is the child that is to be born. He is God, for it is as the Son of God He comes. Upon Him, as upon no other shall the government rest. Adam fails; Noah fails; Abraham fails, and David and Solomon; men all along the line fail; and in no way more than in the path of authority and rule. But HE shall never fail or come short in any way. He is the Wonderful One, view Him as you will; Wonderful in His Person; Wonderful in His work and ministry. Wonderful in His Atoning Work upon Calvary's Hill. He is the pre-eminent Counsellor; none like Him in wisdom and ability to help us at all times. He is the Mighty God; the Creator and upholder of all things. The Father of eternity. He is the Prince of peace. O, what a galaxy of glorious titles! It is not possible to explain them in their precious fulness: but they are truly His. And when once He is upon the throne all shall be made to shine forth in fulness of glory. Then, too, there shall be a marvellous increase of His government. May the Lord hasten it in His time!

FOR AND AGAINST HIM.

(December 31. Luke ix:49-62.)

Golden Text, Luke ix:50.

Daily Readings.

Mon., Dec. 25, Luke ix:49-62. Tues., Dec. 26, Num. xi:24-30.
Wed., Dec. 27, Deut. xxx:15-20. Thurs., Dec. 28, Josh. xxiv:14-28.
Fri., Dec. 29, 1 Kings xviii:20-29. Sat., Dec. 30, 1 Kings xviii:30-39.
Sun., Dec. 31, Mark xv:6-15.

I. LESSON OUTLINE.

1. A Deserved Rebuke (verses 49, 50). 2. A Hard Spirit (verses 51-56). 3. A Heedless Follower (verses 57, 58). 4. A Procrastinating Heart (verses 59, 60). 5. A Half-Hearted Service (verses 61, 62).

II. THE HEART OF THE LESSON.

We have made choice of this lesson rather than the quarterly review, although it was scheduled as an alternative lesson for last Lord's Day. Remember that the key-note of this chapter is in the word "follow." We have before us the One that we are to follow, even the Lord Jesus Christ. The One who went to the cross for us; and the One who is now in the glory as prophesied by the transfiguration scene of this chapter. Remember, too, how He describes the true following of Himself in verses 23-26. It is no mere holiday pastime, but the

real bearing of the cross after Christ Jesus. It is the life of a regenerate soul who knows the meaning of that cross in the light of Romans vi. Such is the following that Christ calls us to, and only such regenerate souls can truly follow the Lord day by day. This will prepare us to understand the force of the truths presented to us in our lesson at this time.

We first meet with the fanatical spirit of John the beloved disciple. And it seems so strange: zeal he had, but not of the kind that the Lord would have him exhibit. A reference to the statement of verses 43-45, shows us that all the disciples misunderstood the Lord's words concerning the cross. And thence came all the trouble. Real heart knowledge of Christ upon the cross would banish all hardness and bitterness and fanaticism from our midst today.

Then we have the hard spirit of James and John as representative men, exhibiting itself in another way. They would fain punish severely any and every one who would not receive their Lord. It is the intolerance of religiousness that is here before us; it is that which has caused the shedding of rivers of blood all along the ages. And it is the prevailing spirit of Christendom even today. Again we must needs refer it to heart ignorance of the cross of Christ. The failure to enter into the thought of the Lord about the grace and mercy for which that cross stands. The Lord's word to John and James is His message to every such an one today, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

Then comes the heedless, thoughtless follower who does not know aught of the One whom he promises so unqualifiedly to follow. There is much of this spirit in our very hymnology today, "I'll go where you want me to go, dear Lord, etc." Take care; do you mean it? Beware of uttering anything before God which your heart does not mean. Such an one needs the message of our Lord: you are promising to follow the crucified, rejected One. Are you truly prepared for that?

Then follows the word of our Lord to a man who wants to put a seemingly necessary thing first: The care of an aged father till death. But our Lord has the right to the place of pre-eminence in our hearts and our lives, and He claims it even above all seeming necessary duties. The dead spiritually can take care of many of these things that we take upon ourselves. And too often we draw back from service under some plea that satisfies our hearts, but does not satisfy the Lord.

Lastly, we have the half-hearted follower who is ever looking back to what he has left; and whose heart is yearning after old associations. Such an one could not possibly plough a straight furrow of true service for the Lord. And the Saviour calls his attention to it. So great, so important is the service and the following that it demands our undivided attention and heart; "this one thing I do." Remember that it is not a light thing to be a true follower of the Lord Jesus Christ. Remember that He can and does give grace to all who will truly follow Him.

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Editorials.

He shall not Fail “He shall not fail nor be discouraged, till He have set judgment in the earth and the isles shall wait for His law” (Isaiah xlii:4).

“He shall not fail.” It is a blessed word of assurance to which His people can cling in the dark days which are upon us. We begin another year. What will it bring forth? How will the existing conditions in the world develop? Will the great world-war with its unspeakable misery soon end? These and other questions no human being can answer. Whatever may come we as His people know that we are in His hands. Let darkness become darker, distress increase and sorrows and afflictions multiply, we know that He shall not fail. “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. For I am the Lord Thy God, the Holy One of Israel, thy Saviour” (Isaiah xliii:2-3). “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint” (Isaiah xl:28-31). “Fear thou not; for I am with thee; be not dismayed, for I am thy God. I will

strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness" (Isaiah xli:10). What blessed, precious promises these are! True it is, they have a special meaning for the remnant of Israel, but they also belong to all His trusting people. We can lean upon them and upon the everlasting arm. He will not disappoint His trusting people. If we cast ourselves upon Him with all our need, and honor Him by our child-like faith, if we give Him the place in our lives which belongs to Him, we shall constantly see how blessedly true the words are, "He shall not fail." He will never leave nor forsake. So let us face the future as our days come and go with the glad song of trust in our souls—"He shall not fail." As our days are so shall our strength be. His loving arms are about His own to sustain and to keep. But we also must realize that such a simple trust in Him necessitates a close walk with Him. Surely this is our need. Just tell Him your heart's desire, the desire created by His Spirit, to know Him better, to have closer fellowship with Him and He will make it a reality in your daily life. And some day He shall make good the greatest of all His promises and take us from earth's sorrow and conflict to the blessed home He has prepared for us. He shall not fail!

And He shall not fail as to the earth. He shall yet set judgment in the earth. He will bring peace and righteousness. His glory will cover the earth. He is the only Hope for this world. Oh! let us rejoice; He will do all the Spirit of God has promised in the Word. He shall not fail.



**The World
Situation**

The year 1916 closed as perhaps no other year in the history of the world ever closed. Millions of men are still facing each other for the bloody conflict. Never before has the earth been soaked with human blood as during the past two years. Never before has this world seen so much sorrow, so many tears, such awful distress. When one thinks of the millions of young men, physically the choicest of the race, which have been swept away into an untimely grave, the millions of fathers, mothers, wives and children whom

they left behind with a heartbreaking sorrow; when one thinks of the millions of sufferers, the half-fed and half-clad multitudes, and all their other unsatisfied wants, one is staggered and bewildered. It seems like a terrible, unspeakable nightmare. And as 1916 closed and 1917 A.D. opens, the end is not in sight. The warring nations say it must be "a fight to the finish." And a fight to the finish, a complete and utter exhaustion, it will be if it continues. Surely the predicted "distress of nations with perplexity" seems to be at hand, and ere long it will be worse still when the words of our Lord are being accomplished, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken" (Luke xxi:26).

But what about this country? Much is being made of the peace and prosperity we are seemingly enjoying. Many prophets announce that this country will have the best time in its history; that a great wave of prosperity and progress will sweep everything before itself. And God, whose mercy has been so manifest in dealing with us, is but little mentioned. The credit of all is mostly given to men and political rule. But is it peace and safety, progress and prosperity which will last? Or is it the peace and safety which precedes a sudden calamity? Peace and prosperity! Yet underneath it all there is a smouldering volcano, which without warning may begin its death-dealing work as suddenly as the great war broke out, when they also were saying—peace! peace! There are signs in this land which forebode nothing good. Capital and labor look into each others faces with a grim and significant determination. It will sooner or later come to a fight "to the finish," and when it comes no political party can stay the calamity. The world situation wherever we look is desperate. Man seems to be at the end of his resources. Yet with it all there is such a false security, such self-confidence and false hope which must be the result of the god of this age, who blinds the eyes of those who believe not.

For God's people it is a comfort to know that all what takes place on the earth now was foreknown by our heavenly Father and is pre-written in His Holy Word. The days

are not more evil than predicted in His Word. And so we can go on in the midst of distress and threatening evil, confident that He will keep the feet of His Saints and in a little while He will make them like "hind's feet," to escape the wrath and judgment to come (Heb. iii:19).



The Lamp "We have also a more sure word of Prophecy; whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter i:19). The prophetic Word, sure and certain, is the lamp which God has given to His people, to shine in a dark place, this present age and its end. And this lamp does more than shine. It shows us the path in which we must walk. It is a narrow path, just as a lamp in a dark night does not illumine everything about us, but shows a bit of the way, where our feet may step with safety. How we do need this lamp! The study of prophecy has become imperative for all His people. And we are glad to know that thousands of true believers feel the need and turn from what man dreams about the future, to what God's living oracles declare. Let us use this lamp as never before and walk by its rays in the narrow way, the path of separation, "till the day dawn and the shadows flee away."



Groans and Songs Groans and moans now, but sometime the groans will cease and songs of joy and deliverance will take their place. Weeping endureth during the night, but joy cometh in the morning. The Word of God tells us of groans and their source. The source of all groans and suffering is sin. And only He who was the man of sorrows and acquainted with griefs, the Holy One who was wounded for our transgressions and bruised for our iniquities; who bore the thorns, the symbols of the curse, upon His blessed brow, can change the groans to songs. He gives graciously to His people who trust in Him a song. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet

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upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto God" (Psalm xl:2-3). "Thou wilt compass me about with songs of deliverance" (Psalm xxxii:7). The song we sing in all eternity begins not after death, but it begins right here on earth. "Thou art worthy—for Thou wast slain, and hast redeemed us to God by Thy blood—and hast made us unto our God kings and priests, and we shall reign over the earth" (Rev. v:9-10). And yet we also groan, for we are still in a mortal body with the old nature about us, in weakness and imperfection, stumbling and failing. Therefore, "even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii:23). But we are saved in hope and know some day when we shall see Him as He is and be like Him, our groans and our tears will give way to songs and everlasting joy.

And Israel has her groans; the nations of the earth groan and weep. Yea, all creation groaneth and travaileth in pain together until now. But He who paid for earth's redemption by His own precious blood will stop all these groans and bring the songs in His own day of glorious manifestation. And therefore the Word of prophecy has so much to say about the future singing. Listen to what is said about Israel redeemed and restored: "In that day thou shalt say, O, Lord, I will praise Thee. . . Sing unto the Lord, for He has done excellent things" (Isa. xii). "Sing unto the Lord a new song, and His praise from the end of the earth" (Isa. xlii:10). "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted" (Isa. xlix:13). "Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem" (Isa. lii:8). "Sing, O daughter of Zion; shout O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, the Lord is in the midst of thee; thou shalt not see evil any more" (Zeph. iii:14-15). "Sing and rejoice, O daughter of Zion, for, be-

hold, I come, and I will dwell in the midst of thee, saith the Lord" (Zech. ii:10).

And when Israel is forgiven, restored to their land, filled with His Spirit, when Israel through the coming of the King, the long rejected One, gets the place as the head of the nations, then all the earth will begin to sing. "O let the nations be glad and sing for joy, for Thou shalt judge the people righteously, and govern the nations upon the earth" (Psalm lxxvii:4). "Sing unto God, ye kingdoms of the earth. O sing praises unto the Lord" (Psalm lxxviii:32). "O sing unto the Lord a new song; sing unto the Lord all the earth" (Psalm xcvi:1). Then the mountains and the trees will join the singing, for creation's curse will be removed. "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. lv:12). "Then shall all the trees of the wood sing for joy before the presence of the Lord; because He cometh to judge the earth" (1 Chron. xvi:33).

Oh—the singing times! The singing times are surely coming. In the midst of groans and moans let us be thinking of the coming songs and praise Him even now, who "gives songs in the night."



The Primeval Man

Scientists have been speaking much about the primeval man, and many preachers have preached their evolution theory, of which most of them know nothing. There has been much boasting of how the race is advancing, leaving behind "the primeval man" and how the beastly in man is rapidly being changed.

A certain daily printed recently a brief sentence which is worth repeating, "There is no need to excavate for specimens of the primeval man in Europe. He is out in millions on the battlefield." The friend who sent us this clipping added two Scriptures: Gen. iv:8, ". . . and Cain rose up against his brother, and slew him"; and Gen. vi:11-13, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way

on earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them; and behold I will destroy them with the earth." We doubt very much if the days of Noah, the days of violence in the earth, were worse than the days of 1916 and 1917. And our Lord has told us that as it was in the days of Noah, so shall it be when the Son of Man cometh. There has been no "ascent of man" as the exploded evolution theory used to claim. What the Bible teaches concerning man and this present evil age is being proven true.



Making for Religion During the General Convention of the Protestant Episcopal church in St. Louis, Bishop Lawrence said that the development of individual character means the development of Christianity. He said, "A friend of mine called football the most spiritual game because it develops discipline, self-restraint and character. All of these make for religion." Then he added that "a child can get religion on the playground, or anywhere he can get growth of character."

According to this, religion is character, discipline, self-restraint. The more a person develops character and lives decently, the more religion that person has. But religion is not salvation. A person may be very religious, like the Pharisees, the parents of all ritualism, and yet be unsaved and lost. A religion of character, self-restraint and discipline is Satan's counterfeit of the Gospel of grace. What man needs is salvation and true salvation received by faith in Jesus Christ, a salvation which means the new birth, passing from death unto life, the reception of eternal life and the gift of the Holy Spirit—such a salvation makes for righteousness and a true Christian character, which is Christ-likeness. What childish talk that "football is the most spiritual game," and that it develops character, which makes for religion. It shows the blindness of the natural man, who has not the Spirit of God.



OUR HOPE

Living On The much advertised "Pastor" Russell died suddenly a number of weeks ago on a Santa Fe train in Texas. He left behind his well known delusions and unscriptural doctrines, as well as a large number of men, self-styled "pastors" and "teachers." The system he headed had a bad blow when his prediction about the beginning of the millennium in the fall of 1914 did not come true. In different parts of the country hundreds of people turned their backs upon him. Yet his evil doctrines he scattered all over the land and in foreign countries, such as the denials of the Deity of Christ, His physical resurrection and the eternal punishment of the wicked, will live on and will be accepted by others. But a time is coming when this system, as well as "Christian Science" and others, will be forever silenced. That time will be when the Lord comes back to earth again.



What Would Paul Do? John D. Rockefeller after hearing a sermon on the Apostle Paul said, "If the Apostle Paul had lived a couple of thousand years later he would have been a captain of industry." The daily press also states that Mr. Rockefeller said the following:

Paul was persistent. And it's persistency that gets things these days. Persistent men are needed at the top, and Paul would naturally have become a leader in some line of business or industry in these modern days of commercial opportunity. As head of a great combination he would have been a big success. All he would have needed is capital, and he would have done the rest. We need more modern men with Paul's methods and forceful nature. Natural leaders are rare and valuable. They reap rich rewards in business and industrial life. Every line of commercial effort offers them big opportunities.

But this poor rich man is wrong. If Paul were here he would do no such thing. He would still preach the blessed Gospel of Christ, the power of God unto salvation. He would live the humble life he lived then and still delight to call himself "less than the least of all the Saints." Imagine the Apostle Paul, the devoted servant of the Lord Jesus Christ, becoming the head of some oil trust or other great

business combination! Probably Mr. Rockefeller has never read some of the words which were written by the inspired pen of this wonderful man of God. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in distraction and perdition. For the love of money is the root of all evil, which while I am coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi:6-10). These words should be of great interest to aged Mr. Rockefeller. He also will have to leave all behind. But if he knew these words and the passion of the Apostle Paul, he would never have made such ridiculous remarks about this great man of God.



**Will He
Survive?**

The Pacific Theological Seminary (Congregational) celebrated a short time ago its fiftieth anniversary. The celebration took place in the Seminary and in the Congregational and Methodist churches. One of the largest meetings, attended by many preachers and students, was addressed by President Main, of Grinnell College, Iowa. He spoke on "Will Christ Survive?" Here are a few sentences:

"Nothing that happened 2,000 years ago can vindicate Christ in 1916." "The opinion Jesus had of Himself will not suffice to vindicate Him as a Saviour to date." "It is beyond belief that a salvation made 2,000 years ago should remain untouched and sufficient, that the pronouncements made then should hold unchallenged without additional confirmation the attention of men." "We assume that Christ was ignorant of China and its geography." "Christ has been a created influence." "We must realize that God is a purpose and a process." "Will Christ survive? Yes, if we so will it. No, if we hold to the outworn conception of Jesus."

The outworn conception of Jesus! What does he mean? He means His Deity, His virgin-birth, His atoning death,

His resurrection, His coming again as Lord, King and Judge. These constitute the "outworn conception of Jesus." What a brazen-faced man this College President is! Is he such an ignoramus that he does not know that hundreds of thousands of intelligent men and women all over the world firmly believe and trust in the Lord Jesus Christ as the Son of God and as their Saviour, whose power to save they know? Does this College President not know that thousands of great intellects, professional men, literary men and others hold and endorse what he calls "the outworn conception of Jesus?" And what is this babbling, prating enemy of the Cross going to give us in place of that which is God's power unto salvation, which has been the peace and hope of myriads of human beings, who have gone into eternity? Nothing whatever.

Will Christ survive? You Mr. College President and all your Unitarian-Congregational following with the atheistic and pantheistic cults, the offspring of the serpent, will soon have this question answered. A little while longer and you will find out, to your eternal loss and shame, that your supposed "outworn conception of Jesus" is the truth of God. You tried to destroy the truth of God, and Christ, the coming Lord and Judge, will deal with you accordingly.



Betrayal

From South Milwaukee, Wis., we have received the following information:

We had such a disgraceful thing happen in our town last week. The President of the Bible Study Club, a woman, invited Rabbi Hirschberg, of Milwaukee, an unbeliever, to lecture on the Book of Israel. He told them the Bible was only a man-made book, and that the story of Jonah was a myth. He said that it was ridiculous to think that a fish ever swallowed a man and other awful things. Of course we might expect him to talk like that, but to think that after he got through, that the members of different churches could approve of all he said. I asked some of them if they realized that in taking away the truth of that book, that they took away their Saviour. I also read from your own book about Jonah and its authenticity. We have in this community twelve preachers, and I could not find one who would answer Rabbi Hirschberg and stand up for God's Word.

This certainly is a sad and deplorable condition. It is a

betrayal of the Truth and of the Lord Jesus Christ. A Jew who claims to be a teacher and denies the Old Testament to be the Word of God is a sad enough spectacle. But to invite such a one to address professing Christians is far worse. The poor Jew, with his boasted knowledge, is led still deeper into blindness by these "Christians," who invite him and applaud his unbelief. The above case is not an isolated one.



A Warning A Christian lady sent to us the following inquiry: "Having received a letter called 'Questionnaire on Prayer' from the American Society of Psychical

Research, James H. Hyslop, Secretary, I was told to write to you and ask you about them." We answered the question at once and gave the desired information. The Psychical Research Society is a society which dabbles in occultism and uses all kinds of mediums who claim to possess power to communicate with the dead. Psychical Research is the present day polite name for Spiritualism, and Spiritualism is demonism. We doubt not Professor Hyslop is sending out his letters in many directions to interest people in Spiritism. We warn everybody to keep away.



Thank You We thank many of our readers for their kind and encouraging words, as well as for their prayers and help. A number in renewing their subscrip-

tions added something extra to meet the increased expenses of the publication of the magazine. All has helped us much. We hope the situation may soon change so that we can continue to send out again larger quantities of "Our Hope."



Encouraging Meetings The Bible Conferences conducted by the Editor during the last three months of 1916 were largely attended and brought blessing to many. The Texas meetings were especially encouraging. The

semi-annual session of the Southwestern Bible Conference Association, held in the Washington Avenue Presbyterian church of St. Louis, Mo., brought again a season of blessing through the ministry of His Word.

Our plans are not yet fully made for the first months of 1917. The Editor will be in Buffalo, N. Y., January 7 and following days, and other Eastern cities will be visited during January and February. We hope to hold the annual Mid-winter Bible Conference for Boston and

vicinity some time in February. Many calls are before us from the Pacific Coast, and we shall probably spend part of March and April there. All our readers in the places we visit will be duly notified and receive programs. Pray for us and with us for His guidance and continued blessing.



Reference Bibles The Oxford University Press has advanced the prices of the Scofield Reference Bibles about 25% on account of the increased paper and leather prices. We cannot therefore furnish these Bibles any longer at the old prices. A catalogue with the new prices will be furnished on application. We will also send you free a copy of "The Preacher's Story," with a list of desirable books covering the whole Bible. Please let us know if you desire a copy.



Blessed Evidences We have had blessed evidences that the large distribution of "His Riches" is bearing fruit among soldiers among whom thousands of this pamphlet have been put in circulation. Other literature we sent out is likewise being used. As we travel about we come across many encouraging evidences that the Lord helps His people through what we are privileged to put out. Let us continue in this good work.



Southern California Quite a number of our readers visit Southern California during the winter, or have friends who go there. We remind them of the **Los Angeles Bible Institute**, 536 So. Hope Street. Several hundred well furnished rooms in the fireproof buildings are at the disposal of visitors at very low rates. The best way, the cheapest and safest to reach Los Angeles and Southern California is the **Santa Fe Railroad**.



Please remember that your subscription must be paid now as soon as it becomes due, as we cannot afford to continue to send the magazine without prompt renewal, nor can we send monthly statements and bills. We may not be able to furnish the back numbers which you may miss if you do not renew at once.



The Prophet Ezekiel.

Chapter XXVIII.

The greater part of this chapter is devoted to Tyrus. Three chapters deal with that once so influential and powerful city; its prosperity, its pride and its doom. First the prophet announced the coming judgment of Tyrus (Chapter xxvi), which was literally fulfilled through Nebuchadnezzar and Alexander the Great. Then we learned of the glory, the wealth and commerce of that city with another description of its fall. (Chapter xxvii) The concluding prophecy about Tyrus is the most interesting. It concerns the proud ruler of that city, who is called Prince and also King. But this ruler as Prince and King is typical of another and sinister being as we learn from this chapter. Tyrus with its earthly glory, wealth and pride, as pointed out in the previous expositions, is the type of the glory of the world, the commercial glory and all connected with it, and clearly foreshadows the final great commercial world-system, Babylon the Great. Inasmuch then as Tyrus foreshadows this, its proud and wicked King is typical of the prince of this world, the one who fell by pride and who is the ruler and god of this age. As the prince of this world he showed to the Lord Jesus Christ all the kingdoms of the world and their glory, and offered all to the Lord. This sinister being and he, the Anti-Christ, who is during the end of this age his man on the earth, are foreshadowed in a striking way in the ruler of Tyrus.

I. The Prince of Tyrus, his Pride and his Doom.

The word of the Lord came again unto me, saying: Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the set of God, in the midst of the seas, yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold thou art wiser than Daniel; there is no secret that they can hide from thee. With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures. By thy great wisdom and by thy traffic thou hast increased thy riches, and thine heart is lifted up because:

of thy riches. Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God. Behold therefore, I will bring strangers upon thee, the terrible of the nations, and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man and no god, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers; for I have spoken it, saith the Lord God. (Verses 1—10.)

The Prince of Tyrus who ruled in the days of Ezekiel was, according to the Jewish historian Josephus, Ithobalus, called in the Phoenecian annals Ithobaal II. The description of his character tells us that he was the consummation of the pride and wealth of Tyrus; the awful pride of that City was headed up in him. His heart was so lifted up that he claimed to be a god and that he occupied the seat of God. He also boasted of wisdom greater than the wisdom of Daniel, the captive in Babylon. By his cunning and wisdom, as well as by traffic, he had heaped up riches, and because of these riches he became still more lifted up. Like the prosperous and wealthy king of Babylon, Nebuchadnezzar, who gloried in his achievements by saying, "Is not this great Babylon, that I have built for the house of the Kingdom by the might of my power, and for the honor of my majesty" (Dan. iv:30), the Prince of Tyrus boasted with an arrogant pride. Through the prophet, his doom is announced. The Lord God reckons with him "because thou hast set thine heart as the heart of God." He would bring nations against him and his city and "they shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the heart of the seas." Instead of having endless being, as a god, he would die a sudden and violent death. He should die the death of the uncircumcised, as typifying vile and wicked men who are far away from God; dying deaths, which means a physical death and that which follows the wicked after death, an eternal separation from God, with conscious punishment.

The language used in describing the Prince of Tyrus is used elsewhere in the Word of God to describe another one, who is yet to come. We mean the personal Anti-Christ, the man of sin. The mark of this cunning one, Satan's

great counterfeit and masterpiece, is always pride, self-exaltation. Daniel describes him in the following words: "And the King shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods"* (Dan. xi:36). In the New Testament the coming Anti-Christ is pictured as follows: "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii:4). Comparing these statements with what is said of the Prince of Tyrus we see at once the similarity. The political head of the final form of the times of the Gentiles, the ten Kingdom Empires, the Roman Empire revived, is described in very much the same way. The man that made the earth to tremble, that did shake the Kingdoms (Isaiah xiv:16) said in his heart "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High" (Is. xiv:13-14). Here is the same characteristic, a God-defying pride. This has led many expositors to call both of these persons, the wicked actors during the end of the age, the Anti-Christ. But the one is the head of the Roman Empire, the Prince that shall come; the other is the Anti-Christ, the beast out of the earth. (Rev. xiii:10) Both work together under Satan's control and are energized by Satan, therefore they manifest the same characteristics. It is evident that the ruler of Tyrus as Prince foreshadows the coming Anti-Christ, and we have to see next the significance that the ruler of Tyrus is addressed as King and the one who stands behind him.

II. The Lamentations over the King of Tyrus.

Moreover the word of the Lord came unto me, saying. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every

*It is well to state here that Daniel mentions Anti-Christ but once in his prophecies, in Chapter xi:36, etc. The like horn in Dan. vii is the head of the revived Roman Empire; the little horn in Dan. viii was Antiochus Epiphanus, the type of the King of the North who will invade the pleasant land, Palestine, during the time of the great tribulation.

precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. (Verses 11—19).

The Prince and the King are identical, and not different persons as some say. But what is said now of the ruler of Tyrus as king could never be said of a mere human being. Hardly any of the descriptions given in these verses can be applied to the heathen King of Tyrus. The description fits another being, the person who was originally the greatest and most beautiful creature of God, but has become a fallen creature and the enemy of God. In one word, it is Satan in his original greatness and in his fall who is revealed in connection with the King of Tyrus. Satan was the power behind the throne of the Tyrian King, as Satan is still the god of this age who controls the kingdoms of the world. Inasmuch, then, as Tyrus is a type of the commercial glory of the world, its wealth and pride, foreshadowing the final great world-city or world-system, Babylon, the ruler of Tyrus, spoken of as Prince, foreshadows the Anti-Christ, while, as King, Satan himself stands behind him as the domineering power. The descriptions given of Satan as an unfallen being, show that he was originally a marvellous being, full of wisdom and perfect in beauty. From Jude's epistle we learn that even Michael still recognized in him the grandeur of his unfallen past and did not bring a railing accusation against him (Jude verses 8-10). He was in Eden, the garden of God, and every precious stone was his covering. It

is a description of Satan's original place and of his great beauty. Furthermore, he was the anointed cherub that covereth; the Lord had set him to be this. As the anointed, divinely chosen cherub he held an exalted position in connection with the government of the throne of God.* Everything shows that this majestic creature possessed a place of great dignity, being "upon the holy mountain of God," walking up and down in the midst of the stones of fire, he was ever present and moving about in the fiery glory of a holy and righteous God. "Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee." Surely the first part of this verse could never apply to the King of Tyrus nor to any other human; it is a picture of the unfallen glorious creature of God. But unrighteousness was found in him. He sinned, and as a result divine sentence is pronounced upon him. Yet this sentence in verse 16 is not yet executed. He is not yet cast out in the fullest sense, nor bruised completely, nor is in the lake of fire. All this is future. God in His all-wise purpose delays the complete execution of this judgment. But the day will come when he, who walked once in the presence of the glory of God, in the midst of the stones of fire, will be cast into the lake of fire, his eternal abode. What was his sin? "Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." He became puffed up, lifted up with pride (1 Tim. iii:6) on account of his own beauty and brightness. There can be no question, but the person so closely linked with the King of Tyrus is Satan. The passage contains one of the most interesting revelations we have in the Bible on the person and dignity of that fallen being. Verses 18 and 19 show that the King is in view and the fate of his city Tyrus. "I have turned thee to ashes upon the earth in the sight of all them that behold thee."

III. A Prophecy Concerning Zidon.

Again the word of the Lord came unto me saying: Son of man, set thy face against Zidon, and prophesy against it. And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified

*For a detailed and excellent exposition of this passage see the book on "Satan" by F. C. Jennings, pp. 43-48.

in the midst of thee: and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord. (Verses 20—26).

Zidon (or Sidon) was situated twenty miles north of Tyrus. Like Tyrus she was built off shore on island rocks. For many years Zidon was even more prominent and prosperous than Tyrus. She was burnt after a revolt against Artaxerxes Ochus, 351 B.C., but later rebuilt. See its mention in the New Testament in Mark iii:8, vii:24. Jehovah announces that He would execute judgments in Zidon and thus be glorified and sanctified in her. When a holy God deals in judgments with sin, with individuals and nations, He maintains thereby His holy character. He is light in whom there is no darkness at all and a consuming fire. It has been said that there is no special transgression mentioned why Zidon should be judged. No doubt she was as proud as her sister city Tyrus. But verse 25 tells us the reason; she was a pricking brier to the house of Israel. She sinned against her neighbor, the people of God, and for that judgment came on her. And so can present day nations not escape judgment for their sins against the Jews. The last two verses are a prophecy relating to Israel's restoration. Needless to say up to this time their restoration has not taken place. The time is given when it will come, when the Lord executes judgment upon the nations. When our Lord comes again these judgments will fall. And how near all this must be when we behold the nations of the world filling full the measure of their wickedness and the Jews as a suffering people with faces turned towards their homeland.

(To be continued, D. V.)

The Divine Incarnation.

Arthur W. Pink.

"And 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 1:14. These words form part of one of the profoundest passages in all the Word of God. They are closely connected with the opening verse of John's Gospel—"In the beginning was the Word, and the Word was with God, and the Word was God." Verses one to fourteen form one continuous statement, and the fact that there is a great descent from the former to the latter is indicated by the long parenthesis which lies between.

"In the beginning was the Word and the Word was with God, and the Word was God." Here we enter a realm which transcends the finite and where speculation is profane. Every phrase defies analysis. "In the beginning" is beyond understanding or explanation. It is one of those matchless sweeps of inspiration which rises above all human thinking. This earth of ours is old, how old we do not know, but possibly millions of years, but "The Word" was before all things. Not merely from the beginning, but He was "in the beginning." This expression carries us back into eternity itself.

"In the beginning **was the Word.**" We are equally unable to grasp the final meaning of this term. A word is an expression: it makes manifest invisible thought. It is a medium of revelation by which we learn something which we could not otherwise know. A word is a means of communication: it transmits the will of another and makes known his purpose. By words we articulate our speech. The **Word** of God then, is Deity expressing Itself in audible terms. And yet, when we have said this, how much there is that we leave un-said! But—"The Word was **made flesh**" and that is where help begins. The Infinite became finite! The Invisible became tangible! The Transcendent became immanent! That which was far off drew nigh.

"And the Word was with God". That which was the method of Divine speech and manifestation was **with God**. Again we have finite terms struggling to express infinite relations. But this we are able to comprehend. "And dwelt among us." That which was something beyond the reach of the human mind now becomes that which can be beheld within the realm of human life.

"And the Word was **God.**" Both **with God, and God Himself**. Both method of Divine expression and that which expresses itself. And again we are overwhelmed and bewildered. These five words are so full of Divine mystery as to defy explanation and make comment sacriligious. Then we read, "Full of grace and truth," and we have **an unveiling of the Nature and Character of Deity**. We see One clothed in flesh and blood, living where we now live, and in His life grace and

truth flash and flame forth. We are enabled to see through a veil that which unveiled would blind us.

Verse fourteen then is an explanation and amplification of verse one. There are three statements in each which exactly correspond, and the latter throws light on the former. "In the beginning was the Word," and I do not understand: "And the Word was made flesh," and it has come within the reach of my hands. "And the Word was with God," and I am unable to comprehend: but "The Word dwelt among us," and I may draw near and behold. "And the Word was God," and again I am in the realm of the Infinite: but "full of grace and truth," and here are two essential facts concerning God which come within the range of my vision.

Thus by coupling together verses one and fourteen (reading the verses in between as a parenthesis) we have a statement made concerning the Divine Incarnation which is the most comprehensive in its sweep, the profoundest in its depths, and yet the simplest in its terms to be found in all the Bible. "In **the beginning** was the Word"—"And the Word was made flesh"—**the beginning** of His human life; "And the Word was **with God**"—"And dwelt among us"—**with men**: "And the Word **was God**"—"Full of grace and truth"—this is **what God is**.

This fourteenth verse of John one suggests three lines for meditation: "And the Word was made flesh." The Fact of the Incarnation. "And dwelt among us"—the Significance of the Incarnation. "And we beheld His glory . . . full of grace and truth"—the Witness of the Incarnation.

I. The Fact of the Divine Incarnation.

"And the Word was made (or "became") flesh." In these words we have set forth the two natures of our Saviour—His Deity, and His Humanity. As "The Word" He is the Son of God, as "flesh" He is the Son of Man. This duality of nature was plainly intimated in Old Testament prediction. Prophecy sometimes represented the coming Messiah as human, sometimes as Divine. He was to be the woman's "Seed", a prophet like unto Moses; a lineal descendent of David; Jehovah's servant; the man of sorrows. Yet, on the other hand, He was to be the Branch of the Lord; the wonderful Counsellor; the mighty God; the everlasting Father; the Prince of Peace. As Jehovah He was to come suddenly to His temple (Mal 3:1). The One who was to come forth out of Bethlehem and be Ruler in Israel, was the One whose goings forth had been from the days of Eternity (Micah 5:2). How were these two different sets of prophecy to be harmonized? John 1:14 is the answer. The One that was born at Bethlehem was the Divine and Eternal Word. The Incarnation does not mean that God dwelt in a man, but that God manifested Himself as man. The Word became flesh. He became what He was not before, but He never ceased to be all that He was previously. He who was in the form of God, and thought it not robbery to be equal with God," made Himself of no reputation and took upon Him the form

of a servant and was made in the likeness of men." Phil 2:7. The Babe of Bethlehem was Immanuel—God with us. He was more than a manifestation of God, **He was God Himself** manifest in the flesh. So absolutely was this the case, He could say, "He that hath seen Me, hath seen the Father."

"And the Word was made flesh." It is the purpose of **John's Gospel** to bring this out in a special way. The miracles recorded therein illustrate and demonstrate this in a peculiar manner. For example. He turns the water into wine—but how. He Himself does nothing save **speak the word**. He gives His command to the servants and the transformation is wrought. Again. The nobleman's son is sick. The father comes to the Lord Jesus and beseeches Him to journey to his home and heal his boy. What was the Master's response? "**Jesus said unto him, Go thy way, thy son liveth.**" (John 4:50), and the miracle was performed. Again. An impotent man is lying in the porch of Bethesda. He desired someone to put him into the pool. What actually happened? "**Jesus saith unto him, Rise**" etc. The word of power went forth and the sufferer was made whole. Once more. Consider the case of Lazarus, recorded only by John. In the raising of the daughter of Jairus our Lord took the damsel by the hand; when He restored to life the widow's son of Nain, He touched the bier; but in bringing Lazarus from the dead He did nothing except speak the word—"Lazarus come forth." In all these miracles we see **the Word at work**. The One who became flesh and dwelt among men was the Divine, Omnipotent, Eternal Word—The great God (the Word) and our Saviour (became flesh) Jesus Christ." (Titus 2:13).

II. The Significance of the Incarnation.

The meaning and purpose of the descent of God's Son into human flesh is hinted at in the word here translated "dwelt," but which would be more literally rendered "tabernacled." "The Word was made flesh and **tabernacled** among us." There is here a latent reference to the Tabernacle in the Wilderness. **That Tabernacle was a type of the Divine Incarnation.** Almost everything that was true of the Tabernacle was true of the Word made flesh. Note a few of the correspondences.

Unlike the temple erected by Solomon which was a permanent structure, the Tabernacle was merely a tent—a temporary convenience, something which was moved about from camp to camp. So it was when our Lord Jesus Christ tabernacled here upon earth. His stay was only a brief one—less than forty years—and, like the type, He abode not long in any one place but was constantly on the move, unwearied in the activity of His love.

The Tabernacle was for use in the Wilderness. After Israel settled in the Land it was superceded by the Temple. The wilderness was a fit type of the conditions among which the eternal Word tabernacled here at His first Advent. The wilderness home of the Tabernacle unmistakably foreshadowed the manger cradle, the Nazareth carpenter's bench, the nowhere for the Son of Man to lay His head, the bor-

rowed tomb for His sepulchre. A careful study of the chronology of the Pentateuch seems to indicate that Israel used the Tabernacle in the Wilderness rather less than thirty-five years!

Outwardly the Tabernacle was mean, humble and unattractive in appearance. Unlike the costly and magnificent temple of Solomon (which points forward to the manifestation of Christ's glory at His second Advent and through the Millennium) there was nothing in the externals of the Tabernacle to please the carnal eye. Nothing but plain boards and skins. So it was at the Incarnation. The majesty of our Lord was hidden beneath a veil of flesh. He came unattended by any imposing retinue of angels. Prophecy announced, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."

The Tabernacle was the place where God met with men. It was termed "The Tent of Meeting." If an Israelite desired to draw near unto Jehovah he had to come to the door of the Tabernacle. Again the type is perfect. Christ is the meeting place between God and men. No man cometh unto the Father but by Him. There is but one Mediator between God and men—the man, Christ Jesus. He is the One who spans the gulf between Deity and humanity, because Himself both God and man.

The Tabernacle was God's dwelling place. There it was that He abode between the cherubim. In the Holy of Holies He manifested His presence by means of the Shekinah Glory. And the Word tabernacled among men for thirty-three years God had His dwelling place in Palestine. The Holy of Holies received its antitypical fulfilment in the person of the Holy One of God. Just as the Shekinah dwelt between the two cherubim, so on the mount of Transfiguration the Glory of the God-man flamed forth from between the two men, Moses and Elijah. "We beheld His glory" is the language of the Tabernacle type.

The Tabernacle was the place where the two tables of the Law were deposited for safe-keeping within the Ark. Without those laws were broken, but within the Holy of Holies they were preserved intact. So it was with the blessed Anti-type. The Law of God was **within His heart**. Throughout His perfect life He preserved in thought, word and deed the Divine Decalogue and honored and magnified God's holy Law.

The Tabernacle was the place where sacrifice was made. In its outer court was stationed the Brazen Altar to which the animals were brought, and where they were put to death. There it was that blood was shed and atonement made for sin. So it was with the Lord Jesus. He fulfilled in His own person the typical significance of the Brazen Altar, as of every other piece of the Tabernacle furniture. The body in which He tabernacled was nailed to the cruel tree. The Cross was the Altar upon which God's Lamb was slain, where His precious blood was shed and where complete atonement was made for sin.

The Tabernacle was the place for worship. To it the pious Israelite brought his offerings. To it he turned when he desired to worship Jehovah. From its door the voice of the Lord was heard. Within its

walls the priests ministered in their holy service. There it was that God communicated His mind and will. And again, so it is with the Anti-type. It is "by Him" we are to offer unto God a sacrifice of praise. It is in Him and by Him alone that we can worship the Father. It is through Him that we have access to the Throne of Grace. Here then in brief is the Significance of the Divine Incarnation—the Incarnate One is the **Tent of Meeting** where God and men come together!

III. The Witness of the Incarnation.

"And we beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth." "We beheld" refers directly to the experience of the first disciples, yet it is also an experience shared by all real believers today. "But we all beholding as in a glass the **Glory of the Lord.**" 2 Cor. 3:18. The glories of our Lord are infinite, for in Him dwelleth all the fullness of the Godhead bodily. Let us now consider some of these glories as they were displayed while He tabernacled here among men. "We beheld His glory." What glory was it that the disciples beheld when our Lord tabernacled among them in the flesh?

1. The Glory of His Infinite Condescension.

How marvelous was that stoop from Heaven's Throne to Bethlehem's manger! It would have been an act of infinite condescension if the One who was the Object of angelic worship had deigned to come down to this earth and reign over it as King, but that He should appear in weakness, that He should voluntarily choose poverty, that He should come as a helpless Babe—such grace is altogether beyond our ken; such matchless love passeth knowledge. O God, grant that we may never lose our sense of wonderment at the infinite condescension of Thy blessed Son.

In this Condescension we behold His glory. Greatness is never so glorious as when it takes the place of loveliness. Power is never so attractive as when it is placed at the disposal of others. Might is never so triumphant as when it sets aside its own prerogatives. Sovereignty is never so winsome as when it is seen in the place of service. And may we not reverently say it, Deity had never appeared so glorious as when it hung upon a maiden's breast! Yes, we behold His Glory—the glory of an infinite condescension, the glory of a matchless grace, the glory of a fathomless love.

2. The Glory of His Miraculous Works.

Among other things, reference is here made in our text to John 2:11 and other parallel scriptures: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." How His glory shone forth in His miracles! The glory of a heart which could be touched with the feeling of our infirmities; that, moved with compassion, was constrained to feed the hungry multitudes, alleviate the suffering of the sick, restore a dead son to his widowed mother. How His glory—"the glory as of the only Begotten of the Father" appeared in the exer-

cise of His omnipotent power! Who but God could, by a word, cast out devils, calm the angry waves, liberate the captives of Satan, and burst asunder the bars of Sheol?

How His "glory" also appeared in the fact that He steadfastly refused to work a miracle on His own behalf! Though He willingly fed the multitude, yet He Himself hungered in the wilderness. Though of old He gave to Israel water out of the smitten-rock, yet, He Himself thirsted by Sychar's well. Never once did He put forth His power to satisfy His own needs. A single word from His lips and all His enemies would have fallen dead. But he would not speak it. He was "led," not driven, "as a lamb to the slaughter."

3. The Glory of His Perfect Manhood.

In Jesus Christ we learn not only what God is, but we also discover what man is—man as he exists in the purpose and plan of God. The great poets and philosophers of the East and West have vied one with the other to give expression to their conception of manhood. In every age famous artists and sculptors have devoted a life's work in the endeavor to portray or carve for us a perfect representation of the ideal man. But if we desire to see a Perfect Man we must turn to the four Gospels. If I wish to see a locomotive, I don't go and look upon a wrecked one; and if I desire to see a perfect specimen of humanity it is useless for me to search for such among the members of our fallen and ruined race. In Christ we see, not only the One to whom the prophet referred when he cried, "Behold your God," but He is also the One of whom Pilate said, "Behold the Man"—Ecce Homo! And today, as we seek to behold the Man, our thoughts turn back to the One who lived in Palestine some two thousand years ago, and in Him and in Him alone, we see the Perfect Man.

In the Incarnation then, we see the glory of a perfect humanity. The Lord Jesus took not to Him the nature of angels, but, He laid hold of the Seed of Abraham. Without ceasing to be God, He took to Himself our humanity—sin excepted—lived and died in it, rose again from the dead and ascended with it to the Throne on high. In the Incarnation then, we obtain the realization of a Perfect Man, and it is "The measure of the stature of the fulness of Christ."

4. The Glory of His Unsullied Sinlessness.

One cannot read through the four Gospels without at once being struck with the great difference there was between the Lord Jesus and all others. In His sinlessness He stands alone. "Which of you convicteth Me of sin?" was His challenge, but none accepted it. Sorrow and suffering pressed hard upon Him, but just as the more you bruise the leaves of a rose, the sweeter is the aroma that is emitted, so the more our Lord was crushed by affliction and persecution, the more apparent were His perfections. He never murmured or rebelled. No guile was found in His mouth. When He was reviled, He reviled not again. Satan came and tested Him, but could find nothing in Him.

In youth He was about His Father's business; in manhood He went about doing good and glorifying God; in death He finished the work which was given Him to do. Pilate examined and declared, "I find no fault in Him." The Roman centurion, struck, doubtless, by the patience and dignity with which He bore His sufferings, exclaimed, "Certainly this was a righteous man." Even Judas, the arch traitor, owned that he had betrayed "innocent blood." Yea, the very demons themselves testified that He was "The Holy One of God."

Truly, He was "separate from sinners." The most noble characters presented in the Bible were, after all, men of like passions and infirmities as ourselves. In the patriarchs, the prophets, the apostles, we discover flaws and failures. But the Lord Jesus was a Lamb "without spot and blemish." But where could such a man come from? The best of men are sinful. The canonized saints were imperfect. The only possible answer is to be found in that word spoken of Him just before His birth—He was "that Holy Thing." "And we beheld His glory"—the glory of His unsullied Sinlessness.

5. The Glory of His Matchless Character.

Sinlessness is merely negative: there was a positive perfection about the Lord Jesus as well. The perfection of His moral character is summed up in the words of our text—"full of grace and truth." Grace and truth; not grace apart from truth, nor truth apart from grace. In Him there was a perfect balance maintained. The truth of God must be upheld at all costs, and yet grace flows out to the sinner. In the Lord Jesus there was tenderness without effeminacy, yet power without brutality. In Him was meekness without weakness, yet strength without independency. There was patience without toleration of sin, and yet mercy shown without the violation of justice. Truth required that He should uncover the sin of the woman at the well, yet grace also flowed forth and quenched her spiritual thirst. Truth demanded that He should faithfully rebuke Peter for his self-confidence and forewarn him of his impending fall, but grace provided for his recovery and restored him to his place in the apostolate. Truth required that His disciple should render unto Caesar that which was Caesar's due, but because he had left all to follow Christ, grace miraculously supplied the necessary coin in the fish's mouth. He was **full of grace and truth.** He not only kept the Law, He magnified it. He not only served God, He glorified Him. "And we beheld His glory"—the glory of His matchless character.

6. The Glory of His absolute Deity.

This also is referred to in our text: "And we beheld His glory—the glory **as of the only-begotten of the Father.**" From the beginning to the end of His earthly life and ministry His Deity was plainly evident. It was announced to Mary before His birth—"That Holy Thing which shall be born of thee shall be called **the Son of God.**" It was manifested at the time of His birth. The declaration of the angels that the One

born was "Christ, the Lord;" the sign in the heavens—"His star in the East;" the worship of the wise men; the confession of Simeon in the temple, all bore witness to His Deity. At His baptism the same truth was publicly announced by the Father Himself—"This is My beloved Son, in whom I am well pleased." On the Mount of Transfiguration His Divine Glory shone forth, for, as the apostle Peter tells us, "We . . . were eyewitnesses of His majesty." Finally; His Deity was fully exhibited when He rose triumphant from the tomb, and forty days later ascended to Heaven.

7. The Glory of His Unselfish Love.

1 Cor. 13 gives us a detailed definition of Divine Love. It may be read as a summary of the earthly life of the Lord Jesus. God is Love and in Christ we see Love personified, incarnate. Love is the opposite of selfishness, and in our blessed Lord we see it displayed as nowhere else. After a strenuous day's work, when He and His disciples were tired out with their labors, He, with loving forethought, bade them depart by boat, while He sent the multitudes away. When He was arrested in the Garden His first thought was not for Himself but for His sheep—"If therefore ye seek Me, let **these** go their way" (John 18:8)! When they had by wicked hands taken Him and nailed Him to the cruel tree, He prayed "Father, forgive them." In the midst of His dying agonies He thought of the welfare of others, and provided a home for His widowed mother. After He had risen from the dead, His first thought was to send a special word of love to the disciple who had denied Him. Where is there such another? Truly, is He the "Fairest among ten thousand," "And we beheld His glory"—the glory of a matchless and fathomless Love.

And now in closing we ask, What is the meaning of the Divine Incarnation? Why did the Word become flesh? And we answer, the Goal of the Incarnation was that God might be glorified **in our salvation**. He came down from heaven to earth that we might go up from earth to heaven. He who was rich for our sakes became poor that we through His poverty might be made rich. The Son of God became the Son of Man that the sons of men might be made the Sons of God. And as we are reminded again of this blessed fact, what can we exclaim but, "Thanks be unto God for His unspeakable Gift."

Why I Believe in the Resurrection of the Body.

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How short life is, just like the vapor of a little cloud melting in the sunlight! But short though it is, it is long enough for me to look well about me for a guide and to cry out "I

see a light!" It is long enough too to take a glance in other directions at the various professed lights, and to make up my mind just what light I will resolve to trust and follow to the end. I have indeed been busy as an inspector of lights for over a half a century, and I am ready to declare right here and now at the very outset of this little talk on the Resurrection of the Body, that I have just found One Great Big Bright Light in which I dare to put my whole trust, and that is in our own Bible. Why, if you but open the Bible irresolutely, the light streams out from its pages and lightens your darkness. Open also any book where the Bible is quoted often and you are startled to see how God's words stand out from man's thought about them like sparkling diamonds in a gold setting. So when a friend says, "Why, Dr. Kelly, do you believe in the literal resurrection of this very fleshy body in which we are tenting now?" I answer, "Let us turn to God's Word and see what He says about it, for in this question about things eternal and touching God's ways, neither your opinion nor mine, nor any other man's notions are worth anything. We have none of us been here a hundred years, and how can we judge matters so deep?" Is the Bible the Word and message of God to you, my reader? If it is, then I have a message to you, but if it is not, then do not waste time reading what I write.

In examining the Word this line of thought appeals to me. Did Jesus say He would rise again from the dead? Is it clearly stated that He came again in His human body, however transformed? Is it plainly declared that we, too, shall rise from the dead? What objection can there be to believing this? Can we see any real advantage in believing it? What does the Bible teach about the Resurrection of our Lord Jesus Christ? There is no other fact quite so clearly taught as this, which Jesus repeatedly taught His disciples; namely, that He was to be delivered into the hands of men and to be crucified and to rise again. The shadow of the cross and the promise of the Resurrection falls very early in each of the gospels. St. John is most careful to tell us that there in the sepulchre he saw the linen wrappings as they had enveloped His body, but the body had disappeared. Thomas cried out with astonishment

when he saw the same Jesus standing before him who had been hanging on the cross but a few days before. John and Luke are both careful to tell us that He (who is now Our Lord Jesus Christ) took a meal with His disciples after His resurrection. The great testimony of the disciples was to the Resurrection, which they went about preaching everywhere.

History is in such matters but a succession of repetitions. I was trying some years ago when up in the Adirondacks to present Christ to one of the leading doctors of New York, and he disposed of the argument by declaring, "Well, I will munch over it." He must be chewing his cud yet, for I have never heard from him since. Our great foe Satan is too busy for us to munch over much.

How did it affect the educated keen Athenian philosophers? "When they heard of the resurrection of the dead, some mocked and others said, we will hear thee again of this" (Acts xvii:32). If Jesus rose from the dead, clothed with His human body, and if He still keeps that body, then the strong presumption is that we too will keep these same bodies, for we are told that "we shall be like Him." Paul assumes it in the passage quoted.

Three things are clear in relation to Jesus' resurrection: First, that He thus completely vanquished eternal death; second, that this His Sacrifice for our sins was acceptable to God. He came out of prison because the debt was paid, and the jailor could hold Him no longer; third, that He died God-man and He rose God-man, and He will remain God-man forever. Those in the Bible who rose from the dead, rose in the very same bodies in which they fell asleep. Enoch did not die at all, but went up bodily to heaven, and so did Elijah. Lazarus was raised three days after his death, when corruption was well advanced. "How was it possible?" you ask. "Ah! how could it be otherwise," I answer, for God the Creator speaks. It has been well said, if Jesus had not particularly specified Lazarus when He rent the tomb of the portals of death with His voice, as He said, "Lazarus come forth," all the graves in the world would have opened and given up their dead. Christ, the glorious first fruits of the Resurrection, is God's guarantee of the

rich harvest yet to follow, and as the first fruits and the fore-taste, so will be those which follow, for the first fruits are but samples of the whole. The teaching of Scripture is everywhere so plain that I refrain from quoting a passage here and there.

What is the objection to believing that this body will rise again? The difficulty is that I can not see just how the particles of the body are to be reassembled; it is inconceivable to me. That is interesting, for that is just the difficulty every skeptic has in believing any of the miracles in the Bible. My friend, if you could explain it, it would not be a miracle. I will venture to give your difficulty an appalling long name and call it anthropomorphic. That means that you are thinking of our God only as though He were a great big man and with a man's limitations. That is not the God of the Bible. God the Creator is acting, and you do not have to explain "how." But can we see any reason why we should have these same bodies? Well, I do not have to find a reason if God in His Word clearly declares that it is so. It is simply a question of fact. I may, however, reverently inquire if there are any manifest reasons. I think these are of weight: Christ himself, our Saviour, who is not ashamed to call us brethren, has assumed the garb of our humanity forever. Is it likely, then, that we shall drop it forever? No, for by this mark we are identified with Him. We shall clearly be a new order of beings among the principalities and the powers in the Heavens; by His grace among the highest of His created intelligences. Now, some are doubtless troubled by thinking of a body just like this one we now live in. God's Word does away with all the difficulty, for it declares that it will differ as much as the glorious flower differs from the little black seed that was buried in the earth; that this vile body will be fashioned like unto Christ's glorious body, that when we see our Lord Christ as He is, we shall be made like Him.

Perhaps the strongest natural reason for the resurrection of the body lies in the fact that death itself is an anomaly brought in by sin, an evidence of the power of sin. Our Lord Jesus Christ's great work was to destroy the power of death and to become the Head of a new race, and this

must mean not only man's restoration to all his lost privileges and rank, but gives man inconceivably more by bringing him into the adoption of sonship to God.

Do I indeed believe that the Bible is God's very Word to me, His child? Then I have only to wait to see all these glorious happenings. Do I doubt whether the Bible is God's Word? Then I have no light and no clear knowledge on this or on any other subject pertaining to eternal life and glory.

"Behold I Come Quickly."

Every genuine Christian believes that Christ is coming back to this earth another time. Three great facts stare this world into the face, viz. (1) Jesus Christ was here and went away again. (2) The Holy Spirit came and is still here. (3) Jesus Christ is coming back again. While all Christians agree as to the fact, they do not all agree as to the time of His coming.

That the coming of Christ, if it takes place at a time that is uncertain, and which may become a certainty at any moment, has a far-reaching influence on the individual life, is a very clear truth. But if that coming is more than one thousand years off, it can have no practical value to my every day living, nor is it worth while to tell me to "Watch and be ready." To be of any assistance to holy living it must be an imminent coming.

In the following very simple outline, we have endeavored to show that His coming is imminent, and may take place at any moment. The entire scope of Scripture that bears on this great subject is by no means exhausted in what follows; but is only enough to prove the facts at first hand. If we approach these studies with a heart that wishes no greater teacher than the Holy Spirit, we will not only obtain the few things here, but the greater truths from the Word of God concerning this "Our Hope" in Christ Jesus.

I. Will Christ Come again?

He said He would come again (John xiv:3).

He said, "I will come to you" (John xiv:18).

He also said, "I go away, and come again" (John xiv:28).

Angels said He would come again (Acts i:11).

The Holy Spirit, by the apostles, said He would come again:

Be ready for His coming (Matt. xxiv:44).

Commune till He comes (1 Cor. xi:26).

Look for His coming (Phil. iii:20-21).

Rapture of the church (1 Thess. iv:13-18).

The day is approaching (Heb. x:25).
 Hold fast . . . thy crown (Rev. iii:11).
 Come as a thief (Rev. xvi:15).
 Even so come (Rev. xxii:20).

NOTE—Notice in the references given that it is Jesus Himself (John xiv:3), Who “will come in like manner” (Acts i:11) as He went away. If He should send some one in His stead it would not be the fulfilling of His promises to His own. Many more references to prove the fact might be given, but these will aid one in getting a beginning of the truth.

“Lo! He comes, with clouds descending,
 Onee for favored sinners slain;
 Thousand thousand saints attending,
 Swell the triumphs of His train;
 Hallelujah!
 God appears on earth to reign.”

II. Post vs. Pre-millennial.

In the preceding remarks we noted that all are not agreed as to the time of His coming. It remained for one, Daniel Whitby, an English divine, to proclaim the post-millennial coming of Christ for the first time, under what he called a “new hypothesis.” The early church was pre-millennial in its teachings, and all through her history she has had the Luthers, Melancthons, Miltons, Isaac Newtons, Watts, Wesleys, Topladys and a host of others who have borne testimony to the pre-millennial coming of Christ. To-day there are men of the purest lives, of the profoundest scholarship, and of the widest intelligence, who are also bearing witness to the pre-millennial return of the Lord.

For the benefit of those who cannot see this latter named coming, we submit the following brief Scriptural proof:

A. *The Anti-christ.*

This personage is spoken of in 2 Thess. ii:8 and in other Scriptures. and is generally conceded to be pre-millennial in his appearance, Authorities further agree that he is to be destroyed by the brightness of Christ’s coming. In order to accomplish that destruction, then, Christ must return before the millennium.

B. *The Tribulation.*

That the revelation of Christ takes place immediately after the Tribulation cannot be doubted by any who have read Matt. xxiv:15-31). This Tribulation is before Christ’s reign of peace as seen in the following Scripture: (Matt. xxiv:21; Luke xxi:24; Isa. xxiv:16-23, lx:2). It therefore follows that His coming is pre-millennial.

C. *The Church.*

The body of Christ is appointed unto suffering and hatred according to John xv:19-21, xvi:33; and these things shall continue until

Christ comes as proved from 2 Tim. iii:12 and 2 Thess. i:5-12. If there is persecution, a reign of peace is utterly impossible; and again it follows that Christ must return before the millennium.

There are other points that we might consider, such as the literalness of the Millennium kingdom, and the resurrection in its order; but these will appear in the later references. We are bidden "Watch." Why watch for an event that is at least one thousand years hence, if post-millennialism is true?

III. When Will He Come and What Will Be the Signs of His Appearing?

A. When?

When we think not (Matt. xxiv:42-44).

As a thief (2 Thess. v:1-2).

When they cry, "Peace and safety" (2 Thess. v:3).

NOTE—The Levitical system of worship included a "Day of Atonement," on which the high priest entered into the Holy of Holies to make sacrifice for the sins of the people. The congregation of Israel waited in worship until he came forth again. Our real High Priest has entered the true Holy of Holies, leaving us to watch for His coming forth—He may come forth any moment.

He will come quickly (Rev. iii:11).

B. Signs?

A time of deception (Matt. xxiv:4-14).

A time of false doctrines (2 Tim. iv:3-4).

There shall be a falling away (2 Thess. ii:1-12; 1 Tim. iv:1-3).

A time of false teachers (2 Peter ii:1-2).

NOTE—Under this head it will be interesting for one to notice the false teachers of Christian Science, Russellism, New Thought and others, who are fulfilling this prophesy.

War and rumors of wars (Luke xxi:9-10).

Earthquakes and distress of nations (Luke xxi:11).

Signs in the heavens (Luke xxi:25-28; Matt. xxiv:19-31).

IV. What is the Purpose of His Coming?

A. As to the Church.

Take her out of the world (1 Thess. iv:16-17).

Judge her works and reward her (2 Cor. v:10; 1 Cor. iii:12-15).

Marry her to the Lamb, Christ (Rev. xix:7-10).

NOTE—At this time, which is called the rapture, the living are changed (1 Cor. xv:51), corruption of the believer puts on incorruption (1 Cor. xv:54), and believers will become like Christ (1 John iii:2).

B. As to Israel.

He shall gather them together (Isa. xi:11-16; Jer. xxiii:5-6; Ezek. xxxvii:21-22; Deut. xxx:4-5).

Build their tabernacle and restore them to their own land (Amos ix:11-15; Hosea i:10-11; Ezek. xi:17-21).

Make them the chief nation (Amos ix:15; Ezek. xxxiv:28; Isa. xlix:18, 22, 23; Micah iv:1-2; Zech. viii:20-23).

Restore Israel, the adulterous wife (Hosea ii:14-23).

Deliver the remnant (Isa. x:20-23).

C. As to the world.

Universal judgment (Isa. xiv:18-27; lxiii:1-6; Dan. ii:44-45).

Judge it for its treatment of the Jews (Matt. xxv:31-46).

Banish sin and reign in peace over it (Dan. ii:44-45; Isa. xiv:7-8; Isa. xxxii:1-2, 14-20, lxii:10-12; Dan. vii:13-14).

Finally judge (Rev. xix:17-21, xx:7-15).

NOTE—The references given under each of the divisions are only a beginning. The reader will find it interesting and instructive to add others to the list.

V. What Characterizes the Age During the Absence of Christ?

Preaching the Gospel (Matt. xxviii:16-20).

Calling out the church (Acts xvi:17).

Truth will be corrupted by evil doctrine (Matt. xiii:33).

NOTE—The leaven here represents false doctrine being mixed with the genuine truth, until the whole is leavened.

Good and bad grow together, and all the seed does not bear fruit (Matt. xiii:1-30, 36-43).

Time of apostasy (Luke xviii:8). This does not refer to personal faith, but belief in the whole body of revealed truth (2 Thess. ii:1-12) 1 Tim. iv:1-3; 2 Tim. iv:3-4).

In the latter and perilous times (2 Tim. iii:1-8).

NOTE—"Apostasy," says Dr. C. I. Scofield, "differs from error concerning truth, which may be the result of ignorance (Acts xix:1-6), or heresy, which may be due to the snare of Satan (2 Tim. ii:25-26), both of which may consist with true faith . . . Apostates depart from the faith, but not from the outward Christian profession."

Apostasy in the church will be judged (2 Thess. ii:10-12; 2 Peter ii:17-21; Jude 11-15; Rev. iii:14-16).

VI. Order of Events.

Dead in Christ raised (1 Thess. iv:16; 2 Cor. xv:22, 23).

Living believers changed (1 Cor. xv:51).

All with the Lord (1 Thess. iv:17).

Judgment seat of Christ (2 Cor. v:10).
 Satan cast out (Rev. xii:7-12).
 Marriage of the Lamb (Rev. ix:7-8; Eph. v:25-27).
 Great Tribulation in the earth (Matt. xxiv:15-31).
 Revelation of Christ (Acts i:11; Zech. xiv:4).
 Judgment of the Nations (Matt. xxv:31-46).
 Binding of Satan (Rev. xx:1-3).

Millennium kingdom (Dan. ii:44; Psalm ii:6; Rev. xi:15; Psalm lxxii:8).

Satan loosed—his doom (Rev. xx:7-10).

Heaven and earth fled away—new heaven and new earth (Rev. xxi:1-8).

Judgment of The Great White Throne (Rev. xx:11-15).

ETERNITY!

VII. Incentive to Holy Living.

Hope purifies (1 John iii:2-3).

Be clean for His coming (Col. iii:4-5).

Sanctified and cleansed (Eph. v:26).

Blameless (1 Thess. v:23).

Reader, now as you have finished this short treatise, let me ask, "Are you saved? Are you trusting Christ for salvation?" If not, search the following Scriptures and learn the plan of salvation (John i:12, iii:14-18, v:24; Rom. viii:1, 35-39; 1 John i:9).

The suffering Saviour bore the curse of the world's sin so that you might be made a "new creature in Christ Jesus," and because he "became poor" (2 Cor. viii:9), it is your privilege, "through His poverty to become rich."

Believer, are you anxiously looking for the Lord? What if he should meet you in the turn of the road whether duties are done or undone? Are you ready to face the Master? He is the Bridgroom of His bride, the church. He has been long absent. The days are dark and trying. The signs, full of significance, are all about us. Everywhere there is tumult of nations and perplexity. He may come with the setting of the sun, or the crowing of the cock, or with the appearing of the first rays of dawn. Long years he has kept silent, waiting to see what a sinful world will do with his salvation; and yet His last words sound forth on the night of darkness, "Surely I come quickly." Can we respond from a soul that is anxious for the "Redemption of the purchased possession, "Even so come, Lord, Jesus." "Be ye therefore also ready, for in such an hour as ye think not, the Son of Man cometh."

H. C. HARTRANFT.

Examination of Mr. D. M. Panton's Booklet on the Rapture.

There is no more interesting phenomenon than that there are, this very day, many thousands of people in the earth, and these by no means the least thoughtful, sober or intelligent, who say that they are expecting One who lived about nineteen centuries ago: began life as the reputed son of a carpenter, lived less than forty years in a little obscure country, the greater part in an insignificant village, and was finally executed as a criminal—to come back again and actually reign over all the earth as its rightful king. In itself it is a phenomenon that must be the despair of infidelity, for it is utterly unaccountable, save on the assumption of what that infidelity must deny—a miracle.

Nor can any subject surpass in its interest to every living Christian that same expectation of the return of their Lord to the earth that once rejected Him. Leaving aside questions as to details, it has ever been an essential element in the faith of all Christians, for He left it to His people as their one hope to be cherished as a bride would cherish the return of her beloved bridegroom.

At first this hope was very bright, for the converts of the first days were even converted to wait for Him from heaven (1 Thess. i:10). But as time went on, and centuries passed, and still the hope was unfulfilled, it flagged; till in the fourth century, an epochal event changed everything: A professing Christian ascended the throne of the world! Then the whole outlook of the Church changed. "We have erred," said the teachers of that day, "in expecting our Lord to return personally, visibly and at any moment to reign: the very fact of there being a Christian emperor on the throne of the earth is evidence that the earth is to be brought under the spiritual sway of the Lord Jesus by the gospel. It is to be by **our** zeal that the 'knowledge of the Lord is to cover the earth as the waters cover the sea'; and then, after a thousand years of a Spiritual reign in the hearts of His people, He will indeed come, and there shall be a general resurrection and a general judgment of all." Thus being taught, both "wise and foolish" said "my Lord delayeth His coming," and "all slumbered and slept." Then too the Voice of the Lord might have been heard by any who had "ears to hear" speaking to "Pergamos," *i. e.*, the condition of the Church thus formed by this teaching, "I know where thou dwellest, where Satan's throne (Grk. THRONOS) is," that is, the Church ceased to be a pilgrim, with pilgrim hopes, and became a dweller upon earth.*

So the centuries drifted into the "dark ages"; then these passing on with the reformation, light long-lost, began to be recovered;

*For Satan has never had a throne anywhere else than on this earth.

and, as years still passed, this still ever brightened, till every page of holy Scripture felt the effect of this recovery; dispensational distinctions were discerned, the Jew and the Gentile again took their places as belonging to the earth and its government; while the Church was also discerned as not being of this earth, but heavenly in calling, and in hope corresponding to that calling; till again—not indeed the whole church—but what may be called a remnant, distinguished by unworldliness and diligent searching of the Word of God, discerned therein the long-lost **Hope**; and again looked for the personal return of their Lord for them without the intervention of any known event that might defer it. It was then that the Lord's word to the bereaved Thessalonians shone out with a very fresh and beautiful ray, for it gave them to see that the "Lord's coming," although there was but **one** coming now to be looked for, yet was not **simple**, as they had hitherto esteemed it, but in two stages: First, from His session on the Throne of God to the air, where all "in Christ," living or dead, would be caught up to meet Him; then, after an interval, His triumphant progress would be continued, and accompanied by those thus raptured, He would be manifested to assume the government of that earth that had rejected Him. All was thus in harmony and in order, every Scripture fell into its place.

But the generation to which this gracious light had been given, has now also passed off the scene without the fulfilment of its hope; another has taken its place, and I fear it must be added, by no means marked as fully with the gracious characteristics of its predecessor, for now again a very babel of voices fills the air, utterly discordant with one another, but all loudly claiming to be possessing and giving out truth far in advance of all that has preceded, till the poor sheep of the flock are in many cases in grievous perplexity, fearing that no certainty is attainable in prophetic study, are inclined to abandon it altogether, and to confine their attention to the simplest fundamentals, while the most startling portents, demanding the most careful consideration, are taking place before their very eyes.

As for the professing mass, they care little for these holy themes; pleasure and gain divide their thoughts, and they still put off His return as far as possible. For this purpose, they "heap to themselves teachers" who know well what those "itching ears" want, and where their own interests lie, so they ever prophesy smooth things; "never," they cry, "were things in a better condition than today, and ever, by the law of evolution, are they improving; this very war is but a crisis in the onward march of evolution; and the "last days," far from being characterized by peril, as says the Scripture (2 Tim. iii) shall be the best; and far from being as "in the days of Noah" or "of Lot," the earth shall rather be like a vastly improved Pentecost, at the time when the Son of man is revealed.

A few go so far as to declare that the Lord has already come, in 1874. Others, avoiding these follies, still assert that it is a fantastic absurdity to await the Lord at any moment, and have tried to slur this pre-

cious hope by calling it "the any moment **theory.**" "This," say they, "must not be cherished, it will only make ashamed, for there is a great tribulation coming; and through this the Church must pass side-by-side with the Jew, and in some way conform her prayers and hopes, heavenly though they be, to those of a people that are of quite an opposite calling."

Others, depending upon their interpretation of Old Testament types, specify a certain season of the year at which alone He may be looked for. Still others tell us that not everyone in Christ will be caught up to meet Him at His Coming to the air, but only such as are found then in a certain degree of watchfulness. It is to them only who thus are **looking for Him** that He shall appear unto salvation, the rest must enter the great tribulation, and be caught up in a series of raptures; as they, like wheat ripen, all however being thus raptured to the Lord before His revelation.

It is this last that I desire to examine, and a recently published booklet by Mr. D. M. Panton, of Norwich, England, will afford all that can be said for it, and this probably put in as attractive and strong a way as is possible.

I must assume that my readers join me in desiring nothing but the truth of Scripture. If we have erred—if we have been cherishing a hope that shall eventually make ashamed—of what value would it be to cleave to it still? But before we abandon it, and while welcoming the most severe tests, it becomes us on our part, to test as carefully as we may what is pressed upon us as its substitute, and it would be an insult to Mr. Panton to suppose that he, too, would not welcome any test that may be brought.

We may fairly tabulate Mr. Panton's teachings under the following heads:

1. Greek word PAROUSIA stands for an extended period of time, and indeed something more, for it is "formed," "broken up," and saints are caught up to it. It has apparently no English equivalent, for he transfers, without translating it.

2. During this PAROUSIA, there shall be a series of raptures of Christians, before the revelation of Christ.

3. The "first-rapt" are those who, at the very moment of the Lord's descent to the air, are found in a certain degree of watchfulness, or to have attained a divinely-fixed, yet unrevealed, standard of sanctification.

4. Harvest is "the great type designed to portray rapture."

5. As in harvest only ripe wheat is cut, so only **ripe** Christians are raptured; and those not first taken are ripened in the great tribulation.

6. This discrimination in the rapture of Christians is clearly taught by such Scripture as Heb. ix:28; Rev. iii:10; Matt. xxiv: 40 etc.

7. None can know the persons who will be raptured. The assertion of this is due to demon-teaching, for the standard that must be attained is not revealed.

8. Rapture is the first act of *Judgment*, not the final act of *Grace*; and is "according to works."

We will examine these in order, as briefly as is consistent with the gravity of the question involved; for, I repeat, if we are in error the sooner we know that the better; if not, then our examination will only strengthen our confidence, and brighten our hope.

1. As to the word *Parousia*,* I quote from the pamphlet: "The first great act in the coming drama of the advent is the formation of the *Parousia*. It is impossible to exaggerate the importance of the doctrine of the *Parousia*. * * * In itself, the word *parousia* merely states a stationary 'presence'; and is a 'coming' only when linked with words implying motion. * * * It (*i. e.*, the *Parousia*) is a stage in the advent." Commenting on Psalm xviii:ii: "The *Parousia* is thus, according to the psalmist, secret * * * stationary * * * invisible * * * and the centre of rapture. For it is thus that our Lord is to return. He ascended visibly, and was wrapped from sight in a cloud; but he is to so come in like manner, *i. e.*, the process is to be reversed; He descends invisibly, concealed by clouds and then bursts forth, visibly and bodily, as the Sun of Righteousness. THE INTERLUDE IS THE PAROUSIA. "The *Parousia* serves purposes of vital import to the church. It is thither that saints are rapt," etc.

I have quoted Mr. Panton as fully as is necessary to get fairly the drift of his argument under this head. Let us look at it. He recognizes that the Greek word means "presence" or "coming," yet not only will neither "presence" nor "coming" suit this doctrine, but **there is not any other word in the English language that will!** This in itself is very suggestive, for here is a "doctrine involved in the word *Parousia*" the importance of which it is "impossible to exaggerate," and yet apparently there is no English word that will tell us what that doctrine is! It is surely no wonder then that so few have known anything about it up to this time. Is it not enough to make plain people rather suspicious of such a doctrine, especially as our teacher admits that the word simply means "presence" or "coming." Then why not translate it by what it means?

But, Mr. Panton says that it "is a 'coming' only when linked with

Note.—The word "*parousia*" is a substantive derived from the verb "*Pareimi*," a word compounded of *para* "with" and *eimi* "to be," "to be with," that is "to be present": so the prime meaning of "*parousia*" is "*presence*." But when referring to one who is, or has been, away, he must *come* to be present, and so the word has, in this connection always the meaning of "*coming*," *i. e.*, "*advent*" or "*arrival*," as it has in every single case of its occurrence in Scripture with the exception of two: 2 Cor. x:10 and Phil. ii:12, in both of which the context demands the prime meaning of "*presence*."

words implying motion." Very well, but does not every reference to the Lord's **return** imply motion? *e. g.*, when the Scripture says "the Lord himself shall descend from heaven", etc. that surely implies motion; so wherever or whenever the return of the Lord is the subject, why, even on our author's own showing, should not the word be translated by its simple and admitted meaning, "coming"?

Nor is it quite comprehensible how the Parousia can be "a stage in the advent," for "advent" is only another word for "coming," Parousia too means "coming," as Mr. Panton admits in such a connection, but what sense would there be in the "coming is a stage in the coming?"

Nor is it intelligible to speak of "the formation of the advent"; nor "the break-up of the advent," nor of saints "caught up to the advent." Our writer has to get rid of the plain, simple meaning of the word that it may admit of his extraordinary doctrine.

Nor is either the "coming" synonymous with the journey. A journey may of course take any length of time, and there may be stages or rests in that journey; but the journey is not the coming that is at the end of it. Paul was "glad of the coming of Stephanas"; that does not mean that he was glad of Stephanas' journey, but of his arrival—his advent—his "being with" him—his coming. So there may be seven years or seventy years from the time the Lord rises from His present session at the right hand of God, before His Feet stand upon the mount of Olives; but the period of seven years or seventy years is neither His presence, nor His coming, nor that untranslatable Parousia; that again is His arrival at whatever goal He has in view; most frequently it is the earth; but in 1 Cor. xv:23, where the Holy Spirit is alone contemplating those "in Christ," His journey is for them completed when He reaches the air, and they are caught up to meet Him there. This is the "coming"—the advent—His "being with" them as far as they are concerned.

Now all this refutes absolutely Mr. Panton's unsupported assertion that the Greek word Parousia is a "technical term," the "interlude" between the descent of the Lord to the air, and His manifestation to the earth. It is impossible to introduce such a thought into the Scriptures. How could we understand 2 Peter iii:4: "there shall come scoffers * * * saying, Where is the promise of that interlude in which the Lord shall be invisible in the clouds, for at least three and one-half years before He is manifested?" It is impossible; nor is there the slightest reason for altering the rendering of the word by "coming," nor would there be any need for altering it, but to afford a basis for an untenable doctrine.

As to Psalm xviii, in which our writer sees the rapture detailed with strange precision, seeing that it was only communicated to our Apostle Paul by a special revelation a thousand years later, it is assuredly a misuse of Scripture, however unintentional it may be. How could the Old Testament writer know anything of that which remained altogether unrevealed? The Psalmist was not speaking of his own rapture to heaven—an idea that is quite foreign to the Psalms—but

of the intervention of Jehovah on behalf of His Anointed. The Psalm primarily refers to the beloved king—the sweet singer of Israel, but, as so often the case in the Psalms, we are compelled to see behind, or beyond him, the One who was both his Son and his Lord.

I would venture to suggest to Mr. Panton, or any others interested, the reading of the volume of "The Numerical Bible" that deals with the Psalms, it would afford much help.

This brings us to the question of a succession of discriminating raptures of Christians during this interlude (for we do not at all deny that there is an interval between the rapture and the revelation) and that my readers may fairly get the author's point of view, I will again quote freely:

"Our conclusion is now confirmed with astonishing clearness by the great Type designed to portray rapture. For the vital principle of all harvesting has been laid down by our Lord once for all:—"When the fruit is RIPE, immediately he putteth in the sickle" (Mark iv:29). No farmer reaps his field because a fixed date is come, but because his corn is ripe; the reaping of unripe corn is utterly unknown; and the farmer cuts only those sections of his field which are ripe. So it is in the spiritual sphere:—study nature, and learn grace; for they are from the hand of one Maker. Wheat, our Lord reveals—for He defines the wheat-plants as the children of the Kingdom, growing, without intermission, between the first sowing by the Son of Man and the **End of the Age** (Matt. x.ii:38, 39)—is the Church; that is, 'wheat' is a type of Christian, not Jewish, experience. Thus our Lord unfolds a momentous principle. It is not **wheat** that the Angels (Matt. xiii:39) reap, but **ripe** wheat; neither the individual believer, nor the Church as a whole, is ripe simply because they are wheat."

There are several points here that our author takes for granted that are at least open to question: First, what basis is there for saying that "harvest is the great Type designed to portray rapture"? Let my reader turn to Revelations xiv:14-20; here we have two companion figures, harvest and grape-gathering; both are said to be "of the earth," that is, most assuredly, what the earth produces, and not therefore, one would say, fitted for heaven; nor do these symbols permit the introduction of any thought of "rapture" at all: "**blood came out of the winepress, even unto horses' bridles,**" does not speak of rapture surely, but fearful judgment. This sounds like an echo of, and is clearly based upon Joel iii:12, 13, where the two figures of harvest and winepress are as one, as referring to the same time of judgment. "**Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow**"—is this for a rapture to heaven? Not at all, "**for their wickedness is great.**" That hardly looks as if "harvest was the great Type designed to portray rapture"; but exactly as Revelation, severe judgment. Nor, in either of these Scriptures is there a hint of any wheat, or anything good at all being in view. The word for "ripe" used in Revelations conveys no idea of a full ear rich with the fat of wheat, but it is a word always used in a bad

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sense as applied to vegetation, as in Matt. xiii:6, "withered away"; Mark xi: "dried up," *i. e.*, quite valueless, as the marginal reading of both Authorized and Revised Versions.

A little care in examining the way that "harvest" is used in Scripture will show that its significance varies; sometimes, where the **ingathering**, not the **cutting down** is the prominent idea, only wheat appears to be in view, as in John iv:35; at others, both wheat and tares are seen, for there is both "cutting" and "garnering," as in Matt. xiii:30; and again, at other times, nothing good at all, and only the sickle is seen, as in Joel iii and Rev. xiv; but **in no case is harvest a type of rapture**. In Matt. xiii:30, "gather my wheat into my barn" has indeed been taken by some valued teachers as having that bearing; but it is at least open to question whether the heavenly redeemed can possibly be thus spoken of in this gospel, so peculiarly Jewish as it is. Even in the parable of the pearl, in which we admittedly have a reference to the Church, there is not a hint of rapture.

Mr. Panton says the "wheat our Lord reveals is the Church"; but that is not what the Lord said, but "**the good seed are the children of the kingdom**"; and, as Mr. Panton himself recognizes, the Church will continue after the Church is gone, the two terms cannot be synonymous. Nor is the age, at the end of which is the harvest, the Christian era, for that had not begun at all at that time, nor did the disciples know anything about such an era. What would be in their minds, and consequently in the Lord's words, was the age then running of the divine dealings with **Israel**, to be interrupted as we now know, by the present time, and only to be renewed **after** the rapture; therefore the rapture must come **before**, not **at** the end of the age; and the gathering into the barn, *at* harvest, is not the rapture which occurs *before* it.

"Study nature and learn grace," says Mr. Panton; but no farmer that we ever heard of reaps a wheatfield in sections, still less does he cut the individual ears that are ripe, leaving others to ripen—that would be strange not to say impossible farming, yet it must be the ordinary way if harvest is to provide a type of raptures of individuals who have attained to a certain degree of maturity. The farmer considers his wheatfield as a whole, and, although there may be some ears not as mature as others, he reaps all.

Let us note carefully, for it is the vital point between us, that the parable makes the line of discrimination between **wheat and tares**: Mr. Panton, on the other hand, between **wheat and wheat**: which shall we accept?

Note, too, that in the parable, the tares are first gathered together, and bound in bundles to be burned; that is, as far as my light goes, the children of the wicked one or of Satan, in that short period just preceding the Lord's revelation, enter into close associations of **Satanic** wickedness, and are thus clearly manifested as "tares," or the children of the wicked one. It is that whereof Isaiah speaks as "**the covenant with death and agreement with hell**" (Isa. xxviii:15). But

this leaves the children of the kingdom equally fully manifested as "wheat." This is the work of angels; but their activities we do not see—they are invisible (compare 2 Chron. xviii:19-21 with 2 Thess. ii:10, 11). The setting up of "the abomination of desolation" at Satan's instigation would be enough to accomplish that visibly; nor can there be any question then of confusing "wheat and tares"; they will be far separated. But are the children of the kingdom to be utterly exterminated in those fires of persecution to which they are then exposed? Indeed not; they are to be carefully garnered, *i. e.*, preserved safely on earth during the time of great tribulation, to form the nucleus of the new nation of Israel (see Isa. xxvi:20). This preservation is figured by the wheat gathered into the barn; and then, after the judgment on the tares, they "**shine forth as the sun in the kingdom of their Father**"; that kingdom for which they had been taught to pray, when His will should be done on earth as in heaven—all is on earth. But the heavenly redeemed shine forth before that judgment; for **they come with the Lord to execute it**; the parable does not antedate the truth only presented in 1 Thess. iv:13-18.

As to the texts that do teach a discrimination, but not of the kind that Mr. Panton presses, let us look at one or two. This is his comment on John viii:51: "If any man—our Lord does not say, if any JEW; it is Christians on the threshold of the advent, and not Jewish survivors of the tribulation"—"keep my word—watchfulness, or a constant squaring of all the life to the second coming, and prayer for hourly grace to persevere; these are the supreme words of Christ on Translation—he shall never see death." But most assuredly the Lord is not speaking of "translation" at all, as the simplest reader can see for himself; there is not a hint of anything of the kind; it is impossible, for how could the Lord refer to escaping literal death by translation, when everyone, whether they have kept His word or not, from that day to this, has, in this literal sense, seen death? Mr. Panton has fallen into exactly the same mistake as the Jews who heard Him first. The words that He spoke are spirit and life, and those who keep that word, show that they have received a life that is beyond death, and death for them is abolished—they may "fall asleep"; but that is not equivalent in this Scripture to "seeing death." The theme of the apostle John is divine life—eternal life ("life indeed" (1 Tim. vi:19, R. V.))—and this verse must be seen in the light of that theme: the contrasted death being equally eternal—"death indeed" that they shall never see.

So Heb. ix:28, "**Unto them that look for him shall be appear the second time without sin unto salvation,**" does not discriminate between one child of God and another, but between believer and rejector of Christ, for to the latter He shall not appear unto salvation, but to judgment. All genuine Christians have always expected the Lord to return at some time, although they have not seen together as to the manner of the coming, or the time; but it is an integral part of the Christian faith that the rejected Jesus is coming again; nor is there

the faintest suggestion here of any unrevealed standard of watchfulness.

We come then to the very corner-stone of all Mr. Pantton's teaching, and where we must take decided issue with him. He insists that the rapture of the redeemed is not the final act in their redemption—that redemption of the body, which, since, not because it is uncertain, but solely because we "see it not," we still "hope for"—it is not the continuation of that line of pure grace that began by "quickening us together with Christ," and ends by "quickening our mortal bodies" (Rom. viii:11)—no, this wonderful interposition of God is a **reward for our works**, as he assures us:

"Rapture is a judgment act," page 38.

Rapture "is a reward according to works, not a privilege attached to grace. So the uncertainty must subsist until the event. For however perfected yesterday, or assured today, tomorrow's walk always remains problematical; only, the actual removal can prove fidelity up to the moment of Christ's descent," page 38.

Rapture "is not a privilege attached to simple faith: nor can rapture occur in the dispensation of grace at all," page 43.

I might quote more to the same effect, but these are quite enough to show in what way this teacher would have us revise our convictions as to the Christian's hope. Hope! Why the very word is no longer permissible, for it is based on the attainment of a certain unrevealed standard of holiness," page 46; a measure of sanctification known only to God," page 40; how then can anyone hope to attain that of which nothing can be known? It is surely no poetic sentiment, but only too simple a truth; "abandon hope all ye that enter" this school.

Quite consistently with this is added "all claim to belong to the first-rapt, or to a knowledge of the actual persons who will compose that body, violates the conditions of rapture, and has always been symptomatic of erroneous or demon-inspired sects," page 37.

Certainly, for who but one demon-inspired could claim to have attained a divine standard of holiness not yet revealed? It would speak the height of presumption. But, in that case how could the Christians in Thessalonica escape, for they surely knew what they had been told, that it was those of their own number, whether they had fallen asleep or were still alive when the Lord came, who would be caught up to meet Him? Did a demon then teach them that, or the apostle "by the word of Lord"? If it were the Lord who taught it, could they not, nay, **must** they not have rejoiced in the assurance of "belonging to the first-rapt"? And would it not be more like demoniac teaching to throw doubt and uncertainty on "the word of the Lord," and to make that "salvation," which is ever drawing nearer, to depend on our works?

But since we are now dealing with the corner-stone, let us look at it from another point of view: In that 1 Thess. iv:16, we are told that

the dead **in Christ** shall rise first. There is not the faintest trace of a hint of any discrimination between those dead in Christ," "who had attained a certain standard of sanctification, and those who had failed to do so. The one single qualification is "**in Christ.**" Will Mr. Pantton deny this? He cannot, for, if he did, he would put himself out of court entirely. Well, then, we have but to ask **how** those dead were "**in Christ**" at all? By grace or by works? Will Mr. Pantton deny that they, and we all, were **as** utterly incapable of raising ourselves from spiritual death as we should be from the grave? God, who is rich in mercy, did, or could do, either the one or the other. It is of pure grace from first to last. **As** we are "**in Christ**" by grace, **so** is rapture by grace.

Again, in 1 Cor. xv:23: "**I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead**" ("**in Christ**") "**shall be raised incorruptible and we shall be changed.**" That would certainly appear to be conclusive that not a select few or many, but **ALL** those of whom the Spirit of God is here speaking would be changed; but this is how our teacher deals with it: "The passage asserts nothing concerning rapture; all it asserts concerns **change**, and it is perfectly conceivable that the "**body of glory**" as **distinct** from mere resurrection, may be deferred until the threshold of the kingdom is reached."

That a popular Christian teacher should so speak is really very shocking, for only to **speak** of the first resurrection—with which alone the Spirit of God is here dealing—the resurrection of the just; the resurrection of life; as "**mere** resurrection" is in itself enough to condemn what necessitates it. What fantastic absurdities, too, it involves. Here are saints "**changed**" or raised "**in incorruption,**" "**in glory,**" "**in power,**" "**in spiritual bodies**"—for all these are predicated of this resurrection, to which the change of the living corresponds, and yet not having a "**body of glory**" after all; but one possibly like Enoch's or Elijah's after they were translated. But would it not be rather strange for people raised from the dead in or with bodies as fitted for heaven as those of Enoch or Elijah to pass through the great tribulation on earth, until they became "**ripe**" for rapture? Mr. Pantton does indeed suggest as an alternative to this that this "**merely**" raised body may be as the Lord's body after resurrection; not a body of glory, for His disciples knew Him as He had been. It is quite true that, with a tender consideration that may well quicken our cold affections, He appeared in a guise that should not overwhelm His people (as later John, Rev. i:17), but one with which they were familiar; but we must remember that that Body was not hindered by walls, and able to appear and disappear at will; can we conceive of **such** passing through the great tribulation? The very suggestion savours of frivolity, and the subject is far too serious for that, as I believe Mr. Pantton himself will allow.

But he makes another attempt to avoid the plain statement of

Scripture by: The exact phrase—**en tee eschatee salpigi**—“at the last trump,” implies, not a moment of time, but an extended period, covered by the blast of the “Last Trump.” But the “change” from the corruptible to the incorruptible, from the mortal to immortal, is “in a moment, in the twinkling of an eye,” leaving no opportunity for any extended time for **that**, nor can we conceive of a body so changed being still subject to the present conditions of earth.*

Mr. Panton himself evidently feels that he has failed to affect plain simple statements of the Scripture, for he says that “this is the sole Scripture to be relied on for the overthrow of the mass of adverse Scriptures accumulated in this pamphlet.” Well, if it may be relied upon, we will rely upon it; nor do we believe that any single Scripture that is so clear in its meaning that it can be relied upon, as Mr. Panton admits is the case here, can really be in conflict with any other Scripture at all; but only proves that his use, or interpretation of the others is altogether unjustified, as it most certainly is.

Thus, while they may be temporarily thrown off their guard by these novelties being linked with a name that has been identified with much truth—while they may be attracted by the agreeable lively style in which they are put out, yet we are confident that eventually every God-fearing Christian will feel compelled to reject them altogether:

First, because they are based on introducing a meaning into a Greek word, for which there is no justification, either in classic or Scripture use.

Second, because they make a discrimination between wheat and wheat, Scripture between wheat and tares; **they** between children of God and children of God, Scripture between children of God and children of the devil; **they** between true and true, Scripture between true and false; in connection with a salvation that is ever drawing nearer.

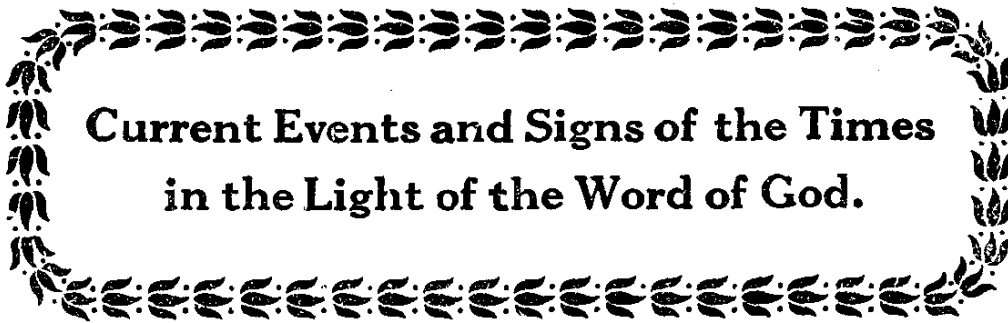
Finally, because they make the **giving of life to the body to be dependent on works**. Thus they rob the Church of all true hope as to the Lord's coming, since it is dependent on the attainment of a standard of holiness not revealed at all. He does indeed tell us that “a godly life unto the end, alone can bring the full assurance of hope”;

*In another pamphlet the same writer makes still more extraordinary statements, if possible; for he there tells us that some true children of God shall, presumably through their failure to attain a certain standard of holiness, be excluded from the kingdom. Where, then, will they be? “Some return temporarily to corruption.” “Some are in outer darkness”; “some, guilty of the very gravest offences, are temporarily in Gehenna.” This is too shocking for comment, but may be left to every Christian to judge. Well may Mr. Elliott (from whom, at 73 Durham Road, Wimbledon, London, copies of a review may be obtained) say, “We regret that anyone calling himself a Christian, and with the least claim to a knowledge of Scripture, could ever have penned it.”

but he does not tell us how that is possible, since this depends on the attainment of a standard of godliness that is not revealed.

Well may we all, Mr. Panton included, be profoundly thankful that Scripture encourages "the full assurance of hope" of all those redeemed by the precious Blood of Christ, being caught up to be with Him in the air, in virtue of their being "in Him" by the life received from Him. Nor does this necessitate "keeping silence on all razor-edged Scriptures," as he fears; for the truth of all false professors being left behind, for that "strong delusion," "that they all might be damned who believed not the truth," is surely not less "razor-edged," than to tell the careless that they, if left behind, may yet be finally saved, "ripened" in the great tribulation.

F. C. J.



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

The Races Engaged in the World War. Fourteen nations are engaged in the European war; the fact is that there are over eighty races taking part in killing each other: They are: Afridis, Albanians, Algerians, Annamites, Arakanese, Armenians, Bantus, Bashkirs, Basques, Bedouins, Berbers, Boers, Bulgars, Buriats, Burmese, Chinese, Circassians, Croatians, Czechs, Danes, Egyptians, English, Esthonians, Finns, Flemish, French, Friauls, Garhwalis, Georgians, Germans, Greeks, Ghurkas, Irish, Italians, Japanese, Jews, Kaffirs, Kalmucks, Kirghiz, Koriaks, Kurds, Ladins, Lesghians, Letts, Lithuanians, Magyars, Mahrattas, Malagasy, Maoris, Mingrelians, Montenegrins, Mongols, Moravians, Mordins, Pathans, Persians, Poles, Portuguese, Roumanians, Russians, Scotch, Senegalese, Senussi, Serbs, Sikhs, Slovacks, Slovenes, Syrians, Tartars, Tonkinese, Tunguses, Turkomans, Turks, Uzbegs, Votyaks, Wallachians, Walloons, Welsh, Wends, West Indians, Yakuts. Could it be much worse? Surely such a war has no precedent in all history, and it looks now as if all is rapidly making

for the end of the age, during which even worse things will come to pass.

The Effect of the War upon Africa. The news has been brought to this country that the war in Africa between the British and the Germans has had a disastrous effect upon the nations, who, in many instances, broke all restraints and returned to the customs of barbarism.

We quote from the communications of a missionary who describes these conditions:

When the war began, at a stroke, we were set back to the Middle Ages. The English occupied Ukerewe Island, where I am writing this, and then they took Muawza, the seat of the provincial commissioner of this province, in which all our stations on the German side are located. When the natives heard of this, they lost fear of the German officials and even openly disobeyed orders, and it got worse when all the officials as well as military left Ikidzu, going south. Uproar started immediately by the natives in Ikidzu, killing the native police and watchmen left to guard the station. They robbed the government property, and it was reported to us that the Christians who had been left behind to watch mission property had been driven away, some killed and their huts burned.

We did what we could to protect ourselves, put in night watches, and for the rest committed ourselves to God's protection. Finally the uproar spread to Busegwe also. The natives painted themselves for war, and wore spears, swords, bows and poisoned arrows. They rushed in crowds here and there, and came finally howling and yelling on the mission land toward our house. We saw that the time had come to leave. They had besought us to ask the English to come to quiet the uproar, but the British force had only got one of our three notes and was very busy elsewhere, and could not come, but advised us to come to them.

So off we started. At every kraal we came to we heard of new troubles. For eight days we remained behind in a land in uproar, and we were very tired from the nervous strain and loss of sleep. Friday evening we arrived at Sizaki, one of our missions. Here the natives had already robbed some of the mission and private property and the teacher had fled.

When we went on five chiefs, who feared for their lives, and their sub-chiefs accompanied us through a country like a zoological garden. Right and left were hundreds upon hundreds of zebras, heartbeest, wild beest, many antelopes and gazelles and other animals. That evening we slept by the seashore at Speke Gulf, on the southeastern shore of the lake. Here the Swahile overseers of the lime works had been killed; we saw their empty huts, as well as the empty house of the European who used to live here. Monday we came into coun-

try under the chief of Ukerewe, and Tuesday we were by the channel separating Ukerewe Island from the mainland. Wednesday we crossed in the canoes and soon were met by the English outposts—we were in safety.

What will be the after effects of this horrible war upon pagan nations is hard to estimate. Already a contempt of Christendom is expressed by many of them.

The Lord Mayor's Suggestion. A few months ago the Lord Mayor of London made a suggestion which has been widely discussed in England and more or less endorsed by others. He has suggested one great National church and added to it "we need an inspired leader in religion." He thinks that after the war people will not tolerate so many ecclesiastical differences, and "the church will have to decide between unity and decadence." Then he adds, "I have come to think that a multitude of dogmas is a mistake and a blunder." The creed he would like to see established, without any further dogma, is "love to God and love to fellow men." He wants all to unite on this one basis and declares, "What a new birth for this nation, if the church became a living power in the land, and calling all those her children who love God and their fellow men, set out to spiritualize the national existence. What a difference that would make in our national life! What a wave of enthusiasm would pass over our whole land! What a unity is possible here! Why cannot our religious leaders see that the hour has come that they might light such a candle in the world as by God's grace shall never be put out?" In another part of his address he speaks of "Britain, Russia and India working together with religious consecration, because India has the secret of mysticism; Russia has the secret of love; Britain has the secret of moral earnestness." And for his scheme, which leaves out the Christ of God and His gospel he saith "We need an inspired leader in religion." Such a great national-ecclesiastical union suits the masses of nominal Christians, who have never received the love of the truth. And the leader may soon appear. But when he comes he will not be a God-inspired leader; he will be Satan's man. How we are beginning to see things shaping themselves for the predicted end.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JANUARY.

JESUS THE LIFE AND LIGHT OF MEN,

(January 7. John i:1-18.)

Golden Text, John i:4.

Daily Readings.

Mon., Jan. 1, John i:1-9. Tues., Jan. 2, John i:10-18. Wed.,
Jan. 3, Heb. i:1-9. Thurs. Jan. 4, 2 Tim. i:3-14. Fri., Jan. 5, Mark
x:17-22. Sat., Jan. 6, Luke vii:11-17. Sun., Jan. 7, Phil. ii:1-11.

I. LESSON OUTLINE.

1. The Life and The Light (verses 1-4). 2. Amid the Darkness
(verses 5-10). 3. Giving Life and Light (verses 11-13). 4. Infilling
the Believer with Grace (verses 14-18).

II. THE HEART OF THE LESSON.

Remember that the great theme of the Spirit in the gospel of John is Jesus the Son of God. He is before us again and again, as the One who is without beginning of days; uncreated; eternal. Remember the great purpose of the Spirit in penning this marvellous Gospel is found in Chap. xx:30, 31. And do not miss the real thought of the three chief verses of this first chapter; they are the key verses to the gospel itself. They are verses 1, 5, 18. Verse 1 presents our Lord to us as the eternal One creating all things; the ever living Jehovah. And up to verse 4, inclusive, we have the unfolding of this most precious truth by the Spirit—Jesus is God. Hold fast the absolute deity of the Lord Jesus Christ. Remember too that He who hung upon the cross of Calvary is the One who made the world and all things (verse 3, Col. i:16). And the One who upholds all things by the word of His power. O, the marvel of it all in our eyes, that such an One should come from the glory to save sinners (Phil. ii:5-8).

In verse 5 we have the Spirit's presentation of the incarnation and the coming of Christ as in the Gospel of John. The Light is shining

amid the darkness, and the darkness is all here where sin is so manifestly present; and where the results of sin are ever of the night and of the darkness. But the true Light came and has shone in the darkness. Yet the darkness did not overcome it; nor did the darkness comprehend it at all. In verse 9 the very fact of His coming thus into the world marks Him out as the true Light. None ever did this; none ever could do it. The God-man alone was both able and willing to do it.

Then, through Him, as thus incarnate, and ultimately dying, we have the impartation of eternal life to all who believe (Chap. xii:24). But it is life through a birth; and that birth not along human lines in any way; but of and from God alone. The alone condition on our part is the reception of Him by a heart faith in Him and His finished work. And this is the blessed whosoever which runs all through the gospel of God's grace to men. O, the wonders of that love and grace unto us. Then to every born again one is fullness of grace. Read verses 14-16 thus, "And the Word was made flesh, and dwelt among us . . . full of grace and truth. . . . And of His fulness have all we received, and grace upon grace." Where God puts the initial grace of salvation, He ever puts more and more grace all the way home to glory.

Verse 18 is the third of these. It presents Christ in the great work of doing the Father's will. It is that of interpreting the Father, of leading out the Father where faith can truly know Him and enjoy Him. This verse is the key verse of the rest of the Gospel and is there unfolded for us by the Spirit. For the whole of the Gospel after this is the interpreting of the Father by the Son. The leading out of the Father by Him. Verify this by referring to Chapter iii. with the interpretation of the Father by Christ in verses 14-16. Or take chapter iv, and mark the definite leading out of the Father to the faith of that woman of Sychar. Or take Chapters xiii-xvii in this same way. O, what an interpretation! No one but the Only Begotten, Son who is in the bosom of the Father, could ever thus make Him known. But He has done it to the help and joy and blessing of our hearts and lives through grace.

JOHN THE BAPTIST AND JESUS.

(January 14. John i:19-34.)

Golden Text, John i:29.

Daily Readings.

Mon., Jan. 8, John i:19-28. Tues., Jan. 9, John i:29-34. Wed., Jan. 10, Matt. xvii:1-13. Thurs., Jan. 11, Luke iii:1-6. Fri., Jan. 12, Luke iii:7-14. Sat., Jan. 13, Luke iii:15-17. Sun., Jan. 14, Matt. xi:7-15.

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I. LESSON OUTLINE.

1. God's Messenger (verses 19-24).
2. His Work (verses 25-28).
3. His Testimony to Christ (verses 29-34).

II. THE HEART OF THE LESSON.

The puzzled religionists of the day cannot place John. Their higher critical methods find nothing about him in the prophets. Yet is he stirring things in a way by his ministry that demands their attention. So they came with the query as to who he is. Mark how truly and graciously with all humility this man of God disclaims aught for himself in any way. He is not the Christ. Nor is he Elias the prophet in the sense in which they supposed. Nor was he that prophet, whom Israel was expecting. What then could he be? Only a voice; just a human voice that God was using to proclaim the truth and herald the coming of His Beloved Son. Is not this the true place for every worker of the Lord to take in His presence? What are we at best after all but mere voices; voices that God may be pleased to use to herald His precious truth. Vessels which have the precious treasure in them.

Yet John has a work to do. We must needs compare the other Gospels to have the full view of that work. It was to prepare the way of his coming Lord and Master who would soon be upon the scene. And this necessitated the preaching and the baptism of repentance on the part of this man and upon the part of the believing hearers of the testimony. Yet is he ever but preparing the way for the coming of the One who is far greater than he; and to whom he was not worthy to render the lowest service. Note this reverence on the part of John the Baptist with the increasing irreverence with regard to Christ and the things of Christ, even among believers. The world is full of this spirit that is preparing the way for the apostasy and the man of sin. And we believers need to be upon our guard continually against it. It is dangerous and destructive of all true fellowship with the Lord to the very last degree.

John's testimony gathers about one word in verse 29, "Behold the Lamb of God, which taketh away the sin of the world." John is virtually summing up all the Old Testament prophetic word concerning Christ; in his person he is the last of the Old Testament prophets. And in this unique character and message they are pointing out the long looked for Lamb of God who is to meet and fully settle the dread question of sin. With what joy of heart John gives forth this testimony. Is it not the business of all true messengers to-day to point ever and only to this One who saves and Who redeems? Should not they themselves be absolutely hidden, and their whole ministry center about Himself? All that John is desirous of doing is to have men see and know and follow the Lord; and he is only truly happy when they are going after his Lord and Master.

Very clearly is this blessed One marked out by the Father so that

John can make no mistake. Back in the preparation days in the wilderness this had been revealed to him. And then in God's appointed time this voice in the wilderness cries aloud this testimony waiting for the appearing of the Son of God Himself. With what glad eyes and heart John saw Him that day. With what glad voice he proclaimed Him as the true Lamb of God who had come to fulfill the mission of the Father's will in the redemptive work of the cross. It is well to ever keep our eyes of faith upon the Lamb of God. And it is well to continually point others to the same all gracious, all sufficient Saviour. There could be no better sight for us, and no better work to the glory of the Lord.

FIRST DISCIPLES OF JESUS.

(January 21. John i:35-51.)

Golden Text, John i:43.

Daily Readings.

Mon., Jan. 15, John i:35-42. Tues., Jan. 16, John i:43-51. Wed., Jan. 17, Luke v:1-11. Thurs., Jan. 18, Luke v:27-32. Fri., Jan. 19, Acts ix:1-8. Sat., Jan. 20, Eph. iv:1-16. Sun., Jan. 21, Matt. xix:23-30.

I. LESSON OUTLINE.

1. Following the Lord (verses 35-39). 2. Bringing a Brother to Christ (verses 40-42). 3. The Call of the Lord (verses 43-44). 4. A Soul Led to the Saviour (verses 45-51).

II. THE HEART OF THE LESSON.

It would be well to remember in this connection the words of the Lord, "I, if I be lifted up from the earth, will draw all men unto Me" (xii:32). True He had not yet been lifted up, but in anticipation of that He was even then drawing souls to Himself as true followers. John presents Him as the Lamb of God, and at once two of John's disciples follow the Lord. With what tender grace and love the Lord leads them on. Timidly they were going after Him when the Master graciously leads them to an expression of their heart's desire; and a night with Him follows. What a precious time they must have had with Him, for from that night they are His followers on through life. Only come near to Christ, and your heart will be won to Him and your life claimed by Him. And the great work of regeneration accomplished, the sequel in a true and blessed transformation will follow. We need to compare that first walk after Christ with the post-pentecostal ministry of these men to know the power of grace and mercy that is in Christ Jesus to prepare and fit us for His service.

Once we know the Lord our hearts cannot rest till we can bring others to the same place of blessing and helpfulness. And usually the desire begins with our seeking to have the whole family circle complete in Christ; and this is as it should be. Like Andrew, we at times,

are used of the Lord to bring to Him some choice soul, as Peter, who is used of the Lord far more than the one who led him to the Saviour. But what a privilege and honor to be thus made the means of bringing such to Him. How many of this class there may be among the boys and girls of our Sunday schools; the young men and women of our Bible Classes; or among our social friends, or in our homes. Only keep in fullest fellowship with Christ, and the way to be His ambassadors is clear and plain unto us.

But the Master had need of others, and with the little company of three men He finds Philip, and the authoritative word is spoken to that one, and it separates him to the Lord from that moment. This is our Lord's method at times even now, and at the word of command the obedience of faith is the only proper response to make. At once Philip enters the lists as a true missionary, and brings to the Lord Jesus one of the choice spirits in Israel, who knew the things of God and was in living fellowship with Him. Little did Nathaniel realize while at prayer that day under the fig tree, that so soon his reward would be the fullest possible one in the sight of his Lord and Saviour. But this is the fashion of the Lord at times in dealing with earnest seeking souls. Note how the testimony of Nathaniel to the truth concerning Christ as the Son of God and the King of Israel, calls forth the precious word of Christ concerning the coming blessing of that reign of His upon the earth. The communications between heaven and earth so long interrupted and marred by sin are to be fully restored in that day in and through the One whom Nathaniel followed that day. Yes, Christ will surely accomplish it. Shall we not follow Him fully now?

REVERENCE OF JESUS FOR HIS FATHER'S HOUSE.

(January 28. John ii:13-22.)

Golden Text, Matt. xxi:13.

Daily Readings.

Mon., Jan. 22, John ii:1-12. Tues., Jan. 23, John ii:13-25. Wed., Jan. 24, Luke ii:22-38. Thurs., Jan. 25, Luke ii:41-52. Fri., Jan. 26, 1 Sam. iii:1-14. Sat., Jan. 27, Psalm cxxii. Sun., Jan. 28, Matt. xxi:12-17.

I. LESSON OUTLINE.

1. A Defiled House (verses 13, 14). 2. A Divine Cleansing (verses 15-17). 3. A Destroyed Temple Restored (verses 18-22).

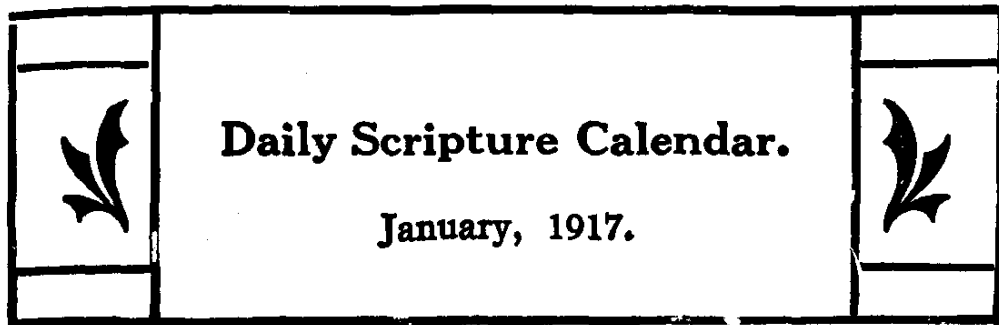
II. THE HEART OF THE LESSON.

The House of God, the dwelling place of Jehovah that had been reared for worship, had been defiled by the very people of God, and made a commercial house for the gathering of unjust gains. It had become what the Lord called "a den of thieves." Yet it had been legalized in human eyes by the men who readily found religious excuses for the most abominable practices. Yet remember that the

defilement to-day has been far worse; the professing church now shelters men who are denying the Word of God, denying Christ. Denying sin, denying every fundamental doctrine and truth of the Word of the Lord. And along with this every worldly practice imaginable has crept in among even Christian people in this connection to the shame of Christ Jesus our Lord.

But judgment swift, sure and sufficient came that day when the Lord drove them all out. But remember that the present day of grace is well nigh over, and that full soon the judgment season will be upon us. But note well that the Spirit through Peter tells us that judgment will begin with the house of God. The true church caught away to glory and the whole professing mass of christendom spued out of the mouth of the Lord in utter, absolute rejection (1 Peter iv:17, 18). O, what an awful thing! And yet men are rapidly preparing the professing church for just such a rejection by the Lord who once hung upon Calvary's Cross for their redemption. With steady unswerving rapidity the judgment hastens on. It is even now knocking at the doors, and the professing church is sound asleep in the lap of the wicked one, along with the social, commercial, political world.

The judgment of Christ upon the people, for their sin in defiling the Temple of God, served to show them how ready their natural hearts and unrenewed natures were to commit the greater crime of destroying the temple of the Lord's body. Soon would they send Him to the Cross as the rejected and despised One. As the blasphemer and criminal who was not fit to live any longer upon the earth. Yet could they not keep that precious temple in the grave nor could the enemy hold Him in death. Out of that grave in resurrection power He would come with ability to save all that should come to God by Him. He who cleansed the Temple at Jerusalem, could and would raise the temple of His body which were about to lay low. And in that resurrection lay wrapped up all the precious things of a perfect redemption to all who would believe. Even to the raising and changing of their bodies through His power. For He is the first fruits from among the dead; and is therefore both pledge and type of what will yet follow to His own. The cleansing of the Temple in Jerusalem is past; the destroying of Christ in death is past. And we are upon the eve of the fulfilment of the word of the Lord in the cleansing of the temple once more. And in the raising and changing of His body, the church, and the bringing of it to Himself in the glory. O, marvellous truth! How the heart thrills at the thought of the nearing consummation!



January 1. "The year of my Redeemer is come" (Isa. lxiii:4).

This relates to Israel's future "Year of Jubilee." The Christian lives now in what is called "The Acceptable year of the Lord." It was at this point our Saviour stopped when reading the prophecy in the Synagogue (Lu. iv:19, 20). When the book is reopened then shall end the years of "forebearance," and follow years of "visitation;" of "revival;" of "recompense;" of "release;" of "Sabbath-rest."

January 2. "For the KINGDOM is the Lord's, and He is governor among the nations" (Psa. xxii:28).

What a comfort to be told this when to the natural vision all earth's affairs look so confused. Misrule may now distress the godly; but let us never doubt but God is holding the course of human affairs. Gentile times shall end; and when the best of men in authority have proved their inability to govern one another, then Jehovah will openly interpose, and "the Kingdom shall be the Lord's." (Obadiah 21).

January 3. "The KINGDOM of Heaven is at hand" (Matt. x:7).

The phrases, "Kingdom of Heaven" and "Kingdom of God" are essentially *one*. Matthew uses both expressions with the same intention (vi:33). "The mysteries of the Kingdom of Heaven" in Matthew, are in Mark called "the mystery of the Kingdom of God." One describes the heavenly *origin*, and the other the divine *character* of this kingdom.

January 4. "Fellow workers unto the KINGDOM of God" (Col. iv:11).

While everything done by the Church to-day, through preaching, is "unto the Kingdom of God," yet the Kingdom itself, which will be the rule of God on earth through Jesus Christ, cannot begin until the Father sends His Son a second time into the world to judge and reign.

January 5. "An entrance shall be ministered unto you abundantly into the everlasting KINGDOM" (2 Pet. i:11).

Even if these were Jews addressed, they were saved Jews, then, in the Church (i:1). So we find the Kingdom is *larger* than the Church.

The Church will be *in* the Kingdom, but is not, as some teach now *the* Kingdom. The Church is only one of the *mysteries* of the Kingdom. Peter tells of two kinds of entrance into the Kingdom. Some shall enter with glory and rewards; others will be barely saved, as by fire, like Lot.

January 6. "Translated us into the KINGDOM of His dear Son" (Col. i:13).

This is the only place where believers are said to be *now* in the kingdom. It answers to another Scripture which affirms that we are now in "Heavenly places." Both of which mean that what is now *present* to faith, is *prospective* to hope. But as regards *experience* the believer *has* been translated out of the tyranny of the old sinful citizenship, and his life transfused with the blessedness of the new Kingdom of love and holiness.

January 7. "Thy KINGDOM come. Thy will be done on earth" (Lu. xi:2).

God's will is nowhere now *completely* done on earth. This alone proves the prayer yet unanswered. The Kingdom does not now exist. Let us then continue to pray for that time to soon come when His Kingdom comes with the coming of the King, our Lord.

January 8. "At His appearing and His KINGDOM" (2 Tim. iv:1).

These words are most conclusive. They link the *Kingdom* and the *Advent*. When one comes, the other will be present. When He reigns we shall reign with Him. While the King is absent, the Church should mourn like Mephibosbeth. An Absalom, a usurper "is yet to plot for the Kingdom; but the oath to David is sure." Let us speak to one another about "bringing the King back," and anoint ourselves "to go to meet him."

January 9. "God . . . hath in these LAST DAYS spoken unto us in a Son" (Heb. i:1, 2).

"Last days" do not mean end of the ages. Other days are yet to follow. These days are the last dispensation of mercy to the world. There can be no new scheme for man's recovery. God formerly spoke *through* prophets. Now He speaks *in the person* of a Son. (Heb. ii:1-3).

January 10. "I may tell you that which shall befall you in the LAST DAYS" (Gen. xlix:1).

This phrase "last days" is large enough to include God's utmost intention down to the end of Millennial times. While in a partial sense the twelve tribes have all along conformed to these moulds of prophecy, yet much remains to be realized. Though these words do not particularly concern us, yet they ought to *comfort* us to-day, for they show how wonderful is our Bible in which we believe. No other writing has, or can sketch men's lives in advance. "He knoweth the way that I take."

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January 11. "In the LAST DAYS the mountain of the Lord's house shall be established in the top of the mountains" (Isa. ii:2).

This must be a time yet to come, for the conditions accompanying it have never been seen on the earth. *War* shall cease, and whole *nations* by one consent shall gravitate to one sacred place of worship. How foolish to try to figurize it. How much more foolish for the Church to monopolize and spiritualize the promise, when literal Israel and literal Jerusalem are the very core of the prediction (Mic. iv).

January 12. "The word that I have spoken the same shall judge him in the LAST DAYS" (Jno. xii:48).

Awful is the peril of that man who lightly regards the dignity of the Lord Jesus. There is a *last day* coming. People will not always be buying and selling and rushing as they are now. He who now sneers at the Bible, shall find that his eternal destiny rests not upon science or character, but upon that very *Word* which the learned had decided *was not inspired and infallible*.

January 13. "There shall come in the LAST DAYS scoffers walking after their own lusts" (2 Pet. iii:3).

There is a *double* here, like Rev. xiv:2. Read, "scoffers, scoffing." There have always been *mockers* and *lustful* people. These features alone do not prove it is the "last times." The point is they sneer about the *Second coming* of *Christ*. That the mockers of former ages could not do. Brethren, if you meet a man who derides the second coming, be comforted. First, it proves *you* are in line with the Bible. Second, it proves that blessed event to be very *close at hand*.

January 14. "Ye have heaped treasure together for the LAST DAYS" (Jas. v:3).

More accurately read, "*In the last days*." A few years ago this prophecy seemed to have little meaning. Now it is demonstrating itself alarmingly. The words go hand in hand with verses 4, 5, 6. *Riches, Fraud, Pleasure*, are the three marks of this latter time. But behold! how God is *scattering* men's ill-gotten wealth. An earthquake, a flood, or a famine devour millions in a moment. Verily our prosperity is an *advance*, but an advance towards *judgment*.

January 15. "In the LAST DAYS perilous times shall come" (2 Tim. iii:1).

The word "last" not only means *final*, but it indicates *degeneracy* and *descent*—days getting *worse*, and not better. So it is rendered in Lu. xvi:9. The term "perilous" is used but twice. In Matt. viii:28, it describes a *demoniac*. In secular language it is applied to hurtful idogs. Men who deny Scripture tell us the times are *improving*. Scripture says that fierce, furious, intolerable times are imminent. *Which* we are believing?

January 16. "Enoch WALKED with God" (Gen. v:24).

These words sound *slow* in these days when everybody wants to *ride* as fast as they can. Not by swift moving motor car, but at nature's jogging pace, did Enoch and his Lord journey on. The thought is

very comforting to the poor and obscure who cannot afford artificial, high speeding locomotion. Here is *quiet* and *leisure*, and *calmness*.

January 17. "As ye have therefore received Christ Jesus the Lord, WALK ye in Him" (Col. ii:6).

Ten distinct words are used to express walking. Some only mean to go and return; others to walk over a place, as Zacharias and Elizabeth externally kept the law (Lu. i:6). This word means to walk around as in an enclosure. Christ Jesus is to be the sole sphere of the believer's activity. As Paul elsewhere states it, "To live is Christ." *In Him*, and only in Him we are to "live and move, and have our being."

January 18. "WALK worthy of the vocation wherewith ye are called" (Ep. vi:1).

"Worthy" is the emphatic word. It means *suitably*. Christian life may here be compared to a *business*. What should we think of a man going to the theatre or ball in a coal heaver's smutty clothes? But such clothes are all right in the coal pit. So we being called to the highest and purest of vocations, are to put off all the filthy habits of the old life.

January 19. "I see four men WALKING loose in the midst of the fire" (Dan. iii:25).

The miracle was the walking *loose*. The men were bound fast enough when bundled into the furnace. It is the Devil's prerogative to *bind* (Luke xiii:16). It is the Lord's exclusive right to *loose* (Jno. xi:44). There is consuming fire for the sinful (v:22). There is liberating fire for the righteous (Num. xxx:23).

January 20. "WALK before me, and be thou perfect" (Gen. xvii:1).

Be under my countenance continually. This is an Old Testament direction. As stern fathers make their children walk *in front* of them to observe their conduct, so God commanded His servants of old. The New Testament gives us something better. The Lord Jesus goes *before* His sheep.

January 21. "Also WALK in the steps of that faith of our father Abraham" (Rom. iv:12).

This expressive word sets forth the *unity* of destination, and *harmony* of advance in all believers, no matter under what dispensation they lived. The word means *keeping step* as in a martial procession. Abraham is the *leader* and *parent* of all the faithful; but like in the army *individual distinction* is lost sight of.

January 22. "Yea, though I WALK in the valley of the shadow of death, I will fear no evil"

Four blessed words are here linked together. The believer's earthly experience is a *walk*, implying calmness or tranquility (Isa. xxviii:16). It is a walk *through*, meaning there is an end to his sorrowful pilgrimage. It is a *valley* indicating humility, but also greenness and shelter, like earth's beautiful fertile valleys. It is the valley of a *shadow*. All the terrible realities of a broken law are vanquished, and only shadows of them remain.

January 23. "Except a man be BORN again he cannot see the Kingdom of God" (Jno. iii:3).

A mineral cannot grow and smell like a rose; a rose cannot move and think like a man; because each belong to separate kingdoms.

No more can a natural, unregenerated man apprehend things spiritual, except he be *born from above*. Ezekiel calls it "taking away the stoney heart." Paul calls it "becoming a new creature." Peter calls it "being made partaker of the divine nature." John calls it "passing from death unto life." Our Lord sums it all up as a *new birth*.

January 24. "The MARRIAGE of the Lamb is come, and His wife hath made herself ready" (Rev. xiv:7).

This is the most *extreme* symbolism. A *beast* and a *woman* stand as agents to represent a vast scheme which forms the theme of the whole Bible in its details. Two things may be noted: Oriental women are always in *retirement* until manifested at marriage. Then the "getting ready" is the chief feature. Thus the Church, if she be *normal*, is now a *hidden* company, awaiting those *resurrection robes* which alone will fit her for her nuptials.

January 25. "And I saw Heaven opened, and behold a WHITE HORSE, and He that sat upon him was called Faithful and True" (Rev. xix:11).

This peerless symbol bears its own marks of identification. Observe that Heaven was "opened" to reveal it. Up to this point in the visions the Lamb had been *hidden*, and all judgments executed by *angels*. It may be well to contrast the two *white horse* riders (vi:2). One is an *earthly* agent; the other an *Heavenly*. One *begins*, the other *ends* judgments. One has a *stephanos*, the other a *diadem*. One has *death* and *hell* in his train; the other, the hosts of *redeemed*.

January 26. "Come and gather yourselves together unto the SUPPER of the great God" (Rev. xix:17).

This awful symbol is not new. John would be familiar with Ezekiel's detailed description of the same horrible feast. Terrible irony! *God's sacrifice* of His beloved had been slighted, and now the *slighters* shall themselves become a "sacrifice" to the vile delight of insatiable vultures (Ezek. xxxix:17). The conception of a *banquet* is imagery; but the awful destruction of *fleshes*, five times enumerated, is *literal*.

January 27. "I will shew thee the BRIDE, the Lamb's wife. And he . . . shewed me that great CITY, the holy Jerusalem" (Rev. xxi:9, 10).

Here is the convergence of two opposite similes. *Individual* salvation shall finally merge into the unity of our *collective* calling. No imagery could better describe the cosmopolitan character of the redeemed. *One by one* they had plighted their heart's troth to one Lover; yet at the same time each had become enrolled *citizens* of a new commonwealth. All Old Testament saints looked for a *city* as their consummation. All New Testament saints look for a *Bridegroom* as their desire.

January 28. "And the city lieth four square. The length, and the breadth, and the height of it are EQUAL" (Rev. xxi:16).

The dimensions are *proportionate*. So is the word rendered *agree* (Mark xiv:56). Two future Jerusalems are described by most glowing imagery. Their distinguishing points of *contrast* are marked. Isaiah and Ezekiel saw the vision of the *earthly* city (Isa. lx:10-20; Ezek. xlvi:30-35). John saw the *heavenly*. Its size is so awful we can only imagine it as an immense, luminous *sphere* suspended in space.

January 29. "And he showed me a PURE RIVER of water of life, clear as crystal" (Rev. xxii:1).

Water stands for *salvation* (Isa. lv:1; Jno. vii:37, 38). But here it is the *actual* guarantee of eternal *vigor*. There is to be the marvel of a New River in the Millennial Jerusalem (Ezek. xlvii:1-12; Zech. xiv:8). This in the vision is the *heavenly* counterpart.

January 30. "Blessed are they that . . . enter in through the gates into the city; for without are DOGS" (Rev. xxii:14, 15).

Dogs are only once mentioned in a clean sense in Scripture (Matt. xv:27). They symbolize the *abominable* and *outcast* (Deut. xxiii:18; Phil. iii:1; 2 Pet. ii:22). The imagery would be very forceful to John, familiar with the place *dogs* and wandering beggars occupied outside a city walls, while lawful citizens walked in tranquillity within. Thus he saw the holy city *barred* against all defiling intruders.

January 31. "I am . . . the bright and MORNING STAR" (Rev. xxii:16).

This is the last metaphor by which our Lord designates Himself. It is peculiarly fitting. The Apocalypse is like a long *night* of unbroken horrors, illumined only by the fires of the pit. This Day Bringer tokens the *end* of the darkness. Even so, come Lord Jesus. Amen.

Requests for Prayer.

Pray for spiritual help and blessing upon a major in the New Zealand army.

Pray earnestly for my son that he may be delivered from the cigarette habit, which is completely ruining his health.

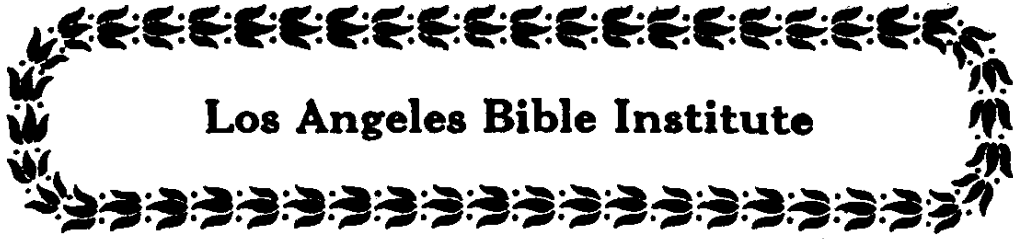
Remember my husband that he may be delivered from the drug habit and that he may be restored.

Pray for a mission study class that the young people who attend may be blest.

Several preachers ask prayer for special guidance and power upon their Gospel ministry that souls may be saved and God's people edified.

Pray for the Bible Class work recently started in Colorado Springs; also for the weekly Bible Classes in Beaumont and Kirbyville, Texas.

When you pray do not forget the thousands upon thousands of fellow members of the body of Christ, who are suffering in all European countries, who are mourning the loss of loved ones, who are crippled, maimed and dying in hospitals, etc. Let us pray daily for them.



Statement of Faith.

The Bible Institute of Los Angeles is an interdenominational training school for Christian Workers—those who desire to train themselves for the home and foreign mission fields, for personal workers, Bible school teachers or evangelists, and for entry to theological schools in preparation for the ministry.

Its physical plant—building and equipment—is the greatest of its kind, with every comfort and convenience for students, and hence it reaches out to all quarters of the Globe and confidently invites students to come. Its educational facilities are absolutely free to every acceptable student and correspondence is earnestly invited from Christian young people the world over, who may here find a safe, sanitary and congenial home, while taking the course of study.

The Doctrinal Statement of the Bible Institute of Los Angeles is positive, unequivocal, and in full accord with the orthodox teaching of the Apostles. It holds to the historic faith of the Church as expressed in the Common Creed of Evangelical Christendom, as follows:

1. The Bible, consisting of all the books of the Old and New Testaments, is the Word of God, a supernaturally given revelation from God Himself, concerning Himself, His being, nature, character, will and purposes; and concerning man, his nature, need, duty and destiny. The Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teachings and record of historical facts. They are without error or defect of any kind.

2. There is one God, eternally existing and manifesting Himself to us in three Persons—Father, Son and Holy Spirit.

3. The Lord Jesus was supernaturally conceived by the power of the Holy Spirit and born of a virgin. He lived and taught and wrought mighty works and wonders and signs, exactly as is recorded in the

four gospels. He was put to death by crucifixion. He showed Himself alive to His disciples, appearing unto them by the space of forty days. The Lord Jesus ascended into Heaven, and the Father caused Him to sit at His right hand in the heavenly places.

4. The Lord Jesus, before His incarnation, existed in the form of God, and of His own choice laid aside His divine glory and took upon Himself the form of a servant, and was made in the likeness of men. In His pre-existent state, He was with God and was God. He is a divine person, possessed of all the attributes of Deity, and should be worshipped as God by angels and men. "In Him dwelleth all the fullness of the godhead bodily." All the words that He spoke during His earthly life were the words of God. There is absolutely no error of any kind in them, and by the words of Jesus Christ the words of all other teachers must be tested.

5. The Lord Jesus became in every respect a real man, possessed of all the essential characteristics of human nature.

6. By His death upon the cross, the Lord Jesus made a perfect atonement for sin, by which the wrath of God against sinners is appeased, and a ground furnished upon which God can deal in mercy with sinners. He redeemed us from the curse of the law by becoming a curse in our place. He Who Himself was absolutely without sin, was made to be sin on our behalf, that we might become the righteousness of God in Him. The Lord Jesus is coming again to this earth, personally, bodily, and visibly. The return of our Lord is the blessed hope of the believer, and in it God's purposes of grace toward mankind will find their consummation.

7. The Holy Spirit is a person and is possessed of all the distinctively divine attributes. He is God.

8. Man was created in the image of God, after His likeness, but the whole human race fell in the fall of the first Adam. All men, until they accept the Lord Jesus as their personal Saviour, are lost, darkened in their understanding, alienated from the life of God through the ignorance that is in them, hardened in heart, morally and spiritually dead through their trespasses and sins. They cannot see, nor enter the Kingdom of God, until they are born again of the Holy Spirit.

9. Men are justified on the simple and single ground of the shed blood of Christ, and upon the simple and single condition of faith in Him Who shed the blood, and are born again by the quickening, renewing, cleansing work of the Holy Spirit through the instrumentality of the Word of God.

10. All those who receive Jesus Christ as their Saviour and their Lord, and who confess Him as such before their fellowmen, become children of God, and receive eternal life. They become heirs of God and joint-heirs with Jesus Christ. At death their spirits depart to be with Christ in conscious blessedness, and at the second coming of Christ, their bodies shall be raised and transformed into the likeness of the body of His glory.

11. All those who persistently reject Jesus Christ in the present

life shall be raised from the dead, and throughout eternity exist in a state of conscious, unutterable endless torment and anguish.

12. The Church consists of all those who, in this present dispensation, truly believe on Jesus Christ. It is the body and bride of Christ, which Christ loves, and for which He has given Himself up.

13. There is a personal devil, a being of great cunning and power, "The prince of the power of the air," "The prince of this world," "The god of this age." He can exert his vast power only so far as God suffers him to do so. He shall ultimately be cast into the lake of fire and brimstone, and shall be tormented day and night forever.

Must Sign Up.

All its teachers and directors, regardless of denominational affiliations, are required once a year to sign the above Statement of Faith. All monies contributed to the building fund must be held inviolable for the teaching of these truths. Teachings contrary to this statement would constitute ground for suit for the reversion of the money to the original donors on their heirs. This building fund amounts to more than **one million dollars.**

Aid to all Churches.

The Bible Institute does not antagonize any evangelical denomination, but seeks to co-operate with them all. It believes heartily in the necessity and excellent work of the existing churches and has no purpose or thought of forming a new denomination. While it would rejoice if it were possible to bring all Christians together in one organization, it recognizes the fact that while this is desirable in theory, it is impossible in practice. The institute desires and cultivates the fellowship and co-operation of all evangelical denominations and of individual believers in all the churches. The trustees and teachers of the Institutes are chosen without regard to their denominational affiliation, and have always represented a number of different denominations. Among those represented on the Faculty and Board of Directors of the Bible Institute of the present or the past, may be mentioned members of the following denominations: Methodist Episcopal, Presbyterian, Congregational, Lutheran, Baptist, Episcopal, Christian.

Seven Qualifications

The Institute aims, in its training of all classes for whom it is intended, to send out men and women having at least these seven characteristics:

1. Genuine and thorough consecration.
2. Intense love for souls.
3. A deep and comprehensive knowledge of the Word of God, and especially of how to use it in leading men to Christ.
4. Willingness to endure hardness as good soldiers of Jesus Christ.
5. Untiring energy.
6. Well balanced common sense, especially along religious lines.
7. Endowment with power by the filling with the Holy Spirit.

Great emphasis is laid upon the development of the spiritual life of the student. If any student should go from the school without a more intimate, personal acquaintance with Jesus Christ, or without more of the power of the Holy Spirit in his life and work, the Institute would have failed in his case at the most important point.

The study of music is made an important feature of the Institute training. It is always made subordinate to the study of the Bible, and music is taught only as a means of qualifying one for more effective soul-winning service.

All interested persons are urged to address the Superintendent, T. C. Horton, Sixth and Hope Streets, Los Angeles, Cal., U. S. A.

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Editorials.

His Tears "Jesus wept. Then said the Jews, Behold how He loved him" (John xi:35-36).

"Jesus wept." It is the shortest sentence in the Bible. Said an old commentator "it is so wonderful, so blessedly wonderful that they just put in a verse by itself." We have no record that our Lord, the man of sorrows and acquainted with grief, ever laughed. Three times we read that His gracious eyes shed tears. But how many more times He wept in secret, in the presence of His Father, in the nights of prayer and in the desert places, we do not know. His tears are the evidences of His real humanity. He wept when He looked upon the beloved city of Jerusalem. "And when He was come near, He beheld the city and wept over it" (Luke xix:41). What compassion filled His soul. And then we have a manifestation of more than His real humanity. He manifests His Deity by predicting the sad fate of Jerusalem. He saw all the dreadful things in store for the proud and magnificent city; the judgment which would sweep over Jerusalem and its people and therefore He wept.

Again we read of His tears in the garden of Gethsemane. "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me. And He went a little farther, and fell on His face and prayed, saying, O my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as Thou wilt" (Matt. xxvi:38-40). That He wept then we know from the Epistle to the Hebrews. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him out of death, and was heard in

that He feared" (Heb. v:7). These were the tears of deepest distress and soul agony in anticipation of the suffering of the cross where as the Sin-bearer He stood in the sinners place before a holy God. And when He saw Mary weeping, whose brother had died, and the Jews weeping, then He groaned in the spirit and was troubled. "He said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept." Different explanations of His tears at this occasion have been offered. Some say He wept on account of the ravages of sin, or because they who surrounded Him had so little faith, and some have made other suggestions. His tears show the deepest and most blessed sympathy with the two sisters, Mary and Martha of Bethany. These tears are the precious proofs that He feels for His own and enters fully into the sorrows and afflictions of His people. Mary had fallen at His feet. We see her once more in that most blessed attitude "at His feet." She had been at His feet listening to His words; she owned Him as the Prophet. She was at His feet when she anointed Him. And now she fell at His feet weeping and when He saw her weeping—He wept with her. What unspeakable tenderness this reveals! The two words "Jesus wept" are an illustration of the Spirit's testimony concerning His Priesthood. "For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, apart from sin." He has not changed since He stood at the grave of Lazarus and wept. True He has gone on high. He is the glorified man at the right hand of God. Yet He is the same yesterday, to-day and forever. His hand upholds the universe; all power rests with Him and glory and honor crown His head. But He is still the loving, tender Lord, whose love never changeth. In fullest assurance can we come to Him with our sorrows, and tears, our afflictions and heartaches. He knows them all. We can fall weeping at His feet as Mary did and we shall find Him there with us. What encouragement to pour out our hearts in His presence! What comfort to know that He knoweth our tears, that He seeth them, that He does not forget them. "Put thou my tears into Thy bottle; are they not in Thy book"

(Psalm lvi:8). He knew as He advanced towards the tomb of Lazarus that His own omnipotent power would bring the dead one forth. Then all these tears would be wiped away and their sorrow changed into joy. Yet He wept. And though He knows that all the trials and sorrows of His people on earth will soon be over, yet He enters now into all their sorrows and sustains them. Oh let us remember daily His sympathy and love for us and for all His people. How true the Jews spoke when they saw His tears "Behold how He loved him." And so He loveth us and loveth all His own. What joy it will be when we shall meet Him face to face, when all sorrows will be gone, when His priestly ministry has ceased, when all tears will be wiped away. Then our mouth will be filled with laughter and our tongues with singing. Then shall we rejoice in His presence. "For Thou hast delivered my soul from death, mine eyes from tears and my feet from falling" (Psalm cxvi:8).



Twice in the Old Testament and once in the New Testament the statement is made that the Lord calleth by name. In Isaiah xl there is the divine challenge to the remnant of Israel, fearful and doubting. "Lift up your eyes on high, and behold, who hath created these things, who bringeth out their host by number; **He calleth them all by name**, by the greatness of His might, for that He is strong in power; not one faileth." And then He assures His people of old as well as ourselves that "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." There are millions upon millions of stars. Astronomy has counted several hundred million and in the unreachable depths of this marvellous universe there are still greater numbers of these mysterious bodies. No creature can know these wonderful creations. Yet the Creator knows each body and He has also a name for

each. His hand upholdeth all. Again we read, "He telleth the number of the stars, He calleth them all by their names" (Ps. cxlvii:4). Well does the inspired singer of this hymn of praise add, "Great is our Lord, and of great power; His understanding is infinite." He is our Lord; the Lord who loveth us and whose power is with His people.

Blessed it is to see that the Jehovah who knowest the number of the stars and calleth them by name tells us in the New Testament that He knows His people by name. "He calleth His own sheep by name" (John x:3). "My sheep hear my voice, and I know them and they follow me" (John x:27). He who calls the billions of stars by name also knows His own and calleth them by name. He knows each sheep of His by name. He knows all about us; and the eye, which searches the uttermost parts of the heavens, follows lovingly and tenderly His sheep. An oriental shepherd, being asked how he knew his sheep and could distinguish them, pointed out to the traveller the defects of the different sheep. One had a split ear; another was lame; another showed a wound which had left a scar and he called attention to other defects. He knew his sheep by their defects. And so our Lord knows our defects, our faults, our shortcomings and our failures. Yet He loveth each in spite of all these things. If we follow Him closely we shall always find the pasture we need and all our wants supplied. Some day He will bring the flock home to the great fold in glory. Not one will be left behind. And then the chief shepherd, the mighty Lord, who calleth the stars by name will call each by a new name (Rev. ii:17). What names these will be! "The Lord thinketh upon me" (Psa. xl:17), thus every child of God can say. But let us remember Him daily, yea, every moment and follow Him closely.



The Need of Prayer No Christian can be ignorant of the absolute necessity of prayer. It is impossible to make too much of prayer; the trouble is most Christians make too little of it. Our Lord has taught us and urged us to pray. "Men ought always to pray and not to faint." (Luke xviii:1). "Watch ye, there-

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fore, and pray always" (Luke xxi:36). Throughout the Gospels we read of prayer. Blessed promises He has left us—"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my Name, I will do it "(John xiv:13-14). You may know these verses by heart. But look at them again and weigh every word which He, who is the Truth, has spoken. "Again, I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven" (Matt. xviii:19). Equally prominent is prayer in the Epistles. "Continuing instant in prayer" (Rom. xii:12). Praying always with all prayer and supplication in the Spirit" (Eph. vi:18). "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. iv:6). "Continue in prayer, and watch in the same with thanksgiving" (Col. iv:2). "Pray without ceasing" (1 Thess. v:17). "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified" (2 Thess. iii:1). Our Lord, in His life on earth, was the man of prayer. We see Him early in the morning upon His knees (Mark i:35). He continued all night in prayer (Luke vi:12). How few Christians have ever given a whole night to prayer. And the Apostles were the mighty men of God because they followed the example of the Lord Jesus Christ and the teaching of the Holy Spirit and were the men of faith and of prayer! All the servants of God who were used in His service know the secret of prayer and spent more time on their knees in the presence of God, than in some lecture hall to fill their brains with human knowledge. Well did a Saint of God express it when he wrote as follows: "He who prays most is not only the most mighty, but he is the most calm, the most contented, the most peaceful among trials and sorrows of earth, because he instantly sees the Hand of God in each event of life, and walks in such close fellowship with Him, that no long and painful journey must be taken to be sheltered in a Father's bosom, soothed with a Saviour's sympathy, and guided by an abiding Holy Spirit—All benedictions in all, all strength, all safety, all consolation, all consecration, all service, are found in frequent and secret prayer. From

Adam's day until now the happy-bond servants of the Lord have been, and are, and always will be, men of prayer."

It is simply impossible to be a real, true, live Christian without prayer. Prayerlessness is the tragedy in the Christian's experience. All our failures, our sins, our carnal walk, our barren, fruitless condition and anything else which marks failure comes from neglect of prayer.

And the need of prayer for His people has never been so great as now. The prophet Jeremiah once cried out, moved to the uttermost, "O earth, earth, earth, hear the Word of the Lord" (Jer. xxii:29). One feels like crying to the people of the Lord in these days—O children of God, children of God, children of God—Pray! Pray!! Pray!!! The perilous times of the last days are here. Satan comes in like a flood. Everything is being attacked and questioned. Sound doctrine is no longer endured. Satan stalks about everywhere as an angel of light and his ministers are even the ministers of righteousness (2 Cor. xi:14-15). And amongst the true people of God the Laodicean spirit, the spirit of indifference becomes more and more manifest. How great is our leanness, our lack of reality in the things of God! How little we enter into the things of Christ; how weak and imperfect is our service; how little we know of self-sacrifice! God hath blessed us with every spiritual blessing and we have so little enjoyment in these blessings. We believe in the nearness of the Coming of our Lord and yet we often act as if He were far away. We profess to be crucified unto the world and the world unto us and how often we are conformed to this world. How great are our failures as His people! How powerless so many of His children are! But prayer will change it all. The Laodicean condition is the result of neglected prayer, communion with God. The remedy is a heart-return to the Lord, seeking His face anew. Oh! the need of prayer for us individually, for His Saints, for His servants, for the ministry of the Word!

And then the present-day conditions in the world are such as to call for prayer, earnest, believing, united prayer. Demons are here by the millions and doing their awful work in destroying the bodies and souls of men and women. Sorrows and sufferings fill the earth as never before since

death came into the world by sin. His people must in these days cry to God about these things and pray for the millions of afflicted ones, especially for those of the household of faith.

Oh! Saints of God! Pray! Seek His Face! Spend hours on your knees. It is the great need of the times.



**Answering
the Lord**

The Lord graciously hears and answers the prayers of His people; but we must also answer the Lord. Psalm xxvii:8 gives an illustration of what it is to answer the Lord.

“When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek.” David knew the desire of His Lord, that He wanted him to seek His face and then David’s heart answered the Lord, “Thy face, Lord, will I seek.” That is answering the Lord. When we, His people, read His Word, the blessed promises, the exhortations and appeals to obedience and to confidence, the Lord speaks to our hearts. Then the heart must answer Him. Every promise of God to make it effectual, requires our trusting answer. Our love to the Lord must be expressed in obedience. “He that hath my commandments, and keepeth them, he it is that loveth me”—“If a man love Me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him” (John xiv: 21, 23). And so it is when we read His Word and listen to His Voice there must be a response from our side. We must answer Him by confession, self-judgment, humiliation on account of our sins and failures. We must answer Him by presenting anew our bodies as a living sacrifice, by yielding our wills to Him and to His service. To bring about these results is the work of the Holy Spirit. He does this blessed work whenever we take the Word of God and meditate upon it. And can there be anything more precious than listening to the oracles of God and answering in faith and obedience our gracious, loving Lord! This gives reality, peace and power.



“Christ is become of no effect unto you, **Falling From** whosoever of you are justified by the law; **Grace** ye are fallen from grace” (Gal. v:4). The last sentence, “ye are fallen from grace”, has often been mentioned to us as teaching the possibility that a true child of God, in possession of God’s gift, eternal life through Jesus Christ our Lord and indwelt by the Holy Spirit, can fall away so completely that, finally, he will be eternally lost. But the words Paul wrote to the Galatians have a different meaning, which is explained by the first part of the verse. One has put it thus—“the fall here mentioned is not a fall from life into death, from salvation into sin, from heaven into hell, from the bosom of God into the hands of the devil. But it is a fall from trusting in grace to trusting in the law. If a man should say, once I believed the blood of Jesus Christ alone could cleanse my guilty and ruined soul, but I am convinced that this is false teaching, and that I shall gain eternal glory as the result of my own merit, as the reward of my own obedience, he would fall from grace; and such is the only fall from grace known in Scripture.” Nor is such a statement found elsewhere in the New Testament, because the Galatian churches were on the verge of going back to the law, submitting to circumcision, keeping Sabbath and other days, etc., in order to be justified before God, it is found in this epistle.

Sinners who have trusted on Christ, accepted Him as their Saviour, believed on Him that He died for their sins, are saved by grace. “And if by grace, then it is no more of works, otherwise grace is no more grace.” And the grace which has saved us also keeps us. It is an unscriptural saying which not a few use “we are saved by grace but we must work to stay saved.” We are told to work out our own salvation, which means, that the salvation we have, which is ours for ever and ever, is to be manifested in a godly life and service for God. It is to be worked out through the energy of the Holy Spirit into these results. All true children of God are saved for eternal glory and their keeping for that glory does not rest in their own hands, but in His hands. “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never

perish, neither shall any pluck them out of my hand. My Father, who gave them me, is greater than all; and no one is able to pluck them out of my Father's hand" (John x:28-29).



Another Question "Is the world getting better?" This is another question which is often asked of us by young believers and others who have not examined the teachings of the Bible on this important subject. Before the great European conflict, the advocates of a constantly improving age which makes rapid strides toward righteousness, brotherly love and universal peace, were more numerous than they are today. It is true there are still a good many who believe, in spite of present day conditions, that the age is getting better. They tell us that all the unspeakable horrors the world has witnessed will mean, in the end, a better world and a better race. *They point to the triumphs of prohibition in different lands as the most hopeful sign.* We doubt not if this war ends and the nations come together and form their leagues, when reforms are inaugurated and prosperity returns, when seemingly by laws and treaties, perhaps partial disarmament, another war has become a more remote possibility, that the great mass of professing Christians will think that the world is now surely getting better and that the millennium is at hand. The god of this age, Satan, will then, as never before, blind the eyes of all who do not believe. But it is not the question of what men think and say. It is the question, What does the Word of God say about the character of this present age and its end? The Bible answers the question fully. This age is an evil age (Gal. i:4); it is lying in the wicked one, the prince of the power of the air (1 John v:19; Eph. ii:2). The Word nowhere teaches a gradual improvement of this age till, finally, by some moral and religious evolutionary process, the whole world has become righteous. The Holy Scriptures teach the opposite; the present age will continue evil to its close and the end of it is not in righteousness and submission to God and His will, but it will be an end of apostasy and lawlessness (2 Thess. ii). One of the greatest preachers of the nineteenth century, Charles Spurgeon, of London, gave

some thirty-five years ago a testimony on this truth which is well worth repeating at this time:

“Paul does not paint the future with rose-color; he is no smooth tongued prophet of a golden age, into which this dull earth may be imagined to be growing. There are sanguine brethren who are looking forward to everything growing better and better, until, at last, this present age ripens into a millennium. They will not be able to sustain their hopes, for Scripture gives them no solid basis to rest upon. We who believe that there will be no millennial reign without the King, and who expect no rule of righteousness except through the appearing of the righteous Lord, are nearer the mark. Apart from the Second Advent of our Lord, the world is more likely to sink into a pandemonium than to rise into a millennium. A Divine interposition seems to me the hope set before us in Scripture, and, indeed, to be the only hope adequate to the occasion. . . . There will spring up in the Christian church, and round about it, a body of faithless men who profess to have faith; unsaintly men who will unite with the Saints; men having the form of godliness but denying the power.”

His are true words, according to the revelation of God. We His people, in these trying times, must hold still closer to that which is written in His infallible Word.



Dr. John H. Jowett, pastor of the wealthiest Presbyterian church in New York City, furnished recently an article to the Sunday edition of the *New York Times*, in which he speaks of the effect of the war upon England's religious life. After citing a number of hopeful signs he makes the following statement:

“So I think there are significant movements in the political life of the nation which are distinctly favorable to the coming of the Kingdom of our Lord and for the building of the New Jerusalem in the land of England.”

Dr. Jowett is not a believer in the pre-millennial coming of our Lord or he would not have written such unscriptural words. The kingdom of our Lord does not come through the political life of a nation; but the prayer, “Thy kingdom come,” will be answered when the King returns in power and glory. And what about “the building of the New Jerusalem in the land of England”? The youngest believer, who

studies his Bible and divides the Word of Truth rightly, knows better than that. The New Jerusalem will not be established upon the earth during this age, but it will come down out of heaven after the millennial kingdom has expired and make its eternal home upon the new earth (Rev. xxi:1-4). But of a more serious nature are other remarks:

“Also, in the theological aspect of the Church’s life I think I can discern some very vital and far-reaching movements. The tragic urgency of events is forcing us to question our very faith and to seek replies to some grave and importunate questions.

“How far does the saving power of the Lord reach? Millions of young boys have lost their lives in Europe. What has become of them? What happens to a boy who lays down his life for his country? Supposing he has been frivolous and careless and seemingly indifferent to religious matters in the past, what happens to him if his life culminates in the supreme act of sacrifice? Is the sacrifice of one’s life a sacrament? What becomes of these men? Our faith is being severely questioned for a reply.

“And what about immortality? Millions of men and women who have lost their children are knocking at the doors, wondering what is behind. What have we to tell them of the after life? Can we speak a message of confidence that will steady the trembling heart in faith and assurance and give it strength to walk the remaining steps of the way in the light of an immortal hope?

“It is not altogether without suggestion that men and women are resorting to spiritualism in their groping after assurance. Sir Oliver Lodge has lost his boy Raymond in battle and he has given that boy’s name as the title to his latest book, two-thirds of which are given up to the messages that the living father says he has received from his dead son. And he declares himself as sure of those messages as he is of any fact of science. And Conan Doyle has declared his faith in communications between the living and the dead.”

Such indefinite statements in a Sunday paper without giving to the readers the truth on those vital matters, as revealed in the infallible Word of God, is indeed deplorable. The Word of God is both definite and positive about these questions and no new answers need to be sought for. Sir Oliver Lodge, the Spiritualist, and Conan Doyle, believe in the communication between the living and the dead. We also believe that there is truth in this. The Bible saith so; but it warns solemnly against it. “There shall not be found among you . . . a charmer, or a consulter with familiar spirits (a medium), or a wizard, or a necromancer

OUR HOPE

(one who asks the dead). For all that do these things are an abomination unto the Lord" (Deut. xviii:9-12). "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" (Lev. xx:27). Why should God have forbidden the intercourse with the dead, or inquiring of those who have a familiar spirit, if this were an impossible thing? Spiritualism is demonism. Many times it has been found out that the supposed messages from departed ones emanated from lying spirits, who assumed different personalities. There is not the slightest reason to believe that this which was condemned by God in the fifteenth century B. C. can now be well-pleasing to Him in the twentieth century A. D. The coming religious conditions of this age are unmistakably predicted in the New Testament. The faith will be abandoned, so that when the Son of Man cometh He will not find faith on the earth (Luke xviii:8). Those who abandon the truth of God will give heed to seducing spirits and accept the doctrines of demons (1 Tim. iv:1). There will be the falling away from the Gospel of God and all other revealed truth, till God permits as a judgment the coming of the man of sin, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. ii:1-12). Demon-power will yet be startlingly manifested on this earth (Rev. ix:1-6, xii:12, xvi:13-15). Everything is making for these final religious conditions of the age. A little while longer and the "religious world" will find out the truth of these predictions. But may God's true people bear a definite, a positive testimony as to these things and above all to the Person of Christ and the Gospel of His Grace.



False Doctrine? A certain preacher in Pennsylvania, being asked the question by the editor of a church-paper "What is the reason of the present unusual and increasing activity of the Pre-millennialists?" gave the following answer:

It would be difficult to frame a complete answer. A glance at the history of Pre-Millennialism, however, will show that it has been revived in times of unusual disturbance in the affairs of the world. Revolutions and wars have encouraged the Chiliasts to believe that the "end of the age" is at hand and with a zeal that is not according to knowledge they set about to strain the prophetic parts of Scripture to fit the events of the day. Accordingly the present war, involving as it does so many nations of the earth, has a tendency to render Pre-Millennialism volatile. It is a theory that was born in excitement, feeds on excitement, ministers to excitement and culminates in excitement.

This element, moreover, renders the theory most acceptable to the modern professional evangelist. Given an acrobat, a chorus, a trombone, a little saw-dust and Pre-Millennialism and you have the setting for a pretty fair "revival."

Again, there is at present a wide-spread interest in the study of the Bible. There is, consequently, a demand for literature, that will help the people to understand the Bible. Most of the "Helps to Bible Study" are so thoroughly saturated with the doctrine of Pre-Millennialism that the average student who depends on these helps absorbs the germ unconsciously. It is to be deplored that one of the most widely distributed papers devoted to the exposition of the Sabbath School Lesson has become so thoroughly permeated with this *false doctrine*.

One of the most blessed doctrines of the Word of God is here branded as "false doctrine." He deplores the fact that the "*Sunday School Times*" has become thoroughly permeated with this false doctrine, that is, the Second Coming of Christ. Thousands of Christians thank God that the *Sunday School Times* gives a clear testimony on this great truth. But how this preacher reveals his ignorance when he writes "It is a theory that was born in excitement, feeds on excitement, ministers to excitement, and culminates in excitement."

The reason why the truth of the Lord's coming is today so widely proclaimed is not "excitement." And those who hold the blessed Hope do not feed on excitement, but on the Word of God. Nor does faith in the blessed hope minister to excitement, but it ministers to a holy life of service to God and man. The reason why the Lord's coming is so prominent today is because the Holy Spirit has sounded afresh the midnight cry—"Behold, the Bridegroom cometh; Go ye forth to meet Him." And the wise virgins, who have the oil take

their lamps and calmly, joyously, hopefully look for Himself. There is no excitement.

But the excitement will come ere long for the foolish virgins to whom many a "Reverend Doctor" belongs. When the true church has entered in to be with the Lord, when the door is shut, then this preacher's theory, that the second pre-millennial coming of the Lord is a false doctrine will culminate in excitement. They will know then what excitement there is in store for all who rejected the Gospel of Christ.



More Denials Numerous reports reach us every month which give information about the infidel utterances of preachers of different denominations. Some of our good readers ask us to answer them in full. To do this would require all our space. Surely in spite of the terrible and significant world-conditions, the apostasy increases more rapidly than ever before. A Rev. D. Thomas, of the First Congregational Church, Sheboygan, Wis., preached recently on the personality of our Lord, in which, according to the newspaper, he advanced some new thoughts. We quote him:

"It was said that he was born of a God and a peasant girl in Palestine. That at his birth something was thrown into the cogs of the sublime machinery of the Infinite universe that a star might lead three wise men to a stable in Bethlehem. It was said too that at his birth the heavens became peopled with creatures called angels, which no man has ever seen, and that these sang to shepherds in the hills.

"Thus for nineteen centuries did he stand alone in gloomy grandeur and men trembled and hid their faces, and denied themselves the divine privilege of finding, of climbing up to see what the light really was.

"At last the brave have come, have questioned and explored, and we know he was a man, even as Lincoln, even as you and I. That His soul was divine as our souls are potentially. Capricious gods and miracles flee before the on-coming modern man."

Well, there is nothing new in this blunt denial of the Deity of our blessed Lord. That the "on-coming modern man" would utter such denials was predicted by the Holy Spirit almost nineteen hundred years ago. "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" (2 Pet. ii:1). And swift destruction will surely come upon them. The "modern man" rejecting God's truth and despising the riches of His Grace will go on in his boasted progress till some day all will change and they will find out to their eternal loss that He whom they denied and rejected is Lord of all. As we said to a Christ-rejector, "But what if you are wrong, and the Lord Jesus is the Virgin-born Son of God, who died for the ungodly and whom you slander and deny? And there is no 'if' about it—you are wrong!"



New England Bible Conference The annual Bible Conference for New England will be held in the **Clarendon St. Baptist Church Boston** (Clarendon Street, corner Montgomery), February 4th to 9th. The speakers will be Messrs. Ford C. Ottman, A. C. Gaebelin and others. An interesting program has been printed and sent to all our readers in Massachusetts, Rhode Island, New Hampshire, Vermont and Maine. We expect to have a time of blessing again. Pray for this important meeting.



Future Meetings and Conferences The Lord willing and giving the needed help and strength the Editor expects to hold meetings and Conferences beginning with the second half of this month in **Emporia, Kansas, Fort Worth** and other Texas points. After that we shall visit the States of **Oregon** and **Washington** again. We may also visit **Idaho**. Other conferences for the Spring months are planned for **Waterloo** and **Muscatine, Ia.**, and other places.

During January we addressed meetings in **Paterson, N. J., Buffalo, N. Y.**, and in **New York City**. We again request earnest prayer for us and for the ministry of the Word.

Concerning "Our Hope" On account of the present cost of the magazine we are obliged to increase the price of **foreign subscriptions**. Beginning with this last month all foreign subscriptions must be renewed at \$1.25. We have to pay two cents postage on each copy. By sending

us the 25 cents extra you defray the cost of sending. Please bear this in mind when you renew at the different foreign agencies or when you send your renewal to this office. Canadian subscribers may renew at one dollar. However, we request our Canadian friends not to send Canadian money in payment. We do not get the full value for it in New York City. Again, we remind our readers that subscriptions must be renewed as soon as they are due or the magazine will cease coming. Also please notify us at once of a contemplated change of address. Write us two weeks before the change takes place. Hundreds of copies of "Our Hope" are annually lost on account of this neglect, and we must not be expected to furnish another copy free for the one which failed to reach the subscriber because we were not notified of the new address.



The Annotated Bible Many of our readers obtained recently the four volumes of the **Annotated Bible** by the Editor. Not a few have testified to the great helpfulness of this Bible exposition. The four volumes cover Genesis—2 Chronicles and Matthew—Ephesians; they contain over 1,500 pages. We are working hard to publish two additional volumes this year. Volume III of the New Testament, **Philippians-Hebrews**, and Volume III of the Old Testament, **Ezra-Psalms**. Then over one-half of this work is finished. If the Lord gives grace and strength to complete the entire work we shall have produced a commentary in which every chapter is analyzed and the spiritual and dispensational lines of teaching are carried through from Genesis to Revelation. Of special value are the introductions to the different books. In these introductions many of the objections of the destructive criticism are answered. When the work is finished it will also be a great demonstration of the unity of the Holy Scriptures.

We ask our friends to take an interest in this undertaking. Pray that we may have His help to complete the ten volumes. Subscribe for it yourself and speak to others about it. We hope to be enabled to put the volumes published up to now into the libraries of seminaries and other theological institutions.



To Christians in Great Britain If some of our brethren in Great Britain know a way how to supply the soldiers in the trenches with copies of "**His Riches**" which contains a simple Gospel message, we would be glad to know it. It will be a privilege to ship quantities of them free of charge as long as we know they reach their destination. We have circulated thousands among the soldiers in the United States and several hundred among soldiers in Canada and have heard of blessed results. Write us if you know a way to put them into the hands of the men.

The Prophet Ezekiel.

Prophecies Concerning Egypt. Chapters XXIX-XXXII.

Chapter XXIX.

The predictions about Tyrus and Zidon are followed by the prophecies against Egypt. These prophecies are of even greater interest than those preceding. First Pharaoh and Egypt are addressed; the coming judgment and the desolation of the land is announced. A restoration after forty years is promised when the captivity of Egypt is to be brought again; but the former glory will be departed and Egypt's decline, to be the basest of the kingdoms, is predicted. The King of Babylon is announced as the conqueror of Egypt (chapter xxix). In chapter xxx the destruction of Egypt, her people and her allies, is vividly described; at the close of this chapter the defeat of Pharaoh by Nebuchadnezzar is predicted. In chapter xxxi the King of Egypt is described as a mighty cedar; its fall is foretold as well as the effect of Pharaoh's fall among the nations. Chapter xxxii contains a lamentation for the King of Egypt. In the second half of this chapter, the concluding section of these prophecies against Egypt, we find a solemn dirge over the doomed people. The unseen regions are unveiled and those who enjoyed earthly honors and glory are seen in the place of dishonor, misery and shame.

I. The Prediction of Egypt's Desolation. (Chapter xxix) 1-12).

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given

thee for meat to the beasts of the field and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand. Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

The King of Egypt addressed in this prophecy was Pharaoh-Hophra, called in Greek, Apries. He was the grandson of Pharaoh-Necho who defeated King Josiah at Meggido (2 Chronicles xxxv:20-27). King Zedekiah of Judah expected help and relief from Pharaoh-Hophra, when Jerusalem was besieged. The Egyptian army under Hophra advanced through Phoenicia and forced the Chaldeans to raise the siege of Jerusalem (Jer. xxxv:5-7). But the relief was only temporary, for the Egyptian army had to retire. The prophet Jeremiah announced also the doom of Hophra, associating it with Zedekiah's doom. "Thus saith the Lord, Behold, I will give Pharaoh-Hophra, King of Egypt, into the hands of his enemies, and into the hand of them that seek his life; as I gave Zedekiah, King of Judah, into the hand of Nebuchadrezzar, King of Babylon, his enemy, and that sought his life" (Jer. xlv:30).

Here he is called "the great dragon that lieth in the midst of his rivers." He boasts "my river is mine own and I have made it for myself." The river Nile, with its different branches s meant. Pharaoh is compared to a sea monster, which probably means the crocodile, worshipped by the Egyptians; it was symbolical of power and pride.* But the word "dragon"

*The crocodile was often used on Egyptian seal-rings as well as on Roman coins, which pictured Egypt as a monster crocodile.

also reminds us of Satan who is called twelve times in the Book of the Revelation, the dragon. As we learned from the previous chapter, behind the King of Tyrus stood Satan as master of the great city and the same being, the dragon, controlled also Pharaoh-Hophra and the land of Egypt. The dragon was worshipped by many ancient nations and is still today the emblem of the Chinese Empire. And the same ungodly self-exaltation which characterized Tyrus and its king, which led to its overthrow and judgment was shared by the King of Egypt. Proud and blasphemous were his words that he had made the river for himself; he defied God and refused to own his power. Therefore, his judgment is announced which would not alone strike him but all the other inhabitants of the land and all who looked to Egypt for help. "I will leave thee thrown into the wilderness, thee and all the fish of thy rivers (the people of the land); thou shalt fall upon the open field; thou shalt not be brought together nor gathered. I have given thee for meat to the beasts of the field and to the fowls of the heaven." It is a striking allegory. In verses 6 and 7 Israel's sin is mentioned when the people of God turned to this wicked land for help, the land where their forefathers had groaned and suffered such cruelty. Isaiah had solemnly warned against such an alliance (Isaiah xxx:6-7; xxxi:3) and so had Jeremiah (Jer. ii:36; xxxvii:7). Interesting it is to find that the same illustration of disaster for Israel by trusting in Egypt had been used by the Assyrian officer in addressing Hezekiah. "Now, behold, thou trustest upon the staff of this bruised reed, upon Egypt, on which, if a man lean, it will go into his hand, and pierce it; so is Pharaoh, King of Egypt, unto all that trust on him" (2 Kings xviii:21). And so it was. Egypt gave no help to Israel and only wounded them grievously as a staff which breaks under the weight of him who leaneth upon it, breaks and pierces the hand. Whenever God's people turn to Egypt (the type of the world) for help and form ungodly alliances they do so to their own hurt and shame.

Then follows the explanation of the allegory and, once more, the reason of the coming desolation of Egypt is stated, because the proud King had said "the river is mine, and I have made it." The entire land of Egypt was to be wasted

from one end to the other. It was to become desolate and for the period of forty years it was not to be inhabited. "And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years, and I will scatter the Egyptians among the nations, and will disperse them through the countries" (verse 12).

But have these predictions been fulfilled? Did Egypt pass through a period of forty years' desolation and did a restoration take place after the forty years? Critics claim that these predictions were never literally fulfilled and that Nebuchadnezzar did not invade Egypt during the reign of Hophra. They point to the historical evidence that Amasis followed Hophra as King of Egypt, and under his reign Egypt was in a very flourishing condition. The historian, Herodotus, gives this information and it is fully confirmed by Egyptian records on monuments. But did the prophet Ezekiel predict that Egypt should be invaded by Nebuchadnezzar during the reign of Pharaoh-Hophra? He predicts that Nebuchadnezzar should conquer Egypt, but the critics have made a serious blunder by overlooking the date of the prophecy in which Nebuchadnezzar's invasion is announced. The chapter under our consideration begins with a definite date. It was in the tenth year when he received the message concerning Hophra; but it was seventeen years later when Nebuchadnezzar's invasion was predicted, in the twenty-seventh year (verse 17). Hophra's doom and the desolation of Egypt was first announced, but the fulfillment came years later. Ezekiel does not state that Hophra should be slain by Nebuchadnezzar; nor does Jeremiah predict this (Jeremiah xlvi:30). Hophra was dethroned by Amasis and later slain.

II. Egypt's Restoration and Future as a Kingdom.

Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more the confidence of the house of Israel, which bringeth their

iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God (verses 13-16).

The future of Egypt after its desolation of forty years is revealed in this paragraph; Nebuchadnezzar's conquest of Egypt follows in the next paragraph. The forty years of desolation, during which the Egyptians were dispersed in different countries, are difficult to locate historically. Some apply them altogether to the future. B. W. Newton in his "Babylon and Egypt" claims that all this will be accomplished in the future. We quote his words: "It will be fearfully smitten; and for forty years after the Millennium has commenced, it will be utterly desolate. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years (Ezekiel xxix:11). But, finally, it shall be revived, and together with Israel and Assyria shall receive that wondrous blessing which the concluding verses of the nineteenth of Isaiah describe."* That Egypt will have a future of blessing no careful student of the prophetic Word will deny. Isaiah xix shows its future history, both in judgment and in blessing. Yet the prediction of Ezekiel that Egypt after the forty years of desolation should be the basest of all kingdoms and shall have no more rule, but be in a diminished condition, excludes the application of this prophecy to the coming Millennium. Egypt had such a period of forty years' devastation, though the exact history of it may not be known to us. Prophecy is not learned by historical events, but history is revealed in prophecy. We believe prophecies, not because history has measured up to them, but we believe them because they are the inerrant Word of God. After Egypt's sorrowful forty years' experience and dispersion, this proud country went into a steady decline and the Word of God was literally fulfilled when it became the basest of kingdoms, so that Israel put confidence no longer in Egypt. After Nebuchadnezzar's raid, Egypt declined and sank lower still under the Persians and the Ptolemies, until she became the granary of Rome. And this degradation has continued throughout the centuries of this age so that Egypt is literally the basest of the king-

*Babylon and Egypt, page 192.

doms.* That she will play her part in the future at the close of our age we learn from Daniel's prophecy (Dan. xi:36-45). Egypt will rise into prominence ere long in connection with the present day world conflict.

III. The Conquest of Nebuchadnezzar.

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the Lord came unto me, saying, Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald and every shoulder was peeled: yet he had no wages, nor his army, for Tyrus, for the service that he had served against it. Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord (verses 17-21).

As already stated, this prophecy is dated seventeen years after the general prediction of Egypt's judgment. That Nebuchadnezzar invaded Egypt after he came against Tyrus is mentioned by Josephus the Jewish historian and also by an Assyrian inscription which gives the record of this campaign as having taken place in the thirty-seventh year of the reign of Nebuchadnezzar.† Nothing is said of desolation and captivity in this later prophecy concerning Egypt's conquest. Critics claim that Ezekiel had made a mistake in his former prediction. We quote from the New Century Bible: "Ezekiel evidently saw that his former prophecy was mistaken, and he now expected the defeat, though not necessarily the utter destruction, of Egypt. The difference in detail is noticeable between these verses and the prophecy on Egypt seventeen years earlier." But Ezekiel was not mistaken. There was no need of repeating the pre-

*"Wonders of Prophecy," by J. Urquhart, give valuable evidence on the literal fulfillment of Ezekiel's prophecy.

†Nebuchadnezzar's name is given by Ezekiel as Nebuchadnezzar. Both spellings were in vogue. Ezekiel spells the name with "r" and Jeremiah uses both spellings throughout his book.

dicted desolation of Egypt; Nebuchadnezzar executed the work of judgment. He suffered, evidently, disappointment in the siege of Tyrus, the immense wealth of that city he could not touch. And, as he did not get wages from Tyrus, nor for his great army, the Lord, whose instrument in judgment the King of Babylon was, gave him Egypt. Here Nebuchadnezzar found great spoil and vast treasures, which, according to divine appointment, were the wages for his army. When this took place, there came an unrecorded revival in Israel and the prophet gave his message in the midst of them.

(To be continued D. V.)

Are You Ready?

A LESSON FROM THE ROMAN ARMY.

The morning appears on the distant hills,
 A white fog curls up from the little rills,
 And nothing is heard in the Roman camp,
 Save the sleepers' snore, and the sentries' tramp.
 But hark! that sound, shrill, loud and clear,
 As the trumpet's notes fall on each sleeper's ear,
 From end to end of the camp resounds,
 And away to the echoing hills rebounds.
 A change now breaks on that quiet scene,
 Bustle and life where rest had been,
 As warriors step forth in their armor bright,
 And greet the first rays of the dawning light.
 The horses are saddled, the baggage is pack'd,
 The tents are struck, and the tent poles stack'd.
 And cavalry, infantry, horses and men,
 Are *ready*, and waiting the march to begin.
 But hark! again the trumpet's din,
 The camp is fired, and the ranks fall in.
 And now they await, in unbroken array,
 The trumpet's loud peal, the third time that day,
 'Tis heard; the *third*, the last great trump.
 Ere its notes die away or its echoes die out,
 A voice is heard; it demands, "Are you ready?"
 In loud, cheerful tones they reply, "We are ready."

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Again, yet again the question is ask'd,
 The answers ring out as clear as at first,
 The word is then given: the ranks move away,
 To conquer or perish, be slain or to slay.

But the time is coming, it hastens along,
It might be here ere to-morrow's sun,
 When the Lord Himself, with His heavenly shout
 With archangel's voice and the *trumpet's* note,
 Shall summon His saints to Himself in the air,
 My reader or hearer, will you be there?
 Oh, bear with me patiently a moment or two,
 The Scripture has said it: it must be true,
 That "All have sinn'd, of the glory come short."
 Of sin death's the wages; life cannot be bought.
 No! Life is a gift as the flowing stream free,
 And the Saviour Himself says, *Come unto Me.*
 For that *trumpet call* can only be heard
 By those who have known and received Him as *Lord.*
 By those who have found that by simple faith,
 In His *precious blood* pour'd out at His death,
 That their sins are forgiven, their guilt put away,
 Turn'd from darkness to light, made children of day.
 I know some would tell you, with confidence too,
 That nought of all this can be known by you,
 Till before the white throne for judgment you stand,
 With sheep or with goats on the right or left hand,
 But what saith the Scripture?

"There's no condemnation,"

Oh, stop! and consider it,

"There's no condemnation

"To those who are in Christ Jesus," the Lord,
 Our Saviour, Redeemer, Jehovah, the Word.
 "At the *last trump*" (for the trumpet shall sound,
 And from end to end of the world rebound),
 And the dead in Christ shall first rise, and we
 Who are alive and remain on the earth shall be
 Caught up together with them in the air.
 My reader or hearer, will you be there?

1 Thess. iv:16, 17. 1 Cor. xv:51-57.

The Wrath of God.

BY ARTHUR W. PINK.

“Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee” (Job. xxxvi:18). This is one of the danger-signals which God has placed across the sinner’s pathway to Hell. At every turn of the Broad Road there are notice boards giving warning of the Destruction which lies ahead. The Sunday School teacher, the prayers of godly parents, the sermons of faithful preachers, the little Gospel tract, the warnings of conscience, the innate fear of death, the declarations of Holy Writ, are so many obstacles which God places in the way of the sinner—so many barriers to the Lake of Fire.

One chief reason why God wrote the Bible was to warn the sinner of the awful consequences of sin, and to bid him flee from the wrath to come. Our text is one of these warnings. There are many such scattered throughout the Bible. We mention one or two at random. “Be sure your sin will find you out” (Num. xxxii:23). “It is appointed unto men once to die, but after this the judgment” (Heb. ix:27). “Except ye repent, ye shall all likewise perish” (Luke xiii:5). “How shall we escape if we neglect so great salvation?” (Heb. ii:3).

Our opening text naturally divides itself under three heads:

I. A Terrible Fact.

“Because there is wrath.”

The reference here is to God’s Wrath. In regard to the wrath of God let us now contemplate four things:

1. The Fact of God’s Wrath.

Men try to forget that there is such a thing as Divine wrath. The realization of it makes them uneasy, so they endeavor to banish all thought of it. At times they are terrified at the bare mention of God’s wrath, hence their anxiety to dismiss the subject from their minds. Others try to believe there is no such thing. They argue that God is loving and merciful, and therefore God’s Anger is merely a bogey with which to frighten naughty children. But how do we know that God is Loving and Merciful? The heathen do not believe that He is. Nor does Nature clearly and uniformly reveal the fact. The answer is, we know God to be such, because His Word so affirms. Yes, and the same Bible which tells of God’s Mercy speaks of His Wrath, and as a matter of fact, refers more frequently (much more so) to His anger than it does to His love.

The fact of God’s Wrath is clearly revealed in the Scriptures. “He that believeth on the Son hath everlasting life; but he that believeth

not the Son shall not see life; but **the wrath of God** abideth on him" (John iii:36). "For **the wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i:18). "Let no man deceive you with vain words: for because of these things cometh **the wrath of God** upon the children of disobedience" (Eph. v:6). In these, and in other passages too numerous to mention, the fact of the Divine wrath is affirmed. And now let us consider:

2. The Necessity for God's Wrath.

Wrath is one of the Divine perfections. If God did not punish evil-doers He would be a party to evil doing, He would compromise with wickedness, He would condone sin. Of necessity God is a God of Wrath. Consider an argument from the less to the greater. In the human sphere he who loves purity and chastity and has no wrath against impurity and unchastity is a moral leper. He who pities the poor and defenceless and has no wrath against the oppressor who crushes the weak and slays the defenceless, but loves them too, is a fiend. **Divine wrath is Divine Holiness in activity.** Because God is holy He hates sin, and because He hates sin His anger burns against the sinner. As it is written, "Thou hatest all workers of iniquity" (Psalm v:5). And again, "God is angry with the wicked every day" (Psalm vii:11). And now—

3. The Manifestation of God's Wrath.

God's wrath is not an abstract quality. God's wrath is not something that is inactive and inoperative. During Old Testament times God's wrath was openly displayed against evil-doers, notably at the Flood; in the destruction of Sodom and Gormorrah with fire and brimstone from heaven; on the Egyptians and their haughty king, when He visited their land with plagues, slew their first born and destroyed their armies at the Red Sea; and in His dealings with the Nation of Israel, in selling them into the hands of their enemies, sending them into captivity and destroying their beloved city. God's wrath against sin was publicly manifested at the Cross, when all His billows and waves passed over the head of the blessed Sin-Bearer, "I am afflicted and ready to die from My youth up: while I suffer Thy terrors I am distracted. **Thy fierce wrath goeth over Me:** Thy terrors have cut Me off" (Psalm lxxxviii:15, 16) was His solemn cry. And now:

4. The Greatness of God's Wrath.

Human wrath is oftentimes an awful thing. Scripture likens the wrath of a king to the roaring of a lion. When a man's anger gets the better of him and he allows his fury to burst all restraints; it is a fearful thing to behold. Scripture also speaks of the Devil having "great wrath because he knoweth that he hath but a short time" (Rev. xii:12). But what shall be said of the Wrath of **God?** To what shall we liken it? How indescribably awful must be the unrestrained and unmixed

wrath of such a Being! With what shall we compare the wrath of Him who made the heavens and the earth by the word of His power, who spake and it was done, who commanded and it stood fast! What must the wrath of Him be like who shaketh the earth out of its place and maketh the pillars thereof to tremble! What must the wrath of Him be like who rebuketh the sea and maketh it dry, who removeth the mountains out of their places and overturneth them in His anger! What must the wrath of Him be like whose majesty is so terrible that no fallen man can live in the sight of it, and in whose presence the very seraphim veil their faces!

Scripture speaks of God's wrath "waxing hot" (Exod. xxiii:14). It declares "Great is the wrath of the Lord" (2 Kings xxii:13). It makes mention of "The fierceness and wrath of Almighty God" (Rev. xix:15). It refers to God's wrath coming upon sinners "to the uttermost" (1 Thess. ii:16). Everything about God is unique. His power is omnipotent. His wisdom is a great deep. His love is unsearchable. His grace is unfathomable. His holiness is unapproachable. And like all His other perfections and attributes God's wrath is incomparable, incomprehensible, infinite. It will be **the Wrath of the Almighty!** And what will the wrath of **the Almighty** be like when it comes upon sinners "to the uttermost"? And what power of resistance will poor, frail creatures of the dust have for enduring the full weight of it? None. None whatever. It will overwhelm them. It will utterly consume them. It will crush them more easily than we can a worm beneath our feet. It will sink them into the lowest depths of hopeless despair. It will be intolerable and unbearable. And yet it will have to be endured—consciously endured—endured day and night for ever and ever! May these unspeakably solemn thoughts prepare the unsaved reader for the next division of our text.

II. A Solemn Warning.

In view of this terrific fact, "**Because** there is wrath, **beware** lest He take **thee** away with His stroke."

Sinners are even now threatened with God's wrath, yea, they are by nature "children of wrath." It is true that God's wrath now slumbereth for a while, because this is the day of salvation. It is true that the time for the full and final and open manifestation of it has not yet arrived. It is true that sinners often defy God now with apparent impugny, and because of this the wicked spread themselves like green bay trees. "Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him, and what profit should we have if we pray unto Him?" (Job. xxi:14, 15). Let all such heed the Divine warning, "Because there is wrath, **BEWARE** lest He take thee away with His stroke." Sinner, be not deceived, God is not mocked.

"O that they were wise, that they understood this, **that they would consider their latter end!** For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of

Sodom and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with Me, and sealed up among My treasures? To Me belongeth vengeance and recompense; **their foot shall slide in due time:** for the day of their calamity is at hand, **and the things that shall come upon them make haste**" (Deut. xxxii:29, 31-35). The sinner is treading a path more slippery than ice, and unless he forsake it, in due time his foot shall slide. The bow of God's wrath is already bent: the arrow of His vengeance is even now fitted to the string, and nothing but His infinite forbearance stays its release. My reader, the only reason why you have not already been cast into Hell fire is because it has been the good pleasure of the Most High to stay your doom. Flee then from the wrath to come while there is yet time.

"And thinketh thou this, O man, . . . that thou shalt escape the judgment of God?" (Rom. ii:3). Did Adam escape the judgment of God? Did Cain, did Pharaoh, did Achan, did Haman? The only reason God has not "taken thee away with His stroke" before this is because He endures with much long-suffering the vessels of wrath fitted to destruction.

The time of the sinner's opportunity for fleeing from God's wrath is exceedingly brief and limited. The sad and tragic thing is that so few realize it. The sinner sees little cause for alarm and fails to apprehend his imperative need of promptly accepting Christ as his Saviour. He imagines himself secure. He goes on in his sin, and because judgment against an evil work is not executed speedily he increases in his boldness against God. But God's ways are different to ours. There is no need for God to be in a hurry—all eternity is at His disposal. When one man robs another, instantly the cry is raised, "Stop thief!" lest he should soon be out of reach. When a murder is committed the hounds of the law at once seek to track down the guilty one. A reward is offered lest he should succeed in escaping justice. But it is different with God. He is in no haste to execute judgment **because He knows the sinner cannot escape Him.** It is impossible to flee out of His dominions! In due time every transgression and disobedience shall receive "a just recompense of reward."

"Because there is wrath, beware lest He take thee away with His stroke." The immediate reference is to death—the removal of the sinner from this earth to suffer the vengeance of eternal fire. Scripture furnishes many solemn examples of God's stroke "suddenly cutting off sinners out of the land of the living." "And Nadab and Abihu, the sons of Aaron, took either of them his censor and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not. **And there went out fire from the Lord and devoured them,** and they died before the Lord" (Lev. x:1, 2). Again, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick

upon the plaster of the wall of the King's palace. And this is the writing that was written. . . . Thou art weighed in the balances, and art found wanting. . . . **In that night** was Belshazzar the King of the Chaldeans slain" (Dan. v). Unsaved reader, you may be enjoying the health and strength of youth, yet, thou knowest not how soon the dread summons shall come, "This night shall thy soul be required of thee."

Turning now to the last clause of our text, we have mention of:

III. An Utter Impossibility.

"Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee."

Every member of Adam's race richly merits God's Wrath. Our sins which have mounted up to heaven; our profitless lives, spent in selfish gratification with no regard for God's glory; our indifference and carelessness respecting our soul's future welfare; our repeated refusals to respond to the invitations of God's grace, all cry aloud for judgment to descend upon us. But God's Mercy has provided a "Ransom"—a "covering" for sin—Christ! Our text speaks of this ransom as "great"—great in its value, great in its scope, great in its effectiveness, great because it delivers from so great a death and secures so great salvation. But great as this "ransom" is, **it avails nothing for those who ignore and reject it.**

"Beware lest He take thee away with His stroke, then a great ransom cannot deliver thee." If this ransom be despised then there is no possible escape for the sinner. If Christ be rejected there remains nought but wrath. How this text shatters the "Larger Hope"! How it repudiates any possibility of a "Second Change" in the next world! How effectually it closes the door of hope against all who die in their sins! Let the stroke of God remove such from this world and **"then a great ransom cannot deliver"** them. There are other Scriptures equally explicit. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed **and that without remedy**" (Prov. xxix:1). For the sinner there is no remedy, no deliverance, no hope whatever beyond the grave.

"Then a great ransom cannot deliver thee." Why? Because it is appointed unto man once to die, and after that—not a second chance, not a further probation, but **the judgment.** Why? Because at death the sinner goes immediately to Hell (Luke xvi:22, 23) and there there is no preaching of the Gospel and no Holy Spirit to quicken into newness of life. Why? Because there awaits all such nothing but "the resurrection of damnation" (John v:29) and the judgment of the great white throne. "Then a great ransom cannot deliver thee." Why? **Because repentance then will be too late.** "Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them" (Ezek. viii:18). Then a great ransom cannot deliver thee. Why

Because, Whosoever's name was not found written in the book of life, was cast into the Lake of Fire—and a "lake" has no outlet!

Here then is a solemn warning against **indifference**, "Because there is wrath." Here is a solemn warning against **procrastination**, "Beware lest He take thee away with His stroke." Here is a solemn warning against **hoping in another chance after death**. "Then a great ransom cannot deliver thee." Here is a powerful plea for accepting Christ **NOW**. "How shall we escape if we neglect so great salvation?" We shall not! There will be no escape! Then "Seek ye the Lord while He may be found: Call ye upon Him while He is near."

"Believe on the Lord Jesus Christ and thou shalt be saved."

Studies in Isaiah.

Chapter V.

Song turned to sorrow.

"The fugitive rhythm, the musical euphony, the charming assonances in this appeal it is impossible to reproduce; they are perfectly inimitable."* So writes the Hebrew scholar Delitsch of verses 1 and 2 of this chapter; and he continues: "The prophet commenced the first address in chap. i as another Moses; the second with the text of an earlier prophecy and now he commences the third as a musician.

1. Now will I sing to my dearly beloved, †
A song of my dearest concerning his vines;
For a vineyard belongs to my dearly beloved,
On the side of a hill, most fertile of soil. †

2. He fenced it, he dug it, he cleared it of stones;
And planted within it the noblest of vines;
Then, for its guarding, he builded a tower,
And hewed from the rock a winepress within,
Then waited expectant of sweet luscious fruit,
And lo, when he came, the grapes were—a stench! †

*Perhaps, however, even our ear can catch a hint of the "lark-like trilling" in the Hebrew. of v. 1:

ashirah nah lididi
shirath doodi le-karmo
kerem hayah lididi
beqeren ben-shahmen.

†Literally: On the horn of a son of fatness.

‡Our word "wild-grape" hardly conveys the repulsive idea that is in this word that comes as an anti-climax at the end. In Hebrew *bushim*, from a root "to have a bad smell." The same word is in chap. xxxiv, 3, rendered "stench."

Now the Lord invites those to whom the parable applies to pass judgment between Himself and his vineyard: and in so doing they will be condemned out of their own mouth. This is profoundly significant and characteristic of God's ways with men; I beg my reader to compare 2 Sam. xii, 1:7; Matt. xxi, 33:41, and he will again see, and by the way, in so doing, rejoice to see, that Jehovah and Jesus are One.

Has any care been omitted? The judges are silent; every mouth is stopped; then Jehovah pronounces sentence:

No more will I trim it; no more will I dig it;
The briars and thistles about it shall grow—
Never a cloud shall drop blessing upon it—
Fruitful alone in its shame and its woe;
The beasts of the field shall tread in the mire
The vineyard I loved, my "plant of desire."

Then comes the interpretation of the parable: The vineyard is the house of Israel, his pleasant plant the men of Judah; from these He expected good fruit "but behold instead of *mishpaht* He found *mispach*; instead of *tzedahqah* He found *tzeahqah*.* The poet here closely depicts by the word-likeness, which yet conceals a totally different meaning, the deceptive appearance in the conduct of the Israelites, which at first looked like good vines and then developed a wild vine: this may be imitated in English thus: He waited for *equity*, and lo, *iniquity*: for *right*, and lo, *riot*."*

This is followed by the cry of "Woe," six times repeated, foretelling thus by doleful forecasts the execution of judgment. But looking closer we discern that whilst the woes are six, the penalties are three: first in verses 9 to 10; second in verses 13 to 17; third in verses 24 to 30. We may again note the divine finger-print in the impression of the number "three" and its multiple "six" on this section.

But before going to it, I cannot refrain from further noting this profound and deeply interesting truth: Israel is but a little stage on which has been acted out, in the Scriptures of the Old Testament, as we may say a drama that reveals to us what is occurring in a far larger one in the race of mankind as a whole; and *that*, possibly, in its turn,

*From the American translators of Lange's Comm.

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is only a microcosm, or minature of a still larger and universal sphere; where corresponding wonders are being enacted, only here all is eternal. Exactly what is in our chapter, predicated of Israel and Judah, His "plant of delight" (as it very literally is) has occurred with man as a race; also His "plant of delight," for He sang a song of love and joy over him too at his creation: Gen. i, 27 being really a three-lined song:

So Elohim created the man in His image—
 In Elohim's image created He him—
 Male and female created He them.

Alas, that song has also been turned to sorrow, for after four "days" of testing, it may be said of him too that "he stinketh, for he hath been dead four days." So much for poor Adam the first; God may well be praised then for the last Adam, "*the Amen, the faithful and true witness, the beginning of the creation of God.*" The song over *Him* never ceases, and (oh wonder of wonders) we, in Him have a part in it, and abiding in Him who is the true Vine, we (even you and I, dear reader) may bring forth such good fruit as shall be to the glory of the Father, and give Him joy.

Verses 8 to 10. The first woe is directed against the lust of the eye: the coveting of house or land: the people are never satisfied. Having acquired one house, or field, that has been long coveted, that coveting is only diverted to the adjoining, and this goes on till there is nothing left on earth that they do not own, and then what? Will the earth satisfy that ever-hungry heart? Indeed not. Yet, hungering ever, here is a curse on the very hungering! Nor is this coveting recognised at all as "sin", till the law comes with "*thou shalt not covet.*" Alas might not the injunction as well be "thou shalt not breathe," for who does *not* covet? Nor can the whole earth fill this little hungry heart of man.

But Jehovah has spoken into the ears of the prophet—*i. e.* so clearly as to preclude the possibility of any misunderstanding—the penalty that shall correspond to the offense: there shall be many beautiful dwellings, but no dwellers in them: as to the fields, so barren shall they become that a vineyard covering 10 acres shall yield only a few gallons;

and if one sows about 30 pecks of seed, he shall get back about 3! Again let us turn to our "Last Adam" and sing:

"Satisfied with Thee Lord Jesus,
I am blest."

In Him, too, we are not forbidden to covet, but indeed are urged to "*covet earnestly the best gifts*," that is, those that shall make *least* of ourselves, and shall most edify our brethren (vii,1).

Verses 11 to 17. The second woe is directed against the lusts of the flesh; against those who from break of day till the cool of the evening pursue after strong intoxicants, till wine pursues *them*, gets hold of them, inflames them. This is combined with the more refined form of sensual pleasure: music; which from the day of Jubal, has been one of the chief delights of the children of Cain. These—wine and music—are their feasts: body and soul are thus provided for, but what of the spirit that can never be satisfied with aught but God?

Alas it is dead, for "the work of Jehovah they do not regard, the work of His hands they do not consider." What then is the consequence? Judgment would overtake them in this blind, **dull**, animal condition.

Verse 13. "*Banished my people are unawares,* their glory are men of famine, their mass dried up with thirst*," the gluttonous rich, or aristocracy, called here "their glory," would be famished; the drunken mass would perish of thirst. Note again the correspondence between the sin and the penalty.

"*Sheol has opened wide its jaws, its mouth is stretched without limit, and down into it descends their glory and their mass (their aristocracy and their democracy), their pomp and their revellers.*"

Comparatively little interest would this have for us, were not history so closely repeating itself. Substitute Christendom for Judah, and again we see the mass "*lovers of pleasure rather than lovers of God*," † and these pleasures have so dead-

*i. e., Had they meditated on the way the Lord ever works, they would have foreseen what was coming—been intelligent as to the signs of the times (Luke xii, 58): it is not "*because they had no knowledge.*"

†2 Tim. iii.

ened all their spiritual faculties that they discern not that the Judge is at the door. Read the newspapers, the magazines, the political pamphlets; listen to the platform, and the pulpit, and how often do you hear a voice raised to press home that this present unprecedented war is nothing else than the judgment of God on just those nations which have assumed the Name of His Beloved Son, and is but the foreshadowing and precursor of still more severe intervention of God in the final judgment of the nations. †

I leave the word "*sheol*" untranslated, for it is very difficult to render accurately. It is from a root "*to ask,*" or *demand,* and may either have originated in the idea expressed in Prov. xxx, 16, *sheol,* never satisfied, never crying "enough;" it is always asking (*shahal, sheol*); or it may have a more spiritual and pathetic force and point not to the demand for fresh victims, but to the enquiring attitude of the survivors. They follow their kinsman to the exit from this scene, *he goes, they stay, and as they stand before that closed door, through which he has gone, they ask "where?"* "According to a most ancient custom they thrice solemnly invoked his name, but no answer came back." So Job sighs "*Man dieth and wasteth away, yea man giveth up the ghost, and where is he?"* Aye, "*Where is he?"* The very Hebrew "*vayyo*" is a sigh: "*Where is he?"* It is the question that has ever been asked but to which there is no answer all through the Old Testament, till He comes and brings "life and incorruption to light."

But as time went on, the idea of locality became more prominent in the term, and as God is always recognised as *above,* and with Him *life* is linked, so death became equally linked with the other direction below and distance from Him, till *Sheol* was lower than the grave that received the body and was found in the "*heart of the earth.*" But we must not press the literalness of location too strongly as many do, the occurrences of these terms will not permit such literalness, *e. g.* "*thou Capernaum which art exalted to heaven*" does not mean that the city was literally in the air, but the unique privileges she had enjoyed gave her a distinguishing place;

†Matt. xxv.

so, "thou shalt be cast down to Hades (Greek equivalent to Sheol) does not necessitate the literal descent into the "heart of the earth," but the loss of all these privileges and the being left far away from God and Light. Strong moral ideas are attached to the terms of direction "up" and "down," and these are of far more value than literalness.

In this way a striking correspondence may be discerned between the topography of Jerusalem and her political and moral condition. Ancient Jerusalem, like Nineveh and Babylon, now lies buried. Modern Jerusalem lies over ancient Jerusalem*, and the Jews' condition politically answers to it: they too are buried amid the nations of the earth. So Sheol, the underworld, in the same way is far lower still, and bespeaks a further moral sinking, even to the lost spirits. Here men come in contact with and are governed by the powers of darkness. How profound! How intricate these thoughts from the divine word! As body, soul and spirit have, under normal conditions, links that are beyond human comprehension altogether—soul controlling body, spirit governing both; so, in Old Testament nations (body) are governed in their course by their moral state (soul), and this, in its turn, is determined by their spiritual condition, or relationship with God. Not one single element of error or exaggeration is there, therefore, in the Bible, being the secret of a nation's true greatness. Thus too the "beast" coming "from the bottomless pit" does not at all necessitate a forcing into that book of symbols in which the phrase occurs†, a *literal* rising from the earth's centre; but from a lower moral, or rather spiritual, depth than is possible to mere human depravity. That wicked spirit, the devil himself, at that time cast out of heaven, shall then revive and energize the Roman Empire in its final form, as seen in its head, the Emperor. How profound! How intricate these thoughts from the divine word!

Thus that last world-empire comes from a *lower depth* of wickedness from a further distance from God—than any of

*And many an enigma of topography will remain an enigma until ancient Jerusalem has been dug out of the earth again!—Delitsch.

†Rev. xi. 7.

its predecessors, for it is in full league with the rebel-spirits, outcasts of heaven. Very, very fast are we drifting to that terrible epoch. Lord awaken us all to the gravity of the hour!

But we must finish this "Woe," etc., seeking to preserve something of the rhythm we might render:

Verse 15:

Brought low then shall the peasant be,
And humbled be the noble
The eyes of all the proud
Shall then be truly humbled.

Verse 16:

But Jehovah Tzebaoth, exalted in judgment,
And God the all-holy in righteousness hallowed.

Verse 17:

For grazing are lambs, as on their own pasture,^x
And nomads are eating the wastes of the fat ones.

Over ancient Canaan, once so prosperous, nomad-shepherds even to this very day, pasture their flocks: the lambs graze as if the place had never been intended for anything else than to afford them pasturage; but in all this severity of judgment the Lord is indeed sanctified: as He shall be in eternity by that infinitely more severe penalty, "sorer punishment," the "lake of fire." Oh, adore Him, O my soul who bore all that judgment for thee.

(To be continued)

A Brief Epitome of the Epistle to the Romans.

BY JOHN JAMES.

Chapter XIII (Continued).

"Owe no one anything unless to love one another, for he that loves another has fulfilled the law. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not lust [or covet]; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself. Love works no ill to its neighbor; love is therefore the fulfilment of the law" (verses 8-10 R. V.).

The apostle's reference to the law here is significant and instructive. We have seen in the seventh chapter that we who believe in Christ are dead to the law by the body of Christ. That is by Christ's death in the body. That does not mean that the law is dead, but that we have died to it. The law has sentenced us to death because we have broken it; and in the death of Christ we have paid that penalty. And

as we now live by the life of Christ in us, He is made to us righteousness and holiness. So that we are not seeking now to get righteousness and holiness by the works of the law, because we have both in Christ (1 Cor. i:30, Rev. Ver.).

But now, not only is the believer made free from the condemnation of the law, but he is enabled to fulfil it in his daily life. It would be a poor thing if, after being delivered from the consequences of our sins, we still had to go on committing sins. But the gospel not only saves us from hell, it also saves us from that which takes people to hell. If a man's life does not show that he is delivered from the power of sin, there is no proof that he is delivered from the guilt of sin. Whatever a man's profession may be, he may be even a preacher to others, but if he does not keep under his body and bring it into subjection, he is not a saved man. We read, "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii:13). This agrees with the further word of the apostle: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others,"—I should lose my reward! More than that, "I myself should be a castaway" (1 Cor. ix:26, 27). He, himself, would after all be lost. Keeping under the body is the necessary proof of being a believer.

The believer is not obliged to commit sin, for "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii:2). Sin is no longer a law to the believer; on the contrary, the effect of the gospel, as developed in the Romans, is "that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii:4). But if we attempt to grapple with the law of sin in our members in our own strength, we shall be brought into captivity to it (Rom. vii:23). It is as we realize that our life is in Christ Jesus risen from the dead, and the indwelling Spirit of God, enables us to realize this on the authority of the written word, that conflict with sin ceases. Sin is in us, but we are delivered from its law, or dominion over us. We are in Christ, and the Spirit is in us the power to mortify the deeds of the body. We then can walk in love, and that is the fulfilment of the law. "The law is spiritual," and if we are spiritual, the law is then a law of liberty, not a law of bondage to us. The law is a part of that word of God of which we are to be doers, and not hearers only (James i:21-25). When we walk in the Spirit the law itself ceases to be "legal," for we walk in love, and love is the fulfilment of the law.

Then "let brotherly love continue" (Heb. xiii:1). But let it be brotherly love; not sectarian, party, denominational love. The only way open to us to overcome the effect of divisions, in separating God's people from one another, is the hearty manifestation of brotherly love to all in whom the divine nature manifests itself, by traits that are peculiar to it, in righteousness, holiness and love. God is light as well as love; one does not extinguish the other. We see how both are

maintained in harmony in John's epistles. The exhortations of Scripture to this are frequent and unmistakable. "Be ye kind one to another, tenderhearted, forgiving one another, even as God in Christ hath forgiven you. Be ye therefore imitators 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 sweetsmelling savour" (Eph. iv:32-v:2). Divine love is not indifference to sin. Rather than let the guilt and defilement of sin remain upon us, Christ died to put it away. Let us then prove our own deliverance from the thralldom of sin by obedience to the command, "Thou shalt love thy neighbor as thyself." Let us cultivate love; it is holy and divine.

The apostle now brings before us another incentive to holiness, not before alluded to in the epistle:

"This also, knowing the time, that it is already time that we should be aroused out of sleep; for now is our salvation nearer than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put on the armor of light." (verses 11,12).

"Knowing the time." This does not mean that we know the time of the Lord's return; for no one knows that. In Mark xiii, 32-35, the Lord tells us three times that we do not know. He says, "But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father only. Take heed, watch and pray, for ye do not know when the time is; it is as a man going away out of the country, leaving his house and giving to his servants the authority, and to each one his work, and commanded the doorkeeper that he should watch. Watch therefore, for we do not know when the master of the house comes; evening, or midnight, or cockcrow, or morning; lest coming suddenly he find you sleeping. But what I say to you, I say to all, Watch."

We do know that the Master of the house will return during the night, before the sun rises. He says Himself, "I am . . . the bright and morning star" (Rev. xxii. 16), which means that as the morning star rises while it is still night, before the sun rises, so He will come some time during the night, but when no one knows, not even the angels, nor the Son, but the Father only.

We may have difficulty in understanding how it is that the Son does not know, for in the unity of the Godhead He surely knows as the Father knows. But the Lord has also become man, and in doing so He took the place of a servant to receive from the Father that which He was to communicate to us. Hence we find that when the apostles asked the Lord for a date for the restoration of the kingdom to Israel the Lord replied, "It is not yours to know times and seasons which the Father has placed in his own authority" (Acts i,7). "Times and seasons" is not an indefinite expression. It refers to the seventy weeks of Daniel ix, 24, the last of which yet remains to be fulfilled. It is the "one week" of Dan. ix. 27, but the date of it is not for us to know. When it does begin then the wise, or instructed ones of that time, will

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know to a day when the Lord will come. But His coming then will not be as the "Morning Star," but as the "Sun of Righteousness." See Malachi iv, and Daniel xii.

The opening words of the Revelation further explain how it is that the Son does not know the date of His coming. "The Revelation of Jesus Christ which God gave to Him, to show to His servants what must shortly take place; and he signified it, sending by His angel, to His servant John." That which the Lord communicates to us is limited to that which God gave to Him for that purpose, and the book of Revelation does not contain the date of His coming. The reason that it is not revealed is that we are always to be watching for Him. Watching for the Lord is one of the means which the Lord uses to keep His servants spiritually awake during the night of His absence.

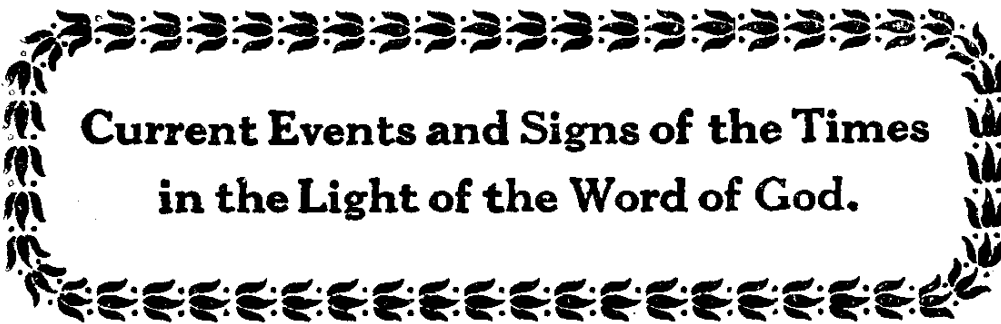
When Paul speaks therefore of "Knowing the time," he does not refer to the time of the Lord's return, but to the time of night in which we now are. That we do know Paul says; for just as the clock will tell us the time, so our spiritual clock will tell us just what part of the night we are now in if we consult it carefully. The night is the period of the Lord's absence. When He was here He was "the light of the world" (John viii. 12), and the night continues until He comes as the "Sun of Righteousness." That will usher in "the day of the Lord," and the kingdom of the Son of Man will begin (Matt. xvi. 28). The night, Paul says "is far spent."

But the Lord's own words are still more precise. He divides the natural night of twelve hours into four watches, each of which has its spiritual counterpart in the history of the church, so that we can know which watch of the night it is in which we are now. In the evening watch the light begins to decline; daylight is succeeded by twilight, until in the midnight watch there is total darkness, except for such light as the stars give. So it was with the church. Spiritual light began to decline even in Paul's time. Shortly before his martyrdom he wrote to Timothy, "This thou knowest, that all who are in Asia have turned away from me" (2 Tim. i. 15). Paul and his teaching were so identified, that when they gave up his teaching they gave up Paul himself—the inspired apostle of the Gentiles. The result of this was that the line of demarcation between the church and the world was gradually becoming indistinct, until at last it was entirely obliterated and the church became the state church of the Empire. Then Jezebel (Popery) became the teacher of idolatry and spiritual fornication and the second commandment was eliminated from her version of the decalogue. Total midnight darkness ensued, except for such light as individual believers gave, who shone like stars here and there.

This was followed by the cockcrowing. Paul's great doctrine of justification by faith came to light again, and a gospel testimony began in different countries in Europe. The persecution of Jezebel raged everywhere, and thousands of martyrs sealed their testimony with their blood. But the reformation did not deliver the church from her unholy alliance with the world, and still more truth had to come to

light from the word of God. During the last hundred years God has raised up men for this purpose, and Paul's doctrine of the church as the body of Christ, given up in the evening watch has been recovered in the morning watch, in which we now are; and, along with this, the true hope of the church, the coming of the Lord, has been revived. The Lord will come as the Morning Star, in the morning watch, before the sun rises. It must be therefore close at hand; how close we do not know, but it cannot be far off.

Are any of us asleep, spiritually asleep? If so, let us be aroused to this truth, that the Lord is coming for us, so that when He comes and knocks we may open to him immediately (Luke xii. 36). Let us turn away from all evil in our lives, and "put on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof." (verse 14).



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

Is it Peace? The whole world was startled when the Central powers made the first move for ending the war. The Allies declared that peace would be impossible under present conditions. Then our good President offered his kind and peaceful suggestions. But as we write these notes the outlook for an early termination of the horrible war seems to be very dark. The statement which one hears the most is, that this war will have to go on till militarism is completely crushed and future wars become impossible. War is to be banished forever from the earth. Germany has declared herself willing to join a league after the war which will insure permanent peace. Newspapers and magazines are filled with articles and suggestions. The great ideal seems to fight for righteousness, to make through this war a better world and bring about universal peace. Preachers preach it from their pulpits and the religious press advocates it.

But what saith the Scriptures? Is permanent peace possible in this age? Can wars be ended by a confederacy of nations? Can universal peace and righteousness be brought

about by man's efforts? The Bible answers these questions negatively. No end of wars, no permanent peace, no change in this present evil age, till the Lord Jesus Christ returns and receives the promised Kingdom. The next six months will probably be the most important, shall we say, in the history of this age. We may see startling developments which will still more confirm the Word of Prophecy.

Russia's Hope of Securing Constantinople. The Russian Premier Trepoff made some striking and significant remarks on the aim of Russia.

"For more than a thousand years, Russia has been reaching southward toward a free outlet on the open sea. This dream now is ready for realization. . . . From the beginning of the war, wishing to spare human lives and suffering, we and our allies did out utmost to restrain Turkey from participation in hostilities. Turkey received formal assurances guaranteeing her, in exchange for neutrality, the integrity of her territory and independence, and also conferring on her certain privileges and advantages. These efforts were vain. Turkey surreptitiously attacked us.

"We then concluded an agreement with our allies, which establishes the right of Russia to the straits and Constantinople. Russians should know for what they are shedding blood; and in accord with our allies announcement of this agreement is made to-day from this tribune.

"Absolute agreement on this point is firmly established among the allies. . . . Russia will grant freedom of navigation for the Roumanian flag, which now, not for the first time, floats in battle side by side with the flag of Russia."

England for a great many years has stoutly refused this Russian demand. It is different now; she is willing that Russia should possess the coveted prize. Russia will get Constantinople if the Allies are victors. This will mean the full control of the near-East, Asia Minor, Syria and Palestine. In getting Constantinople Russia is rapidly approaching the destiny marked out for her in the prophetic Word.

Will America Escape War? This question was answered some months ago by Lord Northcliffe. Here are his words:

"What do I think of the chance that America must fight? I think that hardly half your people are aware that the greatest fighting since Christianity began is spreading around the world like a conflagration.

"Your Middle West papers, for example, often treat the local divorce

cases as if more important than the tremendous eventualities of this conflict. . . .

“Remember what I say—It will be your turn to fight. There is no indication that this war and its consequent wars will end for years. It may stop for three or for six months, but it will burst out like a half smothered forest fire. It must be fought to a finish.

“After or before it is all over—then let America take heed to herself. Shall the United States escape? You are amassing huge treasures of gold. You are piling up your millions. All the world envies you. It never speaks of Americans only; it is always ‘rich Americans.’ How, then, shall you lock your safes against the brigandage of the world?”

Such is the gloomy prediction of a well informed publicist. It insinuates that some impoverished nations of Europe may attack this country and rob it of its wealth. That America will not escape the upheavals and disasters of the last days is certain. A great navy, which is being created with superdreadnoughts and submarines, and a strong army cannot insure against war. God’s Word tells us that all nations will be involved in the final catastrophe of this age. “And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung” (Zeph. 1:17). “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye nations, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord” (Joel iii:9-11).

Surely there is a fearful judgment in store for the whole world. A reckoning day is coming for all nations. “And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible . . . therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord, and in the day of His fierce anger” (Isa. xiii:11-13). “For the indignation of the Lord is upon all nations, and His fury upon all their armies; He hath utterly destroyed them, He hath delivered them to slaughter” (Isa. xxxiv:2).

Remarkable Jewish Charities. The Jews of America have raised and distributed to date more than \$6,000,000 for the relief of the Jews suffering from the war in Europe and they began their second mighty campaign with a mass meeting in Carnegie Hall, at which they collected the first million dollars of the \$10,000,000 they will make an effort to raise in 1917.

The movement which has sent \$6,000,000 to suffering Jews abroad has had its momentum from the power of American Jewry. Jacob H. Schiff, Justice Louis D. Brandeis, Henry Morgenthau, Oscar S. Straus, Nathan Straus, Felix M. Warburg, Louis Marshall, Dr. Judah L. Magnes, and others—have been active in the work, but the great bulk of the contributions have come in pennies, dimes and dollars from Jews all over the land, and workers have been recruited from thousands whose names are not known beyond their own personal circles.

Their home charities for the poor, the unfortunate, the sick and destitute run also into the millions. If their liberality is so great now during the time of their unbelief and rejection as a nation, what will it be when the Jewish people know the Lord and receive their promised blessing and glory? The Apostle Paul has given us the inspired answer to this question. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" It will be "life from the dead" (Rom. xi:12-15).

Like the spouse in the Song of Songs, every young Christian should be able to say from the heart, "Thy love is better than wine"—Thy love to me, my Saviour and Lord, is better far than all the attractions and entertainments of this present life. In Thy presence there is fulness of joy, and at Thy right hand there are pleasures for evermore.

The Two Mites.

(Mark xii:41-44.)

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing.”

How little did these people know whose eye was watching them as they cast in their offerings! How little did they think of being scanned by One whose eye could penetrate the deepest depths of their hearts and read the motives that actuated them in what they were doing. It may be the ostentatious Pharisee was there, displaying his wealth and making a pompous exhibition of his religiousness. Perhaps, too, the cold formalist was there, dropping, in heartless routine, his stereotyped coin into the treasury. Jesus saw it all—weighed it all—judged it all.

It is well to think on this, on every occasion in which we are called to contribute to the Lord's cause. Well to remember, as the box or the basket is placed in my hand, that “Jesus is sitting over against the treasury.” His holy eye rests, not upon the **purse**, but upon the **heart**. He weighs, not the **amount**, but the **motive**. If the heart be right, the amount will be right, according to His judgment. Where the heart beats true to His Person, the hand will be open to His cause; of this we may rest assured. All who really love Christ will count it their high and happy privilege to deny themselves in order to contribute to His cause. No doubt, it is most marvellous that He should condescend to ask us to so do. Yet He does so, and it should be our deep and ineffable joy to respond, “according as God has prospered us,” ever remembering that He loveth a cheerful giver, because that is precisely what He is Himself, blessed be His Holy Name!

However, the point on which we specially meant to dwell, in opening Mark xii, was the act of the poor widow. Amid the crowd of contributors who pressed forward to cast their offerings into the treasury, there was one who particularly

engaged the attention of our blessed Lord. "There came a certain **poor** widow, and she threw in two mites, which make a farthing."

Now, that was a very small amount indeed, if looked at from a pecuniary point of view. But think of the offerer. She was a "widow"—and a "poor widow"—the very impersonation of all that is desolate, helpless and lonely, in this world. A widow always gives us the idea of one bereft of every earthly stay and natural prop. "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers, night and day."

True, there are many so-called widows who are not of this stamp at all—many who look aught but lonely and desolate. But these are quite abnormal. They are entirely outside the sphere of true widowhood. The Holy Ghost has furnished us with a striking photograph of this class in 1 Timothy v:11-13.

But the poor widow at the treasury belonged to the class of true widows. She was one according to the mind of Christ. "And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even **all her living.**"

Doubtless had these been the days of the public press, the princely offerings of the wealthy would have been paraded in the columns of some newspaper, with flattering allusion to their large amount, while the poor widow and her offering would have been passed over in contemptuous silence.

But our adorable Lord thought differently. The poor widow's two mites outweighed, in His balance, all the offerings put together. It is a comparatively easy thing to give tens, hundreds and thousands from our accumulated treasures; but it is not easy to deny self of a single luxury or comfort, to say nothing of a positive necessary. But she gave all her living to the house of her God. It was this which threw her into such moral kindredness of spirit with the blessed Lord Himself. He could say, "The zeal of thy

house hath eaten me up." And she could say, "The zeal of thy house hath eaten up my livnig." Thus she was very near to Him. What a privilege!

But, reader, did you ever notice the shape in which she had her living? Why does the Spirit take such care to say "Two mites, which make a farthing?" Why not be content to say, "She threw in a farthing?" Ah! this would never do. It would not have brought out the real point of exquisite beauty—the true touch of whole-hearted devotedness. If she had had it all in one piece, she must have either given all or nothing. Having it in two, she had the option of keeping half for her own living. And truly most of us would judge it extraordinary devotedness to give to the Lord's cause half of all we possessed in the world. But this poor widow had a whole heart for God. This was the point. There was no reserve whatever. Self and its interests were wholly lost sight of, and she flung her whole living into that which to her heart represented the cause of her God. May God grant us something of this spirit!—C. H. M.

Satan and His Culminating Counterfeits of "Christ the Image of God" 2 Cor. iv:4.

Satan	Christ
The Evil Trinity Rev. xvi:13.	The Holy Trinity Matt. xxviii:19; 1 John v:7; Col. ii:9.
As God Dan. xi:36; 2 Thess. ii:4.	Is God John i:1; Matt. i:2, 3; Col. ii:9; 1 Tim. iii:16.
The King Dan. viii:23 and xi:36.	The King of Kings Rev. xvii:14 and xix:16; Ps. lxxxix:27; Jer. x:10; Isa. xliii:15.
The Prince of Demons Matt. xii:24 and ix:34; Mark iii:22.	The Prince of Kings Rev. i:5.
The Prince that shall Come Dan. ix:26.	Prince (Godmade) Acts v:31; Dan. viii:25.
Prince of this World John xii:31 and xiv:30; xvi:11.	Prince of Peace Isa. ix:6.
Prince of . . . Air Eph. ii:2.	Prince of Life Acts iii:15.
As Angel of Light 2 Cor. xi:14 (Rev. xii:7-9).	Above Angels Heb. i:4 and ii:7-9.
The False Prophet Rev. xix:20.	The Prophet (Deut. xviii:18); John i:45; Luke xxiv:19; Acts iii:22.

Satan

- The Man of Sin**
2 Thess. ii:3.
- The Son of Perdition**
2 Thess. ii:3.
- The Foolish Shepherd**
Zech. xi:15.
- As a Lamb (and Dragon)**
Rev. xiii:11 (xii:9 and xx:2).
- As a Lamb with Two Horns**
Rev. xiii:11.
- The Wicked Counselor**
Dan. ix:27; Neh. i:11; 2 Thess. ii:8
A. V.
- A Rider on White Horse**
Rev. vi:2.
- Will be Energized by Satan**
2 Thess. ii:9; Rev. xiii:2.
- Will Come from Below**
Rev. xvii:8 and xi:7; xiii:1-11.
- Will Follow Own Will**
Dan. xi:36.
- Will Exalt Self**
2 Thess. ii:4; Dan. viii:25 and ii:36.
- Will Accept Satan's Offer**
Rev. xiii:3; 2 Thess. ii:9.
- Will Come in His Own Name**
John v:43; cf. Matt. xxiv:5.
- Will Deny Father and Son**
1 John ii:22.
- Will Blaspheme God**
Rev. xiii:6; Dan. xi:36.
- Will be Exalted by Satan**
Dan. viii:24.
- Will Perform Miracles**
Rev. xiii:13, 14; Matt. xxiv:24.
- Will have Power to Give (Temporary)
Life**
Rev. xiii:15.
- Will Imitate Death and Resurrection**
Rev. xiii:3.
- Will Speak Flatteries**
Dan. xi:21.
- Will Speak Great Words**
Dan. vii:8, 11, 20, 25; Rev. xiii:5.
- Will Speak Marvellous Things**
Dan. xi:36.
- Will Speak of a Fierce Countenance**
Dan. viii:23.
- Will Desecrate Temple**
2 Thess. ii:4; Matt. xxiv:15.

Christ

- The Man**
Acts ii:22 and xvii:31; Isa. xxxii:2.
- The Son**
John xx:31 and viii:36.
- The Good Shepherd**
John x:11, 14.
- The Lamb**
Rev. v:12-14 and xiv:1; John i:29.
- The Lamb With Horns and Eyes**
Rev. v:6.
- The Wonderful Counselor**
Isa. ix:6 and xxviii:29.
- The Rider on White Horse**
Rev. xix:11-16.
- Was Energized by the Father**
John v:19, 30; viii:28, 29; xiv:10;
- Came from Above**
John iii:31.
- Followed Father's Will**
John v:30; vi:38.
- Humbled Self**
Phil. ii:7, 8; Heb. ii:16; John v:19.
- Spurned Satan's Offer**
Luke iv:8.
- Came in Father's Name**
John v:43.
- Acknowledged the Father**
John xvii:1-26.
- Glorified God**
John xvii:1-4.
- Exalted by God**
Phil. ii:9-11; Heb. ii:7-9.
- Performed Miracles**
John xi:47; Acts ii:22.
- Has Power to Give (Everlasting Life)**
John i:4; iii:16; xi:25; xvii:7;
Rom. vi:23.
- Death and Resurrection**
Acts ii:22-24; iv:10.
- Grace and Truth**
John i:17
- Gracious Words**
Luke iv:22.
- Never Man Spake**
John vii:46.
- Meek and Lowly**
Matt. xi:29 and xxi:5.
- Cleansed Temple**
John xiii:16.

Satan

Will Command Idolatry
Rev. xiii:12, 14.

Penalty of Disobedience
Rev. xiii:15 (cf. xiv:2).

Will be Worshipped by World
Rev. xiii:4, 12.

Followers Not in Book of Life
Rev. xiii:8; xvii:8; xx:15.

Followers Marked
Rev. xiii:16; xiv:9, 10.

Will Prosper "till"
Dan. vii:22; ix:27; xi:36, 45.

Army (to Besiege)
Rev. vi:2; xix:19.

Kingdom Taken Away
Dan. vii:26.

End—Eternal Punishment
Rev. xix:20; xx:10; 2 Thess. ii:8;
Dan. vii:11; xi:45.

Christ

Idolatry Forbidden
Ex. xx:4; Rev. xiv:9; 1 Cor.
x:14; 1 John v:21.

Penalty of Disobedience
Ex. xx:5; Rev. xiv:10, 11.

Is Despised by World
John i:10, 11; Isa. liii:3.

Followers in Book of Life
Rev. iii:5; Luke x:20.

Followers Marked
Rev. vii:3; xxii:4.

Till He Come
Ezk. xxi:27; 2 Thess. ii:8.

Army (to Deliver)
Rev. xix:11-16; Jude xi.

Kingdom Set Up
Dan. vii:14, 27; Rev. xi:15, 17.

Will Reign For Ever
Rev. xi:15, 17; Zech. xiv:9; Luke
i:33; Heb. ii:14.

—G. HARKNES.

"Thy Kingdom Come."

Psalm lxxii.

Great God, whose universal sway
The known and unknown worlds obey,
Now give the kingdom to thy Son,
Extend His power, exalt His throne.

Thy sceptre well becomes His hands,
All heaven submits to His commands;
His justice shall avenge the poor,
And pride and rage prevail no more.

With power He vindicates the just,
And treads the oppressor in the dust;
His worship and His fears shall last,
Till hour and years and time be past.

The heathen lands that lie beneath
The shades of overspreading death,
Revive at His first dawning light,
And deserts blossom at the sight.

The saints shall flourish in His days,
Dressed in the robes of joy and praise;
Peace, like a river from His throne,
Shall flow to nations yet unknown.

—I. Watts.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
FEBRUARY.

JESUS THE SAVIOR OF THE WORLD.

(February 4. John iii:1-21.)

Golden Text, Jno. iii:16.

Daily Readings.

Mon., Jan. 29, Jno. iii:1-8. Tues., Jan. 30, Jno. iii:9-21. Wed.,
Jan. 31, Jno. iii:22-36. Thursday, Feb. 1, Luke xviii:9-14. Fri., Feb.
2, Luke xix:1-10. Sat., Feb. 3, Rom. i:8-17. Sun., Feb. 4, 1 Tim.
i:12-17.

LESSON OUTLINE.

1. The Necessity of the New Birth (verses 1-7). 2. The Necessity
of Faith (verses 8-13). 3. The Necessity of the Cross (verses 14-16).
4. The Finality of Faith (verses 17-21).

II. THE HEART OF THE LESSON.

Remember that the man who came to Jesus that night was one of the
best men of the day. A Bible student, who knew the Word, and who
was living an upright, moral life. One who stood high among men.
The Ruler of the Synagogue among Israel. A man who had a faith in
Christ (ii:23-25). And this was evidenced by his respectful address to
Christ. Yet, the very title he used told of an unrenewed heart. At
once the Lord presents him with the absolute necessity of the new birth.
If he needed to be born again, then surely every one needs be. Nor
can any but regenerated ones ever see or enter heaven.

Nor could a merely intellectual faith possibly help an unsaved man
to life. Without true heart faith, it is impossible to please God; for he
that cometh to God must believe that He is, and that He is a rewarder
of them that diligently seek Him. And this faith in Christ God demands
of every one who would be saved. Yet, how the natural man
breaks down at this point, and utterly fails to apprehend Christ Jesus.
Yea, how he rebels utterly at this simple demand of God.

How definitely and clearly the Lord shows to this eager enquirer

how God provides the way of the new birth for every one who would be saved. The Lord, Himself, must needs go to the cross of Calvary and suffer then, the just for the unjust, to bring us to God. And when this part of a perfect sacrifice for sin has been accomplished, God is able to receive any and every poor sinner; and by the spirit make that one a new creature in Christ Jesus. With what force and power does the clear type of the Brazen Serpent tell this act? Just the look of faith of any poor bitten one upon healing. Just the look of faith unto Christ crucified for us brings salvation and life to any and every sinner. How the heart of God in its love stands revealed in verse 16; the divine epitome of the Gospel.

But there is a finality about faith. Heart belief ever and always brings salvation to the soul. And unbelief just as surely bars the way to salvation for any one who thus turns away from the Christ of God. Remember the solemn truth of verse 19. Every one who fails to believe in Christ, abides under the wrath of God, and condemnation for sin. O, what awful guilt and sin rests upon the soul who refuses faith in Christ. And for this, men will be finally banished from the presence of God eternally.

JESUS AND THE WOMAN OF SAMARIA.

(February 11. John iv:1-29.)

Golden Text, 1 Tim. i:15.

Daily Readings.

Mon., Feb. 5, Jno. iv:1-14. Tues., Feb. 6, Jno. iv:15-26. Wed., Feb. 7, Jno. iv:27-38. Thur., Feb. 8, Jno. iv:39-42. Fri., Feb. 9, Acts viii:4-13. Sat., Feb. 10, Acts x:34-43. Sun., Feb. 11, Rom. x:11-21.

I. LESSON OUTLINE.

1. A Necessary Journey (verses 1-6). 2. A Poor Sinner (verses 7-15). 3. A Searching Word (verses 16-24). 4. A Glad Call (verses 25-29.)

II. THE HEART OF THE LESSON.

The necessity for the Lord to go through Samaria was not a geographical one. He could have followed the usual path of the Jewish zealot, and have arrived at the road through Samaria. But there was a poor sinner at Sychar that needed salvation, and a town full of needy souls. Hence the journey that way. Our lesson opens with our physically weary Lord resting at the well, while the disciples are away on the errand of purchasing food in the nearby village. How exactly our Lord times everything.

At high noon this poor needy soul who is seeking to escape all public meeting with her neighbors and friends comes to the well to supply her household need of water. What a meeting between the needy soul and the mighty Savior that day. How our Lord leads her thought

to higher, holier things, and the supply of the needs of the soul, through the water of the well that slakes physical thirst, and meets physical needs. Her eager desire after the living water opens the way to a real heart searching talk.

At once our Lord tenderly and graciously uncovered her great need of salvation in revealing to her startled gaze what she really was in God's sight. As so often with the natural heart she fends off the probing word by a showing of religiousness that is so often man's fig-leaf apron to hide his shame from God. Surely she is all right, for she is a worshipper of God. And surely Mount Gelizim is a most excellent place for worship. How clearly the Lord shows her the utter folly of all mere ceremonial formalism that was then so prevalent. How clearly the Lord sets forth the real, definite heart worship of God in spirit and in truth. Mark how to-day this very spirituality in worship is increasingly lacking. And how ceremonialism and formality in worship is rapidly paving the way to the apostasy. How soon the spiritual Babylon of the Apocalypse will be upon the scene.

There can be no doubt of the salvation of this poor sinner that day; his actions prove the reality of her heart faith in Christ. In her eagerness to help others, the ordinary duties are set aside; the water pot is left at the well, and she hurries homeward. No longer shunning her neighbors, who had scorned her, she speaks her heart message, "Come see a man which told me all things that ever I did. Is not this the Christ?" O what joy to the Master's heart! O what meat to Him was this blessed interview that day at the well of Sychar.

JESUS HEALS A NOBLEMAN'S SON.

(February 18. Jno. iv:43-54.)

Golden Text, Matt. viii:13.

Daily Readings.

Mon., Feb. 12, Jno. iv:43-54. Tues., Feb. 13, Mrk. i:29-34. Wed., Feb. 14, Mrk. ii:1-12. Thur., Feb. 15, Matt. xv:21-28. Fri., Feb. 16, Acts xix:8-20. Sat., Feb. 17, Matt. xxv:31-40. Sun., Feb. 18. 1 Jno. i:1-10.

I. LESSON OUTLINE.

1. No Honor for Christ (verses 43-45). 2. A Soul in Sore Need (verses 46-50). 3. A Wonderful Deliverance (verses 51-54).

II. THE HEART OF THE LESSON.

There could be no better central point to our lesson than the one suggested by the Golden Text, faith is ever pivotal. It is the fulcrum for the lever of prayer. Unbelief on the part of His own townspeople saw nothing more in Him than the reputed son of Joseph, the carpenter; and did Him no honor at all. Their lack of faith limited Him to the doing of lesser miracles in kind and number than He would have other-

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wise performed. Hence, they saw naught of His glory, and could therefore bring no honor to His precious Name. Nor is the path a whit different for His servants at this present day. Should the world come to understand us and to speak well of us, there would surely be something wrong concerning us or our testimony. Persecution, and at least indifference is a precious word of commendation from them.

Our Lord found a needy soul at Cana, where he had so recently wrought the miracle at the feast. Here, too, in despised Galilee, He ever found a welcome. Believing hearts had come to know Him, and to put their trust in Him. A father is in sore distress for an only son, who is ill. Surely we can find many a parent today whose son or daughter is spiritually ill with a more fatal malady than any that ever attacked the body. Surely, all souls are lowly burdened for these dear ones, and they can have the same opportunity for help that this father had. Come to Christ about your unsaved dear ones. Your helpless, spiritually, sick ones.

How tenderly and graciously the Lord led this father out into fullest faith concerning the answer to his heart cry for help. As soon as the man said "Sir, come down, ere my child dies", the Lord met his dire need with the word of authority: "Go thy way; thy son liveth." What a word of help and comfort to that heart! What a message of love from the Omnipotent Christ! How it helped this poor, troubled soul. No more fear and dread. Faith came to the heart, and the rest of soul was his portion. How gladly he turned back home to his whilom sick boy. Perhaps rejoicing as he went, he found the homeward journey most pleasant.

The glad news of full recovery could not await the return of the father. Out came the happy servants to meet him, bringing the glad news of recovery. With what joy and gladness he must have recounted all that was said to him by the Lord. And, at once, a whole family are brought to Christ. Is not that our Lord's way today? Does he not give the foretaste and pledge of the salvation of the family in the reaching of one? And has not the saved one a claim upon Him for the rest of the family? Acts xvi:30-33.

JESUS AT THE POOL OF BETHESDA.

(February 25. Jno. v:1-15.)

Golden Text, Jno. ix:4.

DAILY READINGS.

Mon., Feb. 19, John v:1-9. Tues., Feb. 20, John v:10-18. Wed., Feb. 21, John v:19-29. Thurs., Feb. 22, John v:30-47. Fri., Feb. 23, Mark v:25-34. Sat., Feb. 24, Mark v:21-24, 35-43. Sun., Feb. 25, Luke v:17-26.

I. LESSON OUTLINE.

1. An Expectant, Helpless Company (verses 1-4).
2. A Hopeless

Soul (verses 5-7). 3. A Healed Man (verses 8-9). 4. A Cavilling Crowd (verses 10-12). 5. An Earnest Warning (verses 13-15).

II. THE HEART OF THE LESSON.

Again, the golden text furnishes the central point of our lesson: Jesus Christ, and He alone, can make anyone perfectly white. Remember the pool Bethesda by the sheep gate; crowded with the multitude of sick and impotent folk, awaiting the yearly disturbance that brought health to but one, clearly sets forth to us some precious truths. It portrays to us exactly what the law does spiritually, condemning and cursing the sinner, and, as here represented, it only fills the porches of Bethesda with our increasing multitude of sick and impotent ones. It knows no mercy or grace for any such. The angelic yearly visit mirrors forth the limited and dim grace under the old economy that could not reach out fully to sinners on Calvary's cross. True, it was situated at the sheep gate, through which all the sacrifices for the temple service were brought. Yet these availed not for the complete help of the needy ones.

Upon that never-to-be-forgotten day, the True Lamb of God came that way, and spake the blessed word of help and power to that poor helpless soul. Yet must the Lord know his need and heart desire ere He performed the blessed work of healing. Was the man really desirous of being restored? What helpless, hopeless, all but despairing cry, he replies, "Sir, I have no man, when the water is troubled, to put me into the pool." Others had friends and helpers; he had none. In all his eagerness for healing he had never yet been able to teach these first. You can almost see the love and tender grace in the Lord's countenance, and beaming from His eyes as He pronounces the words of help and healing to this needy one. Oh, the blessedness of it! Can you picture the joy and gladness of that healed one, who needs to wait no longer for any angelic troubling of Bethesda's Pool, for now he is perfectly white. How gladly he goes forth a restored man, to his home and his loved ones again.

But the carping cavelling religionists who had no sympathy for sick people, and who knew nothing of the Lord Jesus, are on the watch. It is the Sabbath day, and this man is profaning the Sabbath. What a delicious morsel for their unspiritual views. No time is wasted; the man is at once faced with the charge of sin. Ah, but the One who healed him gave the command. These cavellers have to do with the Lord of the Sabbath. And very soon all they remembered that the incoming of sin had disturbed Christ's sabbath rest. And He had been working hitherto, and the Son, too, must needs work. All work that reaches and helps and saves the sinner is surely needed on the rest day. Yet, beware of making this, literally, a cloak for maliciousness and sin.

Kept Out of the Hour.

By JAMES H. BROOKES.

It is a very sweet promise which our risen Lord sends from heaven to His believing ones, who cling to the sacred Scriptures amid the frightful defections of these last days: "Because thou has kept the word of my patience, I also will keep thee out of the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. iii:10). He will keep them out of the very hour, the season or time, as the word is elsewhere rendered; and hence the saints will not be on the earth when the tremendous tribulation under the Anti-christ will sweep over the world. They shall be "accounted worthy to escape all these things that shall come to paas, and to stand before the Son of man" (Luke xxi:36).

Some excellent brethren, who thoroughly believe in the premillennial coming of the Lord Jesus Christ, also thoroughly believe that the church, the real church, the church regenerated and saved, must pass through that dreadful tribulation, and that when He comes for His people He will instantly appear with them. They are greatly mistaken in this view, and should cease to hold and teach it, because they are misleading many, who otherwise would receive much comfort and help from "that blessed hope" of our Redeemer's speedy return. Let prayer be offered in their behalf that He may be pleased to open their understanding to understand the Scriptures.

First. It cannot be denied that He wishes His followers to be always in the attitude of waiting and watching for Him, He speaks of His second advent forty-nine times in the four Gospels, and in each instance as possible any day, as not improbable every day. Over and over His language is, "Watch, therefore; for ye know not what hour your Lord doth come" (Matt. xxiv:42); "What I say unto you, I say unto all, Watch" (Mark xiii:33-37). "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not" (Luke xii:40); and in His remark to Peter concerning John He plainly intimated that He might come back in that generation: "If I will that He tarry till I come what is that to thee" (John xxi:22). There can be no doubt that He desires believers to be in a posture of desiring and expecting Him continually, while carefully guarding them against the too common error of fixing dates for His return.

But if the Church must pass through the tribulation, it is useless to watch for Him daily. According to this view the apostasy must first set in like a flood, and sweep away the great mass of professing Christianity, the Antichrist in his proud lawlessness is to be developed, and the Jews restored in unbelief to their own land. None of these things have occurred; and hence it is impossible for those who hold

the error, here condemned, to heed the Saviour's admonition, "Watch ye therefore, and pray always," uttering the cry of the longing apostle, "Even so, come Lord Jesus" (Rev. xxii:20). They put themselves out of sympathy with the mind of the Master, for they postpone His advent at least for some years.

Second. He asks in deeply significant words, "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii:8). Surely He will find faith on the earth when He comes for His people, and calls them to meet Him in the air, but at the second stage of His coming He will find the earth filled with wickedness, infidelity and atheism, as it was in the days of Noah, and as it was in Sodom in the days of Lot. This implies, of course, a previous translation of the saints, and a sufficient lapse of time for the ripening of the world's iniquity, after the Church has been caught away, and that which restrains the lawlessness of man shall have been removed.

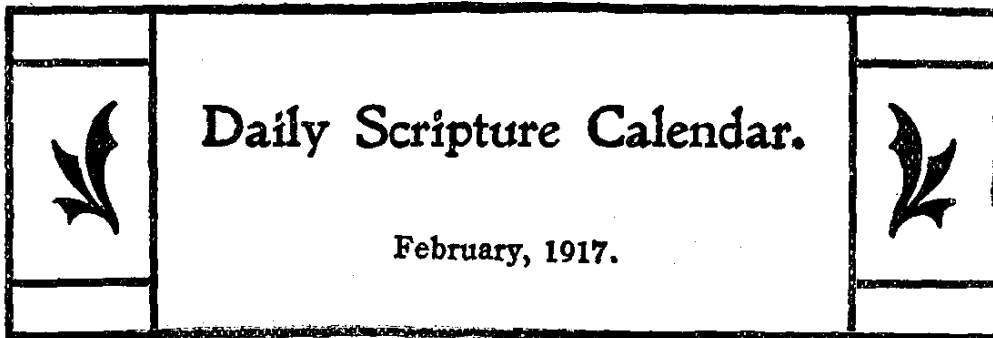
Third. It is certain that when our Lord appears on the earth His redeemed will appear with Him. "The Lord my God shall come, and all the saints with Him" (Zech. xiv:5). "At the coming of our Lord Jesus Christ with all His saints" (1 Thess. iii:13). "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all" (Judges 14). "And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean" (Rev. xix:14), and the "fine linen is the righteousness of saints" (Rev. xix:8); "and they that are with Him are called and chosen and faithful" (Rev. xvii:14), showing that they are saved sinners. Hence they have been caught up, and the marriage of the Lamb is celebrated before their descent to the earth.

Fourth. When thus caught up, a sufficient interval must elapse to administer their rewards according to their faithfulness in service, and to determine their relative position in the administration of the Kingdom. When it is said that "we must all appear before the judgment seat of Christ" (2 Cor. v:10), the title given Him shows that He is there revealed as Head of the Church, and to some shall be administered an abundant entrance into His everlasting Kingdom (2 Pet. i:11), while others shall be saved, yet so as by fire (1 Cor. iii:15). Then the servants are to render an account of their stewardship, and be dealt with according to their fidelity (Matt. xxv:14-30; Luke xix:12-24). All this takes place before His final appearing for the establishment of His Kingdom, and therefore must occur between our ascension and descent with Him to the earth. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii:4). "Do ye not know that the saints shall judge the world?" (1 Cor. vi:2). Before that appearing and association with Christ in judgment, their own judgment has been pronounced, and hence they do not pass through the tribulation.

Fifth. It is admitted by all pre-millennialists, and it ought to be admitted by all Christians, that a thousand years elapse between the

resurrection of the just and unjust, for so the Word of God distinctly asserts. The two are widely separated, not only in appearance and character and destiny, but also in the time of their coming forth from the grave. There is no commingling of such vastly different classes when their bodies are summoned from the tomb, and there is no commingling of the scenes attending upon the rapture of the saints and the judgment of the living nations. They are distinguished from each other in every respect, and the former precedes the latter by the interval of at least seven years, during which the boasted culture of a Christ-rejecting world is embodied in a personal Antichrist. The Church, therefore, does not pass through the tribulation.

Sixth. The analogy of Scripture confirms the truth now advocated. Christ at His first coming was revealed only to His own who waited for the consolation of Israel, and, then after an interval He was publicly manifested to the world on the banks of the Jordan. Soon on the day of His resurrection He privately communicated the Holy Spirit to His disciples, a fact which some good brethren ignorantly regard as of little moment, and as a mere symbolical transaction. But it was a definite and most important bestowment, although the presence of the Holy Ghost was publicly displayed on the day of Pentecost. We are justified before God by faith alone; we are justified before men by works. We are sanctified now in Christ Jesus, and we are sanctified progressively also as we go through the world. The Lord has private dealings with his own before there is any public exhibition of himself or of them; and it is easy to believe that he will not make their reception into His presence and His revelation in judgment a simultaneous act.



February 1. "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii:8).

Who can estimate the comfort this saying has ministered to an orphan church during her long waiting for her Lord's return? In heaven periods are not measured by *time*, but by *eternity*. Thus the church can say, My Bridegroom has been absent, as it were, but "two days." And Israel may say, "In the third day He will raise us up, and we shall live in His sight." The vision "will surely come, it will not delay."

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February 2. "Our God shall come, and shall not keep silence" (Psa. 1:3).

For nigh two thousand years the church has beheld the mystery of a *silent God*, and a wrathful, raging, defiant world. Woe after woe, like billows, have rolled over mankind unrebuked and apparently unnoticed. We have thought of the deliverances of Egypt, and Jericho, and Shushan, and wondered at this long silence. But now, as the reading indicates, the sound of His voice is being heard, and *He is coming*.

February 3. "Heaven and earth shall pass away; but my words shall not pass away" (Lu. xxi:33).

Mark! these words relate solely to the events attending the *Lord's coming*. In view of recent Jewish persecutions, what stronger demonstration can be furnished *the whole world* to prove that *God's word is divine and true*? Let any one read the twenty-eighth chapter of Deuteronomy, and there they will get the whole forecast and complete explanation of the hated Jew's bitter sorrows.

February 4. "To rule all nations with a rod of iron" (Rev. xii:5).

Five times is this said of Messiah. We allow ourselves to run into too glowing ideas of the coming kingdom. All will not be immediate peace after the Lord comes. The *church* shall have *rest*; but the *nations* shall have *judgment*. And every prophecy indicates that the process of subjugation shall be long and severe, ere "all flesh shall come to worship the Lord," and "every knee bow in the name of Jesus."

February 5. "Blessed is that servant whom his Lord when He cometh shall find so doing" (Matt. xxiv:46).

Shall be found *giving meat in due season* to the household. That is what the faithful servant is doing. "Meat" stands for truth. The whole context shows that the seasonable meat, refers to *teaching about the Lord's coming*. The faithful and wise servant is warning every one to "watch." The evil servant or preacher is *neglecting to do this*, and is earning for himself a portion with hypocrites.

February 6. "The Lord whom ye seek shall suddenly come to His temple" (Mal. iii:1).

What mean such Scripture figures as the *deluge*, the *storm* of Sodom, the *lightning*, the *earthquake*, the *swoop* of vultures, the *tidal wave*? Are they not all forces that come upon the earth unannounced? Do they not set forth this practical truth, that in some unknown day and hour our Lord will come? Oh, brethren, sisters, be alarmed! Be not like those "who knew not," until the flood came, and took them all away.

February 7. "In vain shalt thou use many medicines; for thou shalt not be cured" (Jer. xlvi:2).

The newspapers teem with panaceas for the cure of our bodies.

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The religious press is overwhelmed with suggestions for moral betterment. Many evangelists utter no gospel but *reform*. When will our eyes get peeled? When will we understand that "evil men shall wax worse and worse?" Then, and then only, will the church cry, "Come, Lord Jesus," with such a united and sincere prayer as shall bring *earth's only cure*.

February 8. "Pray for the peace of Jerusalem" (Psa. cxxii:7).

That Christian does not understand his highest privilege, who does not continually pray for "the peace of Jerusalem." Consider how much depends thereon. "When Jerusalem has peace, the weary *Hebrew* shall have a *home*. When Jerusalem has peace, the *church* shall have *her glory*. When Jerusalem has peace, the *earth* shall have *millennium*. When Jerusalem has peace, the *animals* shall have *peace*."

February 9. "Remember Lot's wife" (Lu. xvii:32).

These strange words call our attention to the condition of the church at the second advent. The world will not all be converted; but wickedness and indifference, and intense secular activity will prevail. Both Noah and Lot *escaped* from awful doom; and there is *escape* for us. But we are warned to be *out of Sodom*, and not to be hankering after its vain pleasures. "Seek meekness; ye shall be hid in the day of the Lord's anger."

February 10. "Behold I come as a thief" (Rev. xvi:15).

A thief is a *taker away*. Our Lord is a *taker* in two opposite senses. He shall at His coming take away His own out of the world. That is joy. But He shall also take from us some things that will be grievous. He will take the "one talent" from him who hid it; and the "pound" from him who did not trade with it. It is well to ponder His words, "Hold that fast which thou hast, that no man *take thy crown*."

February 11. "Blessed are your eyes, for they see, and your ears, for they hear" (Matt. xiii:16).

Prophecy tests the moral condition of those to whom it is spoken. The scorner and the worldly reject it. They love to hide themselves under the plea that "it is difficult to understand." Because they "will not perceive," God makes their heart "gross," and their eyes "dull." Blessed be God, it is given unto you to know these mysteries; and even *more* shall be *given*, till you know *abundantly*.

February 12. "I come quickly. Even so come Lord Jesus" (Rev. xxii:20).

Do not hesitate to pray this prayer, even though you know its answer may bring eternal punishment to some unconverted ones, very dear to you. You are commanded thus to pray, The Lord is more pitiful of your relatives than you yourself are. Commit them to Him. His honor demands that you cry, "Thy kingdom come." And remember, "He that loveth father or mother more than Me, is not worthy of Me."

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February 13. "Then shall the righteous shine forth as the sun in the Kingdom of their Father" (Matt. xiii:43).

Marvellous figure to describe the elect's future glory. They "shall be like Him," whose "countenance is as the sun shineth in its strength." It is said that the sun has spots; but no naked eye can see them. What a day of covering that will be, when all the blemishes of this earthly life shall be bewilderingly lost in the dazzling glory that will radiate from the transfigured bodies of the saints.

February 14. "Blessed are those servants, whom the Lord, when He cometh, shall find watching" (Lu. xii:37).

Let us take these words in their unstrained simplicity. It is not said, Blessed are those found praying, or preaching, or serving; but *watching for Himself*. How large a proportion of the church to-day is doing almost every other good thing but *watching for Himself*. They are ready for suffering, or for death; but they are not ready for, or expecting the Advent. How great a blessing they shall miss.

February 15. "A fire shall devour before Him, and it shall be very tempestuous round about Him" (Psa. 1:3).

Never since the church came into existence has there been such an aggregate of signs, moral and physical, pointing to *some crisis*. Side by side with the delusive cry of "Progress," moves the stern fact of *deterioration*. There is more knowledge, but more crime; more surgery, but more diseases; more Bibles, but more skeptics; more churches, but more pleasure seekers. What means this state of affairs?

February 16. "When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Lu. xxi:31).

What things? Why strange providences which are perplexing nations, and making individuals afraid. History is called "the interpreter of prophecy." Rather we may say *prophecy is the interpreter of history*. It gives information of events *before they occur*, and furnishes the intelligent reason for those tremendous manifestations of evil which are so discouraging to those unread in prophecy.

February 17. "This generation shall not pass till all these things be fulfilled" (Matt. xxiv:34).

All the signs about Jerusalem's siege, *did fall within a generation*. But there remains a larger fulfillment. So we may understand that when these future things begin to come to pass, they shall be so quickly done as to occur within *one generation*. The pronouns "these" and "this" are frequently used in a future sense. See Luke xxi:22, 28, 31.

February 18. "Ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi:3).

If our Lord reproved the Pharisees, surely He would rebuke the church to-day for its non-observance of signs. The Jew had at least six marks to know the kingdom was nigh: 1. The sixty-nine weeks of

Daniel. 2. The star seen by Magi. 3. Micah's prophecy about Bethlehem. 4. John's preaching. 5. The departure of the sceptre from Judah. 6. The miracles by which our Lord proclaimed His Messiahship.

February 19. "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days" (Dan. xii:12).

To be a *waiter* is to be in the holiest of company. All the Old Testament saints from Abraham to Simeon were in the attitude of waiting. Enoch looked for the Lord with His saints. Abraham expected a future time when in his seed all the earth should be blessed. Moses spoke of a coming Prophet. David looked for the eternal establishment of his throne. The church takes up the unfinished theme, and "waits for the Son from heaven."

February 20. "The sufferings of Christ and the glory which should follow" (1 Pet. i:11).

There is not a single prophecy of the first advent, but requires the second advent for its complete fulfilment. The Shiloh came, but "the gathering of the people" has not come. Balaam saw a star, "but not now"; and a sceptre "but not nigh." Heathen "raged" at the first advent, but they have not yet become "the inheritance of the Son." The "king sat on the ass," and "filled the temple with His glory," but He has not yet been "the desire of all nations," nor had "dominion from sea to sea."

February 21. "Let us not sleep as do others, but let us watch and be sober" (1 Thess. v:6).

No other man takes such a deep interest in passing events, as he who is watching for tokens of the coming of the Lord. He is *awake* to every show of earthly progress; but he is not *moved away* by any empty pageant, or *intoxicated* by any pretext of reforms. He stands upon a prophetic height, from which he overlooks the delusive present, and sees far on to the consummation predetermined.

February 22. "Looking for and hasting unto the coming of the Lord" (2 Pet. iii:12).

One would think this Scripture read, "Looking *into* the coming of the Lord; the way some occupy themselves with the *time* and *manner* of that coming. Brethren, it is the *event itself*, not the things about it that will unify and purify us. When He shall truly appear to our joy, how ashamed we shall be that we ever let dates or details divide our hearts, or divert our love!

February 23. "As the days of Noe were, so shall also the coming of the Son of Man be" (Matt. xxiv:37).

One feature largely characterized the days of Noah: The *prominence of women*, and disregard for the *natural restrictions* of marriage. Another feature was intense absorption in the *business* of life, planting, building and feasting. Who will dare deny that there is a strik-

ing parallel between this age and Noah's day? It will make us "fools for Christ's sake" to assert this. But the fact, as forecast of our Lord, is present.

February 24. "Thou knowest not the time of thy visitation" (Lu. xix:44).

These words, spoken to the Jew, very fitly apply to Christendom. Israel had a thousand years of prophecy behind them. They had copies of the law, and synagogues, and priests abundant. But they were blind to the day of their visitation. So is the Church to-day. With Bibles and temples and teachers uncountable, the mass does not see judgment impending, and count those who warn as following "cunningly devised fables."

February 25. "Ye that make mention of the Lord, keep not silence" (Isa. lxii:6).

God is silent in grace in this age. But His *Saints* are not to be silent. Like the woman in the parable who wearied the Judge by her appeals, we are to "give Him no rest till He make Jerusalem a praise in the earth." What a peculiar time of opportunity is now set before the Church. But how few are crying unto Him to avenge His own elect. When the Son of Man cometh, shall He find this faith in you and I?

February 26. "To eat and drink with the drunken" (Matt. xxiv:49).

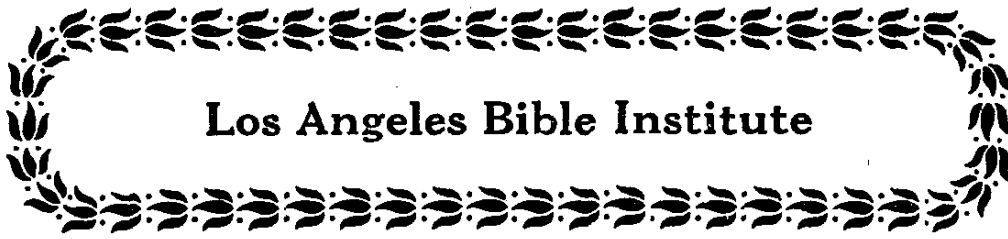
Worldliness of some phase or degree is the inevitable result of not daily watching for the Lord. The moment I say, "My Lord delayeth" till such and such an event takes place, that instant my natural heart leaps up and says, "Then I have a few years to perfect some nice plans; I will prepare for the future of my family." And before we are aware of it, the unwatching servant becomes a carnal believer, mingling with the "mixed multitude."

February 27. "But those mine enemies . . . bring hither and slay before me" (Lu. xix:27).

There is here an intimation of exceeding comfort. The *enemies* of the Lord, who had no wish for His return and Kingdom, are to be *slain*. But His Servants, the little "ten," though unfaithful in trading with their pounds, escape with *loss* and *reprimand*. Thus both Paul and Peter tell us of some whose works shall be burned, and whose conduct shall be disapproved, but who shall themselves be saved.

February 28. "In that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Lu. xvii:34).

These words teach a sudden and awful *separation*. Close companions are to be *torn apart*. What brings *joy* to one, will bring *sorrow* to the other. *Saved* or *unsaved* will be the only distinction. No rank or influence will count for anything. Dear reader, do you expect to be *taken* or *left*? Are you of the *elect*?



Mr. T. C. Horton, superintendent of the Bible Institute of Los Angeles, in referring to the subject of who might speak from its platform, said:

“We believe in the Old Bible and the Whole Bible, and have no confidence in anyone who seeks to unsettle this belief. By the grace of God, this building will never be used for any other than the one purpose of teaching and preaching the whole Word of God. No man can ever speak from this platform who denies our statement of doctrine. The incorporation provides that if this is not strictly adhered to, the property will revert to the donors, and the property will be held for God against all comers.”

The free training school for Christian workers is now in the midst of its winter term, with 239 students enrolled from many states and foreign countries. An important part of their training to fit them for work as teachers, personal workers and missionaries, is offered by the diverse activities of the Evangelistic Department. They are required to participate in shop meetings, house-to-house visitation, meetings in missions and on the streets, and in various other ways to bring themselves in touch with the actual life-work for which they are in preparation. They are thus made strong and efficient Bible workers, equipped for any emergency.

One of the most far-reaching branches is that of the Bible Women, nearly a score of whom give their entire time to neighborhood Bible classes and visitation in different sections of the city. Their experiences daily demonstrate the great value of their work in reaching and awakening to the joy of salvation through Christ, home-tied and often despondent mothers, who are otherwise deprived of religious instruction or who have become careless to its importance. Under the

superintendence of Mrs. T. C. Horton, they make repeated reports of their experiences, many of which are unique and full of interest.

At the door of one house where a Bible Woman in conversation asked the question as to whether they knew the Lord, the pleasant-faced woman replied, "No, no one in this house cares about such things." She said her daughter was at home that day sick. The worker asked if she might see her, and was invited to enter. She was met by a very sweet young woman who said she had been in her present position fifteen months, and this was only the third day she had lost through illness in that time. The worker urged upon her the necessity and importance of knowing Jesus Christ as her personal Saviour, and finally the girl very definitely accepted Him as her Saviour and Lord. After prayer together, the worker left, rejoicing that God had led her to one who was so ready to receive the Word, and that upon the only day when this one had an opportunity to talk on such matters. The next week the Bible Woman again visited the home; found the daughter had told her mother of the decision she had made; that they had been reading the Bible together, and that God had been speaking to her through the Word and her daughter's testimony; then in the same room where the week before the daughter had accepted Christ, now the mother yielded her life to the Lord, and in the prayer that she made, in a voice choked with sobs and tears, asked the Lord to help her show the other children the way to Him by her life. Thus our Lord gives to us little cases to cheer and encourage us on the way.

One woman who was saved and then became a member of one of the Bible classes, said: "I didn't use to care for the Bible very much, but I never knew one could be so changed. Now I would much rather attend a Bible class than go to a picture show," which meant very much, coming from her. Another said: "I shall never cease to be thankful that you called on me. I needed someone at that time so much, and you made God so real to me, and the Bible-study has meant so much to me. I hardly know how I could have lived through this past year without it. So many hard things have come to me, but praise His name, I know now where to go for help and comfort." We found one day a lonely little stranger in poor

health and homesick. We cheered her as best we could. She said, "Yes, I am saved." We urged her to attend the Bible class near by. She did not come, so we sent a member of the class after her. She finally responded and later became a faithful member and gave this testimony: "I am so grateful that you kept after me. I think I must have been asleep, and this study has been a great awakening for me, and means more in my life than I can tell you."

Every reader of this magazine is urged to subscribe for "*The King's Business*" in combination with "Our Hope," both being sent to any address for \$1.50 (to foreign subscribers, \$2). "*The King's Business*" is a magazine of 100 pages, published by the Bible Institute of Los Angeles, and gives monthly full information of the activities of the Bible Institute. Correspondence is solicited from young people of all nationalities, who are contemplating taking a course in Bible study. Address T. C. Horton, superintendent, Sixth and Hope Streets, Los Angeles, Cal.

Requests for Prayer.

Remember my husband in prayer, that he may be saved speedily.

Please pray for an aged couple who are indifferent about their salvation.

Please pray for the salvation of my father, mother, two sisters and four brothers.

Pray for the Gospel services to be held during the winter in a shoe factory in Ohio.

Remember several English officers in prayer that they may be saved. (This request comes from an English soldier, who reads "Our Hope.")

Pray for my husband that he may be saved.

Pray for my daughter and her husband, who have drifted away from the Lord.

Pray for special help in the Lord's work.

The Editor of "Our Hope" asks for prayer that he may be led to the right places where the Gospel and the ministry of the Word are specially needed. Pray for the salvation of the unsaved and for the up-building and strengthening of His dear people.

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Editorials.

Mighty to Save One of the sublimest visions in the Old Testament is the vision of the King, the great and glorious victor as seen by Isaiah in his latter visions (Isa. lxiii:1-6). The eye of the Prophet beheld Him and then the question:

"Who is this coming from Edom
With crimsoned garments from Bozrah?
He that is glorious in His apparel,
Travelling in the greatness of His power?
His answer—

"I that speak in righteousness,
Mighty to save."

Then the question is put why His apparel is so red and His garments like him that treadeth in the wine vat. His answer shows that He returns from the judgment He executed upon His enemies. "The day of vengeance," He answers, "was in mine heart and the year of my redeemed is come." This prophetic vision has often been applied by expositors to the sacrificial work of Christ, as if the blood-stained garments point back to the cross, and many readers of the Word have made the same wrong application. Our Lord is not seen here as the meek and lowly Lamb of God, who gives His life as a ransom, but as the executor of God's judgments. The great judgment stroke, so often described in the Word of God, especially in Rev. xix:17-21, is seen as past in this prophecy. His enemies have all been overthrown. The battle of Armageddon, so brief in its duration and so fearfully fatal in its results (Rev. xix:19-20) has passed into history. The remnant of Israel is delivered, the year of redemption has come for them. The great vision

therefore celebrates His victory. He testifies of Himself
 "I that speak in righteousness, mighty to save."

A Saviour, a Lord and a King, "mighty to save," is our
 ever blessed Lord Jesus Christ. Only three words, "mighty
 to save," yet what message they contain, what cheer and
 courage they bring and what a challenge to our faith they
 are! One of His titles is "The mighty God" (Isa. ix:6).
 As such He always manifested Himself in the deliverance
 of His people. He was with Israel in Egypt, knew their
 sorrows, heard their cries and came down to deliver them.
 He led them forth out of the house of bondage, overthrew
 their enemies and brought His people through the Red Sea.
 Throughout their whole history He proved His power to
 save; mighty to save, mighty to overcome all enemies,
 mighty to bless, mighty to keep and to sustain, is written
 nearly every page of the Bible. The Prophets declare
 the Psalms testify of it and sing His praises. And when
 He walked on this earth in the form of a servant He showed
 Himself mighty to save, till He gave Himself as the willing
 sacrifice to die on the cross. Then those who had been
 the witnesses of His power said, as they mocked and reviled
 Him, "He saved others; Himself He cannot save." But
 oh, the wisdom of God! It is the Cross by which He
 is mighty to save. It proclaims His power. "For the preach-
 ing of the cross is to them that perish foolishness; but
 unto us which are saved it is the power of God" (1 Cor. i:18).
 All who have believed on Him as Son of God and Saviour
 have believed that He died for the ungodly, know that He
 is mighty to save. He has saved us from our sins, because
 He bore them in His own body on the tree. He has saved
 us from their guilt, from their penalty, which is eternal
 perdition. He has saved us from the power of darkness
 and saves us from the power and slavery of sin. Yes,
 He has saved us in His power from eternal darkness, mis-
 ery and shame, for eternal glory in an eternal home to be
 ever with Him.

He is on the Throne, the Man in the glory, and has
 power. He is mighty to save His people. "Wherefore
 He is able also to save them to the uttermost, that draw
 unto God by Him, seeing He ever liveth to make intercession
 for them."

sion for them" (Heb. vii:25). Whatever our circumstances, our trials, our difficulties and our perplexities; however dark our way; however weak and struggling, He is mighty to save. He has pledged Himself to be with us in every conflict and never to leave nor forsake His people, who put their trust in Him. We, His believing children, who abide in Him, who walk in obedience to His Word, should meet every trial and every difficulty by saying, "He is mighty to save." In every attack from the enemy we must look to Him who is mighty to save and mighty to help. What blessing and encouragement it is when we find out afresh the reality of His power and the greatness of His Love! Every day should find us more dependent upon Him in childlike faith. And such a life is the happy life, the life which knows peace and quietness in the midst of turmoil and confusion.

"Mighty to save." We still wait for it. Wrath is fast gathering over this evil, wicked age. Can the threatened judgment be delayed much longer? Surely it will not fall, wrath will not be executed from above as long as those are on the earth who are one with Christ, His own redeemed people, His true church. He has promised to keep us out of the hour of trial which is shortly to come (Rev. iii:10); He delivereth us from the wrath to come (1 Thess. i:10). We are saved in hope—saved and yet looking for the manifestation of His mighty power displayed in behalf of His waiting people. "Looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii:13). "Who shall change our vile body, that it may be fashioned like unto His own glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:21). "We know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii:2). Blessed be His Name! He is coming, "mighty to save." He will save us out of earth's sorrows, temptations, sins, trials, disappointments and everything else, and take us to the place He has prepared for us. When heaven's chariots, the clouds, at last carry us upward to meet Him face to face, when we stand complete and all glorious in His presence,

when we look back over life's path down here and know we are known, then shall we also know what it means "mighty to save." How soon this may be!

And as King, the coming King, He will be mighty to save. He has promised to save His people Israel in the last days. He will save them out of the great tribulation that period of time for which everything in our own day seems rapidly preparing. Then, during the time of Jacob's trouble, the remnant of Israel will cry to God for help and salvation. "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down" (Isa. lxi:1). "Arise for help and redeem us for thy mercies sake" (Psalm xli). The armies of the nations will surround once more the city—"for I will gather all nations against Jerusalem to battle . . . then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (Zech. xiv:1-5). Then the stone will fall out of heaven and demolish the great man-image (Dan. ii:34); nothing will be left. The times of the Gentiles are over; militant Christendom as it is today with its horrors will suffer final and everlasting defeat. But Israel will rejoice. "it shall be said in that day, lo, this is our God; we have waited for Him, and He will save us; this is the Lord whom we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv:9). He has come speaking righteousness and mighty to save. He will manifest His power in subduing nations, in making wars to cease, in the establishment of His kingdom of righteousness and peace, in the deliverance of groaning creation. Mighty to save! We know His power; trust Him and pray that He may display His glory.



Of the wicked it is written in the Bible, "The wicked through the pride of his countenance will not seek after God, nor will he praise Him; for God is not in all his thoughts." The multitude of unsaved people but little think of God, His greatness as Creator, of His kindness and mercy, nor are they thankful or realize their responsibility. God is not in

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thoughts. It is different with those who know God and walk in His fellowship through the Lord Jesus Christ. The redeemed soul loves to repeat David's inspired praise, "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies" (Psalm ciii:1-4). Our God and Father and our Lord Jesus Christ must always be in our thoughts. In the morning when we rise, at night when we go to rest, during the night in the waking hour, the thoughts turn to Him. In business, throughout our daily occupation, wherever and whatsoever it is, He must be in our thoughts. In all we undertake and do we must think of Him and remember that He is with us and seeth us. Blessedly the Apostle expressed this in his divinely given exhortation, "And whatsoever ye do in word and deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. iii:17). "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. iii:23). That is what it means to have God in all our thoughts. It means never to be out of His presence; to reckon with His presence always. If we begin our day with the thought that our lives are to be lived unto His glory, that we want to please Him in all our ways, then the Holy Spirit will give the power to remember Him every step of the way and have Him thus in all our thoughts. How simple it is to look always to Him for guidance, for help, for sustenance, for direction even in the smallest things of life. Thus we honor Him and He will honor us. Such was the life of our gracious Lord down here. God was in all His thoughts; He always walked in unbroken fellowship with His Father, always doing His will. "I have set the Lord always before me." This was true in His life among men. And as we in the power of this Spirit have Him always before us, we shall find out what true peace, yea, His peace means. It is victory over self, Satan's power and the world.



The sixty-second Psalm has been termed the "only" Psalm, because this little word *only* appears in it a number of times. "He *only* is my rock and my salvation." "My soul wait thou *only* upon God." "He *only* is my rock and my salvation and my defence; I shall not be moved. What an insight into the prayer and faith life of David this Psalm gives us! And there is another utterance which to the trusting heart is extremely precious. It often comes to the heart of the writer and, no doubt, to all who walk in faith. It is the brief statement "My expectation is from Him." As we meditate on it and analyse its meaning, it becomes indeed sweeter than honey and the honeycomb. The trusting soul longs to live always, constantly without interruption according to these five words "My expectation is from Him." To expect all and everything from the Lord is the blessed summit of faith. It means that we do not expect anything of ourselves, nor from any other creature, from men of power, wealth and influence, no, not even from our brethren, but only from the Lord.

"We may trust Him fully all for us to do,

"They that trust Him wholly, find Him wholly true."

In spiritual and in temporal things, in His service, in our daily occupation in *all things*, our expectation must be from Him. If we look in any way to ourselves and expect something through what we are and do, or if we look to others, we shall be disappointed in the end. But the Lord never disappoints those who look to Him only. He may test our faith; He may be pleased to delay as He delayed when Lazarus was sick, but surely in the end His mighty power will be manifested in behalf of all who trusted in Him. "My expectation is from Him" means that we cast ourselves upon Him. It means a walk in lawfulness and quietness. It means peace and contentment. It means deliverance from unrest, murmuring, faultfinding, as well as strife and envy. If "my expectation is from Him," then I have nothing to say. All is in His hands. What He sends in answer to my prayer must be good, though it may be a far different thing from what the world calls success. And the believer

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heart longs for such a walk of dependence on Him. Oh for a more humble walk with Him, hiding self and magnifying the Lord! May He grant it to all His children in these evil days, when men in every walk of life, and also so often in what is called Christian service, act in pride, self-sufficiency and self-exaltation.

"The way to exaltation is the dust—
 'Tis known to all, who in the Saviour trust.
 The rocky heart, Immanuel's love must melt,
 And beggar's dueghill-misery be felt.
 Before to princely dignity we're raised,
 To sing 'the Lamb is worthy to be praised.'
 And though the blessed of the Lord we are,
 Oft trials of our faith we're called to bear,
 (While travelling onward to our heavenly rest)
 That we may still be more than ever blest.
 Our choicest comforts, sometimes He requires,
 To empty us of earth and fond desires."



At the close of the Old Testament and at His Own in the close of the New, we have a brief the Last Days description of the Lord's own in the days of decline and of impending crisis. The last Old Testament book, the book of the prophet Malachi, reveals a very sad condition of the professing people of God in that day. The characteristic features were, indifference to God and His claims upon them as His people, moral corruption and apostasy. But while the great mass were rapidly drifting away, becoming still more indifferent and hardened, a faithful, God-fearing remnant was also present among Israel. The Holy Spirit has given us a description of the Lord's own in those days of departure from God. "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him of them that feared the Lord, and that thought upon His name." (Mal. iii:16). Then follows the promise that they shall be spared in the day of the Lord and be Jehovah's, when He makes up His jewels. We do not read a word that they attempted to become the leaders of some great reform-movement, or that they tried

to remedy the deplorable conditions about them by different schemes and some new organizations; nor is there a record that they did anything else, which the world calls great. All the Spirit of God records is their faithfulness to the Lord, that they often came together to glorify that worthy name.

At the close of the New Testament we have similar conditions, only worse, predicted for the last days of the professing church on earth. As all students of the last book of the Bible know, that the course of the church on earth is prophetically revealed in the seven church messages. The final phase of Christendom, so called, Protestant, is described in the church message to the Laodiceans. Its characteristic is indifference, lukewarmness, boasting and self-sufficiency. But in the church message to Philadelphia, we have a description of the faithful ones, the Lord's own at the close of this present age. "I know thy works; behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept my Word, and hast not denied my name" (Rev. iii:8). Nothing is said that they are doing great things, starting and organizing big movements, trying to reform things and producing civic righteousness, improving this present evil age. The Lord speaks of His faithful remnant as having a little strength, which means that they do not lay claim to much power, but acknowledge their weakness. Furthermore they keep His Word and do not deny His Name. It is faithfulness to Himself, and obedience to His Word which the Lord notices and delights in. The Word and the Name are the objects around which the conflict rages. And to the faithful remnant He has given a promise. He will keep them out of the hour of trial, the coming tribulation (Rev. iii:10). But faithfulness and devotion to the Lord Jesus Christ our Lord must lead us to service. He gives the open door, which no man can shut. Whenever we enter the open door of service and render that service in His Name, from devotion to Himself, exalting His Name, His blessing and power will surely be upon it. Faithfulness to Him demands an untiring, obedient service. May the Lord keep us in the true path, in the true service for Him.



**Perilous
Times**

"This know also, that in the last days
perilous times shall come" (2 Tim. iii:1).
Not smooth times, times of peace, times of
safety and prosperity, but perilous times.

We do not need to wait for these predicted days to come, for we live right in the midst of them. These are perilous times for all nations, not one of them is exempt. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring" (Luke xxi:25) is beginning to be fulfilled and therefore are "men's hearts failing them for fear, and looking for those things which are coming on the earth." In social, political, commercial life and every other sphere these are perilous times. Lawlessness increases on all sides. No better description of the present day professing multitudes of Christendom could be given than the description which was given almost nineteen hundred years ago by the inspired pen of the Apostle. "For men shall be lovers of their own selves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. iii:2-5). Those who expect better things will be bitterly disappointed. No change for the better can be expected, because the Word of God tells us that in the last days perilous times shall come and the perilous times will not end till the last days are gone; in other words, till the Lord Jesus comes again.

And these are perilous times for the Lord's people. The Laodicean age is upon us, and unless we continually give ourselves to prayer and the reading of His Word this spirit of indifference and carelessness in divine things will affect us all. The truth of God is being perverted. Satan's ministers in the garb of angels of light are on all sides. To be faithfully loyal to our Lord and to the truth committed to us becomes increasingly difficult. Perhaps soon all those who keep straight to the line in these days of confusion, apostasy and spurious movements, may find out the truth of what Paul also wrote to Timothy, "Yes, and all that

will live godly in Christ Jesus shall suffer persecution
(2 Tim. iii:12).



One of the results of the war is that many people turn to spiritism, or as it is commonly called, spiritualism. Thousands who have lost their loved ones and do not have the comfort and assurance of the gospel, seek relief through mediums and other occult forces. It is said that this is the case all over Europe. Sir Oliver Lodge, whose son was killed in battle, has written a book of supposed messages from his son Raymond. This book is published by New York publisher. It evidently has a very large sale as hundreds of thousands of people in our land are also given to investigate what they term "the occult phenomena." Many of the Universities and Colleges have "spiritist circles," which are held weekly under the auspices of the psychical research society. "Psychical research" is a polite name for the old "Spiritualism," so often convicted of fraud and immoralities. We ordered a copy of Sir Oliver Lodge's volume, but had to wait for it as they had sold out the edition.

We read this volume from the pen of the Principal of the University of Birmingham. It abounds on the one hand in the absurd and ridiculous, while on the other evidences are also not lacking that there are mysterious and sinister forces at work and that spiritism is not altogether an idle fable. As we stated last month in our editorial notes, the Bible speaks of familiar spirits, mediums, necromancers. The use of these things is solemnly forbidden, because they are the channels through which demons get in touch with the human race. Sir Oliver Lodge went to some medium incognito, like Saul did when he paid his call to the witch of Endor. Other members of his family also visited mediums to get the supposed messages from the boy. The leading "spirit" who controlled the medium called himself "Moonstone"; another was "Feda"; still another "Redfeather" etc. The things which the great scientist heard from "Moonstone," "Feda" and "Redfeather" have proved to

him the personal survival and identity of his son: He believes that he is now "engaged in a work calculated to demonstrate clearly in the future the practicability of communication between the living and the dead." He saith of his son:

He has entered another region of service now, and this we realize. For though in the first shock or bereavement the outlook of life felt irretrievably darkened, a perception of his continued usefulness has mercifully dawned upon us, and we know that this activity is not over. His bright ingenuity will lead to developments beyond what we could have anticipated, and we have clear hopes for the future.

And upon what does Sir Oliver base his convictions and hopes? Besides the utterances of "Moonstone," etc., which he frequently acknowledges are incorrect and misleading, upon the tilting of tables, the knocks and other familiar spiritualistic phenomena. We give a few specimen messages as contained in the volume.

Sir Oliver Lodge asked the Medium "Does he want to say anything more about his house or his clothes or his body?" The Medium: "He says my body is very similar to the one I had before. I pinch myself sometimes to see if its real, and it is, but it does not seem to hurt as much as when I pinched the flesh-body."

Sir Oliver: "Has he got ears and eyes?" The Medium: "Yes, yes, and eye-lashes, and eye-brows, exactly the same, and a tongue and teeth. He has got a new tooth now in place of another one he had—one that wasn't quite right then. He has got it right and a good tooth has come in place of the one that had gone. He knew a man that had lost his arm, but he has got another one."

At the same sitting the boy gave through the medium the following information:

"A chap came over the other day who would have a cigar. That finished them. He means (said the medium) he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts in them. Not like you do, out of solid matter, but out of essences, and ethers and gases. It is not the same as on the earth plane, but they were able to manufacture what looked like a cigar.

"He didn't try one himself, because he did not care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he does not look at one."

But the climax of nonsense is reached on page 142. The messages got through a table on which the spirit of Raymond knocked his "yes" and "no" and laboriously spelled out sentences by knocking according to the alphabet. Oliver Lodge put this question: "I say, Raymond, would you like a Ford?" The "spirit" promptly knocked for an answer, "yes." Mr. Ford of Detroit may consider that quite a compliment.

At another "table sitting" the table through which the dead boy was speaking became rather lively. "The table now seemed to wish to get into Lady Lodge's lap, and made caressing movements to and fro, and seemed as if it could not get close enough to her." (Page 221).

But enough of this! It is all a mass of deception, and lying spirits are at the bottom of the whole thing. This volume of Sir Lodge and similar books make it appear that all those who die go to one place where they are happy, independent of how they lived on earth. The saved and unsaved are according to these supposed messages, in one place. The infallible Word of God, the only channel through which man can know anything about the future, declares that the unsaved go to their place and the believer who dies goes into the presence of the Lord. The two classes can never meet after death. "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, though we would come from thence." (Luke xvi:26). In these messages another lying invention is apparent. The supposed spirit of "Raymond" declares that he has a body, eyes, eyebrows. The Revelation of God saith that when a believer dies he is "absent from the body and present with the Lord." The resurrection-body is given to the believer when the Lord comes. As to the wicked dead they will be raised up in a second resurrection unto damnation. When the wicked die they are also in a disembodied state, but in the outer darkness. Tested by the Word of God the messages cannot emanate from departed human beings, but they are messages of lying spirits, who impersonate the dead. As men and women reject the truth God has given by revelation, they become in these last days the prey

some delusion, the teachings of seducing spirits and doctrines of demons (1 Tim. iv:1). Some follow the "Christian Science" demon, some the demons which speak through mediums, some accept the demonism of Theosophy and "New Thought," etc.

Spiritism, through these mediums, the power of darkness will yet exercise a widespread influence. Satan surely is preparing for the final great delusions and lying wonders predicted to come during the end of the age through Spiritism, *alias* "Psychical Research." We shall hear a great deal more of this in the near future.

And how sad it is that such a hook can be spread through publishers of "Christian" literature, that preachers can speak of it or write about it as if there might be some truth in these things. Where are the voices which speak out and brand these things as Satan's delusions? And here we sound a warning for God's people, especially to the young, to have no part, even in the smallest degree, with these works of darkness. There is danger and the danger will not decrease. The perilous times will become more perilous, as evil men, according to Scripture, will wax worse and worse.



No Decision Reached During a recent session of the American Association for the Advancement of Science a sharp debate occurred over the possible age of some old bones found in the State of Florida.

"There was a rather sharp debate over the antiquity of human remains recently found at Vero, Fla., at a meeting of the anthropologists at the Museum of Natural History. Dr. A. Hrdlicka of Washington and Dr. George Grant McCurdy of Yale contended that they were not more than 125,000 years old, while Dr. O. B. Hay of the Carnegie Institute maintained that the remains were at least 300,000 years old.

"This difference of 175,000 years brought on a long dispute, in which Dr. Hay clung to his opinion despite the protests of Dr. Hrdlicka that man's age was encompassed well within the Pleistocene period, or within possibly 300,000 or 400,000 years. No decision was reached."

Some difference in the opinion of these Scientists! But a difference of only 175,000 or 275,000 years is a small matter with these savants. It is near enough the thing to guess at.

Another scientist will come along and make another guess. But no definite proof has ever been offered that man was on the earth more than 6,000 years ago, nor will there ever be found a satisfactory evidence that man was on this globe 10,000 or 100,000 years ago, for the simple reason that man could not be here less than 6,000 years ago. It is laughable in the above report: "no decision was reached." They will never reach a decision on this and other matters relating to the age of man, the origin of the race, etc. Science is the sinking sand; Revelation the solid rock.



Wall Street, New York, is the greatest financial center of this country, and perhaps of the whole world. There is published a paper there, *The Wall Street Journal*, which is supported by bankers, brokers, financiers and speculators. The editor of it made some time ago the following remarks:

"What America needs more than railway extension and Western irrigation, and low tariff and bigger wheat crops, and merchant marine and a new navy, is a revival of piety—the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that did field work half an hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay a pastor's salary; and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That is what we need now to clean this country of the filth of greed and of greed, petty and big; or worship of fine houses and big lands and high offices and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their lights went out!

"Great wealth never made a nation substantial and honorable. There is nothing on earth that looks good, that is so dangerous for man or a nation to handle, as quick, easy, big money. If you do not resist its deadly influence, the chances are that it will get you soon."

He certainly has hit the nail on the head. When one looks at the mad rush and excitement which is going on in the Wall Street district, one realizes what a hold the god of this age has upon his victims. Yet recently many "lovers of money" have found out that the quickest way

go to the wall" is by way of Wall Street. Surely "the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim.i v:10).



Spiritualism In view of the constant growth of this demon movement, we have a responsibility to warn against it. Mr. A. W. Pink, whom our readers know from his excellent contributions, has written a good thing on the Philosophy of Spiritualism, which every Christian ought to read and pass on to others. It contains a great deal of information and warning against this evil thing. Price five cents a copy or 33 cents a dozen postpaid.



Galatians and Ephesians These two Epistles analyzed and annotated are now published in pamphlet form. We know of nothing more needed than the Study of Galatians and Ephesians. Bible classes will do well to secure these two study pamphlets and go through these epistles verse by verse. Price 20 cents each postpaid.

We remind again our readers of the Gospel of John with annotations by A. C. G. It will under God prove helpful to all Sunday School teachers. Price 20 cents each.



Daniel in Spanish The exposition of "The Prophet Daniel" by the Editor was translated a year ago into Spanish, and will come from the press in a few weeks. Missionaries assure us that native Christians are very anxious to know prophetic truth, and little on this line is published in that language. We expect to send free copies to all missionaries and their native assistants in Spanish speaking countries. We send these free, and if we are able to do it shall send a certain number to each mission station. If all who have read Daniel and received help and blessing through it will take an interest and assist us in sending this timely message to regions beyond, all what is needed financially will be supplied. Think it over. We owe these things to the fellow members of the body scattered throughout Central and South America, Cuba, the West Indies, Spain and North Africa. All you send will be used at once towards the first Spanish edition; and we want to make it a large one.



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Renovals Please renew promptly all subscriptions. The magazine stops coming to your home as soon as the yearly subscription has expired. Many have written for the January number which they lost through negligence, but as this issue is out of print it cannot be supplied at any price. We have lost thousands of dollars during the past six or eight years because our readers did not renew promptly. But now we are forced to stop the magazine at the expiration of the subscription. Please note the blue slip in your copy. Fill it out promptly and return it to us with one dollar in Money Order or check. Foreign subscriptions must be renewed at \$1.25.

**Our Oral Ministry**

During January we held a good and well attended Bible Conference in the First Baptist church, Buffalo, N. Y. One week was given to New York City for Bible Readings at the Fulton Street noon day prayer meetings. The last week in January was spent in Baltimore, Md., with meetings in the Hampden Presbyterian and Fall Memorial Baptist Church. The yearly New England Bible Conference was held in Dr. Gordon's old church in Boston. Mr. Ford C. Ottman was associated with the Editor in the teaching and we had a time of blessing once more. We are glad that it is our privilege to minister from time to time in the pulpits of the two blessed men of Cal., whose voices are no longer heard down here, Dr. James H. Brooke's church in St. Louis, Mo., and Dr. A. J. Gordon's in Boston.

The Lord willing we begin a week's meetings March 4th in Fort Worth, Texas. If some of our Texas readers in other places wish to attend these services and desire programs, etc., they should address S. J. Brient, Sec. Y. M. C. A., Fort Worth, Texas. Meetings in California Oregon and Washington, will be held by us, D. V. during March and April.

We also desire to announce that, God willing, the second Colorado Tourist Bible Conference will be held in the First Congregational Church, Manitou, Col., July 22-29. The month of August will be spent by us, D. V., in Los Angeles, Cal., four weeks meetings for Bible Study in the Institute. Denver and Colorado Springs conferences meet, if it please our Lord, the beginning of September. Pray for us and for the ministry.



The Prophet Ezekiel.

Chapter XXX.

The destruction of Egypt and her allies is now revealed to the prophet. It is a remarkable prophecy for the predictions concerning the humilistion and desolation of Egypt, the once powerful nation of culture, have found a most interesting fulfilment. The leading cities of Egypt are mentioned, which have long ago been wasted and their magnificent temples have crumbled into dust. In the second half of this chapter the King of Babylon as the executioner of the decrees of God is seen. The sword of judgment was put into Nebuchadnezzar's hand by God, so that he might stretch it out upon the land of Egypt.

I. The Desolation of Egypt and her Allies. (Verses 1-12)

"The word of the Lord came again unto me saying: Son of man prophecy and say, Thus saith the Lord God; Howl ye, alas for the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down. Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword. Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God. And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted. And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed. In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Thus saith the Lord God: I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it.

The prophet's first utterance is concerning the day.

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"Howl ye! Alas for the day! For the day is near,* even the day of the Lord is near, a cloudy day; it shall be the time of the Gentiles." What day is this? Other prophets mention the day of Jehovah as a day of judgment and wrath when the Lord will deal in His righteousness with the nations of the earth. See Isaiah ii; xiii:6, 9; Joel i:15; ii:1, 11; iii:14; Amos v:18, 20; Obad. 13; Zeph. i:7, 14; Zech. xiv:1, etc. This day in its final meaning is the day on which the Lord Jesus Christ will be visibly revealed from heaven. It is mentioned in the New Testament in 1 Thessa. v:2; 2 Thess. ii:2 (where "day of Christ" should be rendered "day of the Lord") and 2 Peter 3:10. This day will bring "man's day" to a close and usher in a new age, when righteousness shall reign as grace reigns now. This day of coming judgment of all nations is seen also here in a prophetic perspective. All previous judgments of nations as announced by God's prophets, nations which sinned against Israel the chosen people, foreshadow the one great day, when the times of the Gentiles end in the revealed manner (Dan. ii:34; vii:10-14). What came upon Egypt in the past through divine judgment will happen to the Gentile nation in the future at the close of our age. "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thessa. i:7-8). Ever since the times of the Gentiles began with Nebuchadnezzar the divinely appointed head (Jeremiah xxvii:4-8) this day of the Lord has been drawing near, till now with the stupendous present day events, we can see this day rapidly approaching.

The sword was to fall upon Egypt as well as upon Ethiopia, Libya and Lydia (Hebrew: Phut and Lud; see xxvii:10), and all others who were in league with them. Her foundations were to be broken down and the pride of her power shall come down. All this has come to pass and for many centuries the once powerful and proud Egypt has thus been broken down. From Migdol to Syene (not from the tower

*This may also be rendered "the day draweth near, even the day of the Lord draweth near."

of Syene) were they to fall by the sword of the Lord: Verse 7 shows the wide sweep of the judgment, covering the surrounding countries. "And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted." Their desolation was to be a desolation in the midst of desolations. It has come literally true. The surrounding countries shared the desolation of the land itself. She has been rightly called "the land of ruins," a vast burial place of the art, architecture and glory of the past, and her present towns (except Alexandria which cannot be reckoned among the ancient cities, as it was unknown to the Pharaohs) are, as it were, dwellings among the tombs.

Another remarkable prophecy is found in verse 12. "And I will make the rivers dry, and sell the land into the hand of the wicked, and all that is therein, by the hand of strangers. If the Lord have spoken it." Isaiah also predicted "the waters shall fail from the sea and the river shall be wasted and become dry." (Isaiah xix:5). The rivers are evidently the many arms of the Nile forming the Delta. This is the case today, and has been so in past centuries, and the arms of the Nile, instead of flowing in their original courses have become ill-smelling pools and marshes. And so was the land sold into the hand of the wicked. Untold sufferings, slavery, outrages of many kinds has been the record of Egypt in its past history.

II. The Desolation of the Cities. (Verses 13-19).

Thus saith the Lord God: I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt; and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Phi-beseth shall fall by the sword; and these cities shall go into captivity. At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt; and they shall know that I am the Lord.

Their idols and images were to be destroyed so as to reveal their nothingness. So it was many centuries before when Israel was in the house of bondage and the power of God in judgment exposed the things which the Egyptians worshipped. Noph, which is mentioned in verse 13, is Memphis. Memphis was the prominent seat of the worship of Ptah and Apis. It was the great temple city, founded by Menes. What has become of this marvellous city with its magnificent temple structures and carved, colossal images and idols?

Abd-ul-Latif, an Arab traveller, who visited it in the thirteenth century, says: "its ruins still offer to the eyes the spectator a collection of wonderful works which he cannot find the intellect, and to describe which the most eloquent man would labor in vain. The longer we look upon the scene, the higher rises the admiration it inspires. In every new glance that we cast upon the ruins reveals a new charm. Scarcely have they awakened a distinct idea in the soul of the spectator, than a still more admirable idea suggests itself; and just as you believe you have gained complete knowledge of them, at that very moment the conviction forces itself on the mind, that what you think you know is still very far from the truth."

But even the magnificent ruins, the mute witnesses of a past glory, are gone. The very site of Noph (Memphis) is now a matter of dispute. Only a few immense carved stones remain in the desert sand. Temples, idols and images are forever gone. And the captive prophet Ezekiel knew no doubt of the far-famed city, its influence and power in the religious life of Egypt. How could he announce such utter ruin for that city unless the Lord had revealed to him and put His own words into his mouth? What great evidence prophecy is that the Bible is the Word of God. "No," mentioned three times in verses 14-16. Thebes, the ancient capital of Egypt, called by the Greeks "Diospolis," the City of Jupiter. "No" is also mentioned by Nahum (iii:8). Her ruins bear witness of an indescribable splendor. The great Temple of Carnac is there. An authority saith, "The ruins of the temple of Carnac is the largest and most splendid ruin of which perhaps, either ancient or modern times can boast."

her sublime, all majestic. With pain one tears oneself from Thebes. Her monuments fix the travellers' eyes and fill his mind with vast ideas. Beholding colossal figures and stately obelisks which seem to surpass human powers." What a city No, Thebes the capital, must have been! The Lord alone could foretell that it should be rent asunder. The ruins bear witness that God's message was faithfully delivered by Ezekiel. And so was fulfilled, "There shall be no more a prince out of the land of Egypt." No native prince has had complete rule over the land. The other places mentioned are "Tanis," which is Pelusium, now completely buried in the sand. Aven is Heliopolis, the center of the worship of Ba, the god of the sun. Pi-heseth is Bubastia, where the sacred cats were mummied, likewise a desolation now. Tehaphnecha or Daphnis also passed through the judgment. What a remarkable fulfillment of what the Lord announced through His servant Ezekiel! May we here be reminded in our solemn times that the same omniscient Lord, who knows the end from the beginning, has spoken concerning this age, now closing in its predicted apostasy. Nations today steeped in bloodshed; nations filled with covetousness and hatred; an apostate professing Christendom and the indifferent masses have written over against them the judgment-wrath of the coming King. And He who fulfilled the words spoken through Ezekiel will also fulfill every other prediction uttered by His Holy prophets and apostles.

III. The Work of Nebuchadnezzar. (Verse 20-26).

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall

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fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

The arm of Pharaoh, King of Egypt was to be broken completely. No bandage would suffice to make it strong again to hold the sword. It was a break beyond remedy. Jeremiah had received a similar message. "Go up into Gilead, and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured" (Jerem. xlii:11). And Jeremiah also announced that Nebuchadnezzar should be used in carrying out the overthrow of Egypt. "The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar, King of Babylon, should come and smite the land of Egypt. Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tehaphnehes, say ye, Stand fast, and prepare thee, for the sword shall devour round about thee" (Jerem. xlii:13-17). Nebuchadnezzar wielded the sword of the Lord. "And they shall know that I am the Lord, when I shall put my sword into the hand of the King of Babylon, and he shall stretch it out upon the land of Egypt." The sovereign God had not only used the King of Babylon to execute His judgments upon Jerusalem, but He had also given other lands into his hands and made him the head of the times of the Gentiles, typified in his great dream-image, by the head of gold. "And now have I given all these lands into the hand of Nebuchadnezzar, the King of Babylon my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him and his son and his son's son, until the very time of his land come, and then many nations and great Kings shall serve themselves of him" (Jerem. xxvii:5-7). The times of the Gentiles are still in force, and when they end Egypt will pass through another judgment to receive afterward the blessings promised through the prophet Isaiah (Is. xix:18-25).

(To be continued. God wills.)

A Brief Epitome of the Epistle to the Romans.

By JOHN JAMES,
Chapters xiv:1-xv:7.

"But him that is weak in the faith receive ye, yet not for decision of scruples" (verse 1 R. V.).

It is very likely that the church of God at Rome was composed of both Jews and Gentiles, who having been baptized in one Spirit into one body, were therefore to keep the unity of the Spirit. That is that they were to recognize all to whom God had given the Holy Spirit as being in fellowship. Not as having to be received into fellowship, but as having to be received because they were in fellowship by what God had done (Acts xi:16, 17; xv:6-9). This unity subsists to the present hour, because the Holy Spirit is still given to every true believer; and that is the one unity which scripture commands us to keep (Eph. iv:3).

But no two classes of people could be more dissimilar in almost every respect, than Jews and Gentiles. The Jew, brought up under the law, was taught strictly to observe the difference between clean and unclean meats (Lev. xi; Acts x:9-16); and to keep holy certain days, on which no servile work was to be done (Lev. xxiii). And so persistent was the Jewish conscience in regard to these things, that in the year sixty, when Paul went to Jerusalem for the last time, James said to him, "Thou seest brother how many thousands of Jews there are which believe; and they are all zealous of the law (Acts xxi:20). And not only that, but emissaries from Jerusalem were noticing in their efforts to force the law upon the Gentile converts. It was to meet this that Paul had to write the epistle to the Galatians. It was one of the great sorrows of his life.

The principle laid down by Paul in this chapter to meet this difficulty is that each is to respect the conscience of the other. The Jewish brother was not to be compelled to outrage his conscience by non-observance; nor were the ordinances of the law to be imposed upon the Gentiles. Each stands or falls to his own master. They are things indifferent, about which we are not to judge one-another. Let each be fully assured in his own mind. Each is acting as unto the Lord in what he does. The principle of individuality is not at all inconsistent with the maintenance of corporate unity.

This, in the hands of Paul, brings to light an underlying principle of great importance. "For none of us liveth to himself, and none of us dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or

die, we are the Lord's. For to this end Christ died and lived, that he might be Lord of both the dead and the living" (verses 7-9).

The Lord has rights over us not only by being our Creator, but by His death and life beyond death, so that death does not take us beyond the reach of His authority. Those who have refused His lordship over them, and die in their sins, will be judged by Him after death, at the judgment of the great white throne; and believers will all give account to Him at the judgment seat of Christ. If we live, therefore, we are not to live to ourselves, but to Him who died for us and rose again. Or if we die, we do not pass from under His authority by that, we are still the Lord's. It is to Him, therefore, we both live and die.

But not only are we not to judge one another, there is another thing also to be observed, "that no man put a stumbling block in his brother's way, or an occasion of falling." If I assert my liberty to eat and my brother is grieved, I am not walking in love. And to do that is more important than any question of meats. Further it is possible that a brother with a weak conscience might, by my example, be led to eat, and thus to defile his conscience. "Destroy not him with thy meat for whom Christ died." For in the kingdom of God, in which we are, there are no rules as to eating and drinking, that by which it is to be characterized is righteousness and peace and joy in the Holy Spirit. Do not then overthrow for meat's sake the work of God. If by my example I cause my brother to eat that about which he doubts, he is condemned in his conscience, "because he eateth not of faith; and whatsoever is not of faith is sin."

So then, instead of causing a weak brother to do that which would give him a bad conscience, the strong are to prove themselves to be strong, not by asserting their liberty, but by bearing the infirmities of the weak. Instead of pleasing ourselves we are to please our weak brother, for his good to edification. In this we follow the example of the Lord, who instead of seeking an easy path of self-pleasing, so identified Himself with the truth of God, of which, in fact, He was the expression, that the reproaches of those who spake against God fell upon Him. In saying this Paul quotes Psalm lxxix:9, on the principle that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The Old Testament as well as the New has been written for our learning. How much time do we give each day to Bible study in order to learn what God has taken so much pains to have written, for the sole purpose of teaching us that which we need to know, in order that the spiritual realities, revealed in the written word, may supersede the effect of things seen and temporal, by which we are surrounded? It is by means of scripture that we can be delivered from the grip that present things so often have upon us, and our souls be filled with the proper christian hope instead. God is the author of the scriptures. The patience and the comfort therefore which they produce in us comes from God; and He thus becomes known to us as the God of patience

and consolation. And if that is what God is to us, that shows what we are to be to one another; and not only is it written in the scriptures, but it is also according to the example of Christ Jesus; so that, instead of discord and strife, we shall with one accord and with one mouth glorify the God and Father of our Lord Jesus Christ, by receiving one another according as Christ received us, to the glory of God. Divisions and sectarianism are works of the flesh, not to the glory of God, although fleshly zeal often thinks otherwise. Receiving God's people, because they are that, is to the glory of God; because we then do the same as God has done.

"Let Him."

Simple words—yet key to blessing
 Richer far than speech can tell:
 Free to all His name confessing,
 In whose hearts He thus doth dwell.

For within each true believer
 Jesus lives—would live in power,
 Urging that He may deliver
 Each one in temptation's hour.

When within hot words are burning,
 Stinging words—which rankle sore,
 Only "let Him" bear the spurning,
 Thus to find its stings no more.

When your patience ends completely
 With the things that go all wrong,
 Only "let Him"—He can sweetly
 Bear with these things, oh, so long.

When your ruffled heart feels fretting
 At the pin-pricks and the stings,
 "Let Him" bear these, not forgetting
 He can triumph o'er such things.

When those feelings, rushed, exciting,
 Rob you of your inward rest,
 "Let Him" keep—your look inviting
 Him to reign within your breast.

When that driven sense keeps urging,
 And you almost frantic grow;
 "Let Him" meet that inward scourging,
 He can quench the strongest foe.

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When the ceaseless tasks keep pressing,
 And you almost would complain,
 "Let Him" then meet all depressing
 Sense of burdenedness and pain.

When unhallowed thoughts are filling,
 Aye, and fouling, too, your heart—
 Then be simple, yes, and willing
 To "let Him" bid them depart.

When your lonely heart feels breaking
 O'er some cause for deepest grief,
 "Let Him" then subdue the aching,
 Let Him in to give relief.

When, if called to tell the story
 Of the One who for us died,
 Shrink not back—tell for His glory,
 Just "let Him" the power provide.

When to higher height He leadeth,
 Asking that you yield up all,
 "Let Him" meet all your heart oedeth
 To respond to such a call.

When His Word speaks, surely, gravely,
 That some things be cleaved away,
 Do not fear,—but face all bravely,—
 "Let Him" and His Word have away.

Key to blessing, rich in measure,—
 Key to rest to time of strife,
 Key to wondrous loward treasure,
 Key to a triumphant life;—

Not our copy of His goodness,
 Be that copy, passing fair,
 Not just "letting Him" within us
 All things meet and all things bear.

—J. D. Smith

There are some insects which derive their color from what they feed upon; in like manner a Christian becomes assimilated to the likeness of Christ just in proportion as he feeds upon Him.

Studies in Isaiah.

Chapter V (continued)

While "all have sinned and come short of the glory of God," and, in this sense, "there is no difference," the seeds of all evils lying within every heart, yet those seeds do not germinate equally in all; the form in which the evil expresses itself in action, or externally, differs; for instance, all men are not, in external action, equally "*swift to shed blood*," so in these six woes there are six different forms of that expression recognized. The third reads:

*Was to the drawers of sin, by the strong traces of lying,
And as with the ropes of a wagon, they haul their sin along.
Who say "let Him speed His work, let Him haste that we
may see it;*

*Let the counsel of Israel's Holy One come closer and come to
pass,*

That we may know it indeed."

This then is clearly directed against those who, boasting of liberty, are really but yoked beasts of burden; and the wagon they are drawing is their own sin. To ease it in its going they make use of words of falsehood: for instance, the evil in which they particularly delight may be the love of money; which is, as we know, a root of evil. This the Word of God calls, or rather includes in the term, "covetousness which is idolatry" (Col. iii:5). But that would never do for a trace, they therefore call it being "*diligent in business*," and this, being actually in the Bible, eases the strain greatly, for, under the guise of obedience to the Bible, they can turn with added zest to their covetousness. Error would

Which is a very unfortunate rendering of Roman xii, II. It very literally is "*in diligence not slothful*," as the R. V. and its true force will be found in the light of what follows, "*ferveat in spiritu, serving the Lord*." In everything—no matter what it is—do it heartily but not for your own advantage, not to accumulate wealth, but "*as unto the Lord*"; so the true meaning is exactly the reverse of that popularly attributed to it.

make slow progress were it labeled truthfully, so they give it some attractive name. Call unbelief of what God has said "infidelity" and the "wagon" would drag as heavily as Egypt's chariots, but under the name of "free thought," or "the religion of reason," it makes far better progress. But these are "lying words," and the goal to which they are progressing is greater judgment. Well, as to this, they are boldly defiant, and challenge Jehovah to carry out what He has so long threatened "let it come," they cry, let this long-predicted judgment take place for that alone would convince us of its reality.

It is a long-lived generation. I am not sure that Cainite Lamech did not father it; for his song seems to be one of defiance, it certainly includes these in the prophecy, the Sadducees of the Lord's day; the scoffers of 2 Peter iii:3 and 4; and the rationalists of our day, who take up the same cry of "where is the promise of His coming." We might paraphrase thus:

Woe to those whose wickedness is helped by words of lying
Who in their pride and unbelief—the wrath of God defying—
Cry "let Him speed and haste His work, and then we may
receive it;

Until that wrath, long-threatened, come, we cannot quite
believe it."

Now follow three woes in quick succession, with an intervening comment, like to the cry of that angel that John heard as he flew through mid-heaven: "Woe, woe, woe." We may render the fourth, freely, thus:

Woe to those who quite ignore the standards God has given
Who call the evil very good, true good they term the evil
They claim their darkness to be light, true light they term
the darkness:

The bitter they pronounce the sweet, and call the sweet
the bitter.

We must not suppose, however, that men ever call murder or drunkenness, or stealing good. Oh no, quite the reverse they will rather take credit for their sharp condemnation of what the natural conscience revolts against. But that is a sphere in which we are dependent on God Himself for a standard of right and wrong, where His Word alone

pronounces as to this, and it is in this sphere that these servants of that same subtle one who in Eden assured our mother Eve that it was not "evil" but "good" to eat of that forbidden tree, again deny the truth of the Word of God as an absolute and final standard. The formation of natural character is, they say, good, as the true basis of salvation. "All our righteousness is as filthy rags" says the Scripture, and thus they call evil, good. The doctrine of substitution is evil, says a popular teacher, for "it is an evil thing to punish the innocent for the guilty." "Christ died for our sins" says the Scripture and thus they call good, evil. We are living in a day when everyone must indeed be fully persuaded in his own mind, for the lines are very sharply drawn.

The fifth woe is the necessary consequence of the fourth:

*Woe to those who're very wise in their own estimation—
And (woe to them) who prudent are in their own sight.*

It is greatly to be feared that there are few, if any, who adopt the principles of the modern school of infidelity called "higher criticism," but will come under this woe. They are wiser than all who preceded them and are thus the forerunners of that apostate of the last-days addressed with stinging irony under the cognomen of "Prince of Tyre." "Behold thou art wiser than Daniel" (Ezek. xxviii:3). Each considers himself quite competent to bow (for it is done with educated politeness) God out of His world, His works, and His word.

The sixth is in the same line:

*Woe to those who heroes are—to drink the wine.
(Woe) to those who valiant are—to mix strong drink.
Acquitting guilty criminals—won over by a bribe;
While from the truly righteous they take the right.*

This is not a repetition of the second woe, for these heavy drinkers are on the judgment-seat, and shew their incompetency for the place they have assumed by reversing all justice; acquitting the guilty, and condemning the innocent.

Well, that would interest us but little, were it only a record of what obtained in an obscure little country ages

ago, but many of us are deeply convinced that all has been "written for our admonition, upon whom the ends of the ages have come" (1 Cor. x:11) and that these linked woes are actually impending over us in Christendom to-day. Do we not occupy every place on the earth of Israel of old? Have we not taken upon us the NAME more precious to God than all others combined? And this very day are there not the same reversals that are so sternly condemned in these woes?

But you ask, are then the leaders of Christendom "strong to drink wine." Are not "prohibition," "local option," "total abstinence brotherhoods" ever growing in popular favour? Unquestionably they are. But all these literal evils of the Old Testament have their spiritual counterparts in the New. The idolatry of old figures, or covers, covetousness to-day (Cul. iii:5). Fornication of old covers and figures "worldliness" to-day (James iv:4). What then is the spiritual counterpart of being "strong to drink wine," with the consequent reversal of all justice. In the light of Eph. v:18, it would appear to be the opposite of being "filled with the Spirit." This leads to a clear discrimination between what is of God and what not, and between who is of God and who is not, and thus to "unfeigned love of the brethren." Then may not spiritual drunkenness be the excitement of the old Adam-nature, leading to the satiating of that "carnal mind that is enmity with God" and all that is of God—hatred of His truth and all that adhere to it? Babylon the Great, mother of harlots as she is, is also a "drunkard" in this New Testament sense, for John sees her "drunken with the blood of the saints and of martyrs of Jesus." She too from the righteous takes away the right.

But now, in verses 24 to 30, the penalty is announced, and this the more terrible from the graphic poetical form in which it is clothed:

24: Therefore as eateth the stubble the tongue of the fire,
and the hay is shrivelled in flame,
so their root shall be as rottenness,

*In the multiplication of sibilants: quash leshon esh, we hear the "crackling sparks and sputtering flames."—Delitsch.

and their blossom fly up as the dust.

For they loathed the law of Jehovah Tzebaoth,
and the word of Israel's Holy One
they have scornfully rejected.

25: Therefore doth Jehovah's wrath burn against His people
and far extended over them His Hand.

He smites them (yea, He smites them) till the very
mountains quiver,
and their corpses have become as the sweepings of the
streets.

(But for all this His anger is not diverted
and His Hand is still swinging to-and-fro

26: He lift up a standard to nations afar,
and hisses to them from the ends of the earth,
and see, they come with speed swiftly!

Not one is a laggard,
none stumbles among them,
Not one is drowsy or sleeps,
Never a girdle is loosed from their loins,
never a shoe-string is broken;

28: Their arrows are sharp,
Their bows are all bent,
The hoofs of their horses are flint-like,
and their chariots drive as a whirlwind.

All this needs no comment; it is obviously a graphic description in poetical terms of an ideal army, with no weaknesses at all; and the prophet seems to see it advancing from afar. In verse 26 God calls it, and once the seer is struck with the swift motion as it sweeps along, like the shadows of clouds over the landscape in a high wind; then, as it approaches nearer, he is able to distinguish the perfect equipment; "never a girdle loosed, never a shoe-string broken;" weapons all in readiness for action, "arrows sharpened, bows bent." Then he actually hears the ring of the hardened hoofs of the cavalry, and the whirlwind-like roar of the rushing chariots. The very words—short, sharp, quick—give the idea of the scene they depict.

But this brings up another figure of terror: "for thus far the prophet's description has moved along as if by forced marches, in clauses of from two to four words each, now it

changes into a heavy stealthy pace; and then, in a few clauses, springs as a lion on its prey."^o

(slowly) Its roar is as a lioness
they growl as do the young lions—

(quickly) Yea, they roar as they seize their prey
and carry it off unhindered.

Their roarings rumble over them (i. e., over Judah, the "prey")
as the roaring of the sea,

In that day.

Landward they look
Lo, darkness and anguish;
yea, light is (now) darkened
in the sky-overclouded.

Note the words "in that day" linking this with the previous chapters, and justifying our connecting them together. In utter misery poor Judah in the lion's mouth looks about for help—to the earth—but there is nothing but hopeless anguish. Upwards—there are occasional gleams of hope, but these only add to the distress by the deep disappointment that is caused by these gleams so soon becoming darkened. Most of us know the deepening of distress by the failure of hopes that lift up only to let fall again. The picture ends with gloom—thick, impenetrable—hanging over all.

Let us note that although nations may be influenced by all kinds of motives, yet, little as they recognize it, God controls, and is moving behind them. He called Assyria, Babylon and Rome against His people Israel and Judah—He called Saracen and Turk in their day against those that had taken the place of these "natural branches;" and most surely it is He, and He only, Whose mighty Hand should be seen in this last most severe of all chastenings on the nations calling themselves by the Name of His dear Son, in which, with "every man's sword against his fellow," they (had I not better say "we," for have we no part in Christendom?) are being "consumed one of another." But let not those not directly involved as yet, and that indeed may be profiting

^oDelitzsch.

instead of suffering, by the widespread misery, allow one thought of self-complacency, as if for their superior righteousness they had escaped; for, most surely, unless there be genuine repentance "all shall likewise" suffer, if not "perish"; and, alas, the divine word says of this very time: "*and they repented not to give Him glory,*" and again "*they repented not of their deeds* (Rev. xvi.) Repent is surely the one word for all of us who have taken the Name of Christ our Lord, whether it be simply as individuals, for our personal failure to walk as He walked; or as having a part in the professing church, with all its failure to be a witness for Him as the *Son of God*; or in that sphere called "the kingdom of heaven," where His *Lordship* is both professedly confessed, yet practically denied, and made up of the so-called "Christian nations." The consequence, or accompaniment, of repentance will be the being caught up to be with Him forever; the consequence, or accompaniment of self-satisfied impenitence will be such utter rejection as is expressed by being "*spued out of His mouth.*"

The Time of Our Lord's Birth.

By ARTHUR W. PINK.

In Gal. iv:4 there is a remarkable expression which has scarcely received the attention it merits: "When the fullness of time was come, God sent forth His Son, made of a woman."

The temper of our age is strongly opposed to everything miraculous. Almost the entire world seems to have fallen under the spell of the Darwinian theory. The Evolutionary hypothesis has so completely bewitched men that they have eyes for nothing else. They are so engrossed with processes, that they are impatient of whatever cannot be traced through all its stages. It dominates science. Scientists tell us that through age long movements Nature has developed to its present perfection. These learned savants undertake to explain the intricate processes of adaptation, by which life accommodates itself to its surroundings, appropriating or rejecting what is needful to its well-being, and developing by conquest and assimilation. The Divine account of Creation is rejected as unscientific and impossible.

The same principle is applied to history. The historian is no longer content to chronicle events, he must account for them and interpret them. He must explain the rationale of the rise and fall of institutions, the forces behind changes, and the causes responsible for events. Converging influences must be traced, and disrupting forces must be

accounted for, analyzed and valued. Facts must be placed and viewed in their true perspective, and their place located on the chart of the world's progress.

Now, while we most emphatically repudiate the Darwinian philosophy, yet we believe the fundamental principle contained therein is true, though misapplied. The principle of development cannot account for Nature, but it is a basic law in the realm of human history. The law of development and preparation is clearly discernible in God's dealings with our race. The supreme exemplification of this fact being seen in connection with the birth of God's Son into this world.

The coming of Christ to this earth was not some sudden, isolated, unexpected event. The advent of our blessed Lord, and with it the dawn of Christianity, marked a climax and a consummation. The world was prepared through long processes for the Coming of the One and the preaching of the other. History cannot account for either, but it led up to and prepared the way for both, and, "When the fullness of time was come, God sent forth His Son made of a woman." From Paradise to Bethlehem the centuries were preparing for the Divine Incarnation. As the processes of creation prepared the earth for man, so all history prepared the way for the coming of Christ. The Holy Scriptures focus the preparation in one race, but all peoples shared in the process. Outside of the elect, God was at work, and all streams converged to one center.

If we look closely at the character of the age when Christ was born we may, in some measure at least, understand the "fullness" of which our text speaks. It consisted chiefly in two things—preparation and need. There was a wonderful combination of circumstances tending to prepare the world for the Gospel, and a terrible climax in the world's need of redemption. The break up of old heathen faiths and the passing away of the prejudices of antiquity disposed men for a new revelation which was spiritual, humane and universal. The utter failure of Pagan religion from its immorality, and of Pagan philosophy from its impotency to cure that immorality and the misery which accompanied it, called loudly for some fresh faith which should be both pure and powerful.

The century immediately preceding our Lord's advent was probably the most remarkable in all history. Everything was in a state of transition. Old things were passing away and there seemed little prospect that they would give birth to a better and brighter future. The fruit of the ancient order was rotting upon the tree without yielding the seeds of a new order. Yet there were strange rumors of coming relief afloat, and singular hopes stirred the hearts of men that some Great One was to appear and renovate the world. But let us go now a little more into detail.

I. The world had reached its Climactic of Sin.

History has given a faithful record of the terrible moral conditions

which obtained among men in the centuries which immediately preceded our Lord's appearing. At Rome, which was the then metropolis of the world, the Court of Caesar was steeped in luxury and licentiousness. To provide amusement for his senators, six hundred gladiators fought a hand-to-hand conflict in the public theatre. Not to be outdone, Pompey turned five hundred lions into the arena to engage an equal number of his braves, and delicate ladies (?) sat applauding and gloating over the flow of blood that followed. At this period children were the property of the State, to be disposed of as was deemed best for the public interests. Weak and sickly infants were looked upon as useless incumbrances and generally suffered an early, though cruel, death. The aged and infirm were often banished to an island of the Tiber, there to starve out their few remaining days. Marriage, if such this holy institution could then be called, was wholly a matter of sensual caprice. Divorces were so common and frequent that it became the custom for women to count them by the number of rings worn on their fingers. Almost two-thirds of the population of the entire civilized world (?) were computed to have been slaves. Those who were in this unhappy situation were treated with the utmost cruelty. Their masters had absolute power over them and were permitted to scourge or put them to death at pleasure. This right was exercised in the most merciless manner. When punished capitally slaves were frequently crucified. Institutions for the relief of the sick, the infirm or the helpless were absolutely unknown among the Pagans. Orphanages, hospitals, insane asylums, poor-houses, etc., first came into existence only after the inauguration and spread of Christianity. So wretched was the lot of mankind that the sanest of the philosophers of those times calmly advocated suicide as the best way of escape from the miseries of life.

Conditions in Greece were even worse. Sensual indulgence and every species of cruelty were carried to the highest pitch. Eating, or we should say, gluttony, became the chief occupation, everything being ransacked to gratify the appetite. Fornication was indulged without restraint. Parents were at liberty to expose their children to perish with cold and hunger or to be eaten up by wild beasts. Such exposure was frequently practiced and passed without punishment or censure. Wars were carried on with the greatest ferocity. If any of the vanquished escaped death, slavery of the most abject kind was the only prospect before them and in consequence death was considered preferable to capture. The nature of their conflicts then can well be imagined. The Greeks commonly sacrificed their captives at the tombs of their heroes. With what truth then did the Scriptures declare that, "the dark places of the earth are full of the habitations of cruelty!"

We say then, the world had reached its Climacteric of Sin. Oftentimes a disease cannot be treated until it "comes to a head." In view of the above conditions surely the world was ready for the appearing of the Great Physician, and surely we can discover a deeper

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meaning in the words "When the fullness of time was come, God sent forth His Son."

II. The world had reached its Consummation of Want.

It had been predicted of old that the Messiah should be "the Desire of all nations," and to this end there must be a complete exposure of the failure of all human plans of deliverance. This time had fully come when Christ was born. Never before nor since was the abject misery and need of men so apparent and extensive. Philosophy had lost its power to satisfy men and the old religions were dead.

The Greeks and Romans stood at the head of the nations at the time our Lord appeared on the earth, and the religious state of these people in that age is too well known to require any lengthy description from us. Without exception all were idolators. The fundamental truth of the Unity of God was held by the Jews alone, among the heathen Polytheism and Pantheism being the popular concepts. Innumerable deities were worshipped and to these deities were attributed the most abominable characteristics. Pagan worshippers represented their gods as guilty of drunkenness, thefts, quarrels and incest. Mercury was a thief; Bacchus a drunkard, Venus was a harlot, and Saturno murdered his own children. The worship of their devotees entirely corresponded with the characters their gods bore. Human sacrifices were frequently offered upon their altars.

We are often told that the Pagans held strongly to a belief in the Immortality of the Soul but, as the late Mr. Robert Haldane showed in his excellent work "The Evidence and Authority of Divine Revelation," the writings of their poets and philosophers fall to bear out such a contention. Socrates, in his apology to his judges, said, "There is much ground to hope that death is good; for it must necessarily be one of these two, either the dead man is nothing, and has not a sense of anything, or it is only a change or migration of the soul hence to another place, according to what we are told. If there is no sense left, and death is like a profound sleep and quiet rest, without dreams, it is wonderful to think what gain it is to die; but if the things which are told us are true, that death is a migration to another place, this is still a much greater good." How different are these "ifs" to the Christian's "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. v:1). Aristotle affirmed that "death is the most dreadful of all things, for that it is the end of our existence; to him that is dead, there seems nothing further to remain, whether good or evil." "Whilst I exist," says Cicero, "I shall not be troubled at anything, since I am free of all fault; and if I shall not exist, I shall be deprived of all sense." Pliny labored to expose the absurdity of ascribing immortality to the soul. Speaking of opinions, relating to a future existence, he affirmed that "these are childish and senseless fictions of mortals who are ambitious of a never-ending state of existence."

It was the same with respect to a knowledge of the true God. It is unnecessary for us to quote further from the writings of the Pagans. In order to establish this point, the Apostle Paul's sermon at Athens may be cited as a typical illustration. Here, at the very centre of Greek culture he found prominently placed an altar, bearing the inscription to "The Unknown God." Again, when writing to the Corinthians, the same Apostle declared, "The world by wisdom knew not God." And yet again, to the Ephesians he wrote, "Walk not as other 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."

Among the Romans, infidelity and atheism were rampant. The altars were forsaken and the temples were deserted. The general scepticism of his countrymen seems to be voiced by the bitter words of Pilate—"What is truth?"

Judaism was also fully ripe for the accomplishment of ancient prophecy. Sadduceism had levered the ruling classes and afflicted the whole nation with rationalism. Phariseism, which represented the ideas and ideals of the popular party, was too often only formal and hypocritical, and at heart was cold and hard, "binding heavy burdens" and laying on men's shoulders a load which they refused to touch with their fingers (Matt. xxiii:4). The Jewish people were under the government of Rome and were thoroughly dejected. Was there then no eye to pity, no arm to save? Was God unkind of the tragic condition of mankind? No; blessed be His Name. The "fulness of time" had now come. Earth's fields were now white unto harvest. A platform was provided on which the glories of God's grace might be exhibited. His own blessed Son now appeared among men, and the glorious Gospel of salvation was proclaimed far and wide.

III. The world had completed its Preparations for the Advent of God's Son, and the proclamation of the Gospel.

The political condition of the world was singularly fitted to prepare men for the reception of the Gospel. Almost all the then known earth was encompassed by the boundaries of the Roman Empire. Wherever the Roman went, he made good roads. Along these roads went the soldier, and after him came the merchant and scholar. Hence in a short time commercial and intellectual intercourse united the various nations. All this facilitated the work of the Missionaries of the Cross. These roads became highways for the preachers of the Gospel, and enabled them to obtain free access to peoples which hitherto was rendered impossible by the old national barriers which separated State from State. Wherever they went, they were still under, and enjoyed protection from the same government. But far more important than the physical convenience arising out of this political condition of the world were its intellectual and moral effects. The universalism of the Roman government prepared the way for the universalism

of the Gospel. The old national distinctions had been bound up in religious prejudices. Each country had its own gods. The attempt to accimatize the deity of another people was regarded as unpatriotic. Humanly speaking, the Gospel preacher would have found it almost impossible to make headway against such a prejudice. But the national barriers broken down by the Roman soldiers, together with commercial intercourse, the boundaries of religious exclusiveness were also swept away before the triumphant advance of the Roman eagle.

Side by side with the extension of the Roman Empire was the spread of Grecian culture. Wide as was the area over which the Latin language was spoken, the Grecian tongue was even more extensively used. It was the language of learning and philosophy. All educated people were expected to know it. Thus it became the medium through which the Christian missionaries could speak to a great variety of peoples. They had not to endure the tedious delay which our missionaries now have in the acquirement of a new language. In Syria, Egypt, Phrygia, Italy, as well as Greece and Asia Minor, they could make themselves understood by using the common tongue of all teachers of that day. This language, moreover, was so delicately modulated as to surpass all other forms of speech in its capacity to express new ideas. It was exactly what was needed for the setting forth of a new revelation to the world at large.

The condition of the Jewish nation was another indication that the "fulness of time" had come. The accomplishment of ancient prophecy was urgently needed. The Jews had lost their liberty, and seemed about to relinquish their mission. But now had arrived the time for the fulfilment of that mission—the giving to the world the Old Testament Scriptures, and the realisation of the Hope which they presecoted. Judaism gave birth to Christianity. Out of the old soil, the new order sprang. The position of the Jews at this time wonderfully facilitated the spread of the Gospel. The "Dispersion" were everywhere. In the days of Augustus, there were forty thousand Jews in Rome, and by the time of Tiberius, double that number. The Jews also offered a means of communication between the Christian missionaries and the heathen world. The preacher of the Gospel first went to the "Synagogue," which was to be found in almost every town in the Roman Empire. Here was a point of introduction and centre from which to work.

"The fullness of time," then, does not mean perfection of development, but ripeness of opportunity. The world was ready for the Saviour's birth and prepared for the proclamation of the Gospel. Everything preliminary to this had been accomplished. He did not grow out of the world, rather was He God's Gift to it. History opened the door for the Gospel but it did not create it. The Gift corresponds with the preparation. It is comprehensive, universal, final. The heralds have been followed by the King.

Before we conclude, we would call attention to another Scripture in which this word "fulness" occurs, a Scripture which also has reference

to our Lord's Advent, not to His first but His second—"That in the Dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10). History repeats itself because history works in cycles. Just as there was a definite and unmistakable movement in all history preparing the way for our Lord's first Advent, so will there be a similar one to make ready the world for His second coming. Just as the world's urgent need was fully demonstrated before He appeared among men in humiliation, so also shall it be ere He returns in glory. And to those who have "understanding of the times," to those whose eyes are not blinded by the glare of a false and scotch optimism, it is evident that the "fullness of times" is rapidly drawing nigh, nay, that it is already almost upon us.

History is repeating itself. Conditions in the world to-day more closely resemble those which obtained just before the first coming of Christ, than those of any other generation since then. Today the same luxury and licentiousness, the same scepticism and credulity, the same coldness and formality among those who profess to be God's people, the same lack of natural affection toward children and disrespect for the aged, and the same military spirit and lust after blood, followed now by the enslaving of the conquered are too evident to require comment. The need of the world for a competent and righteous Ruler was never so apparent as it is now. The "Dispensation of the fullness of times" must be at hand. As all History prepared the world for our Lord's first Advent, so it is now "making straight His way for His second Coming, when He will be seen, not in a manger, but upon a throne of Glory; not as the victim, but as the Victor. In view of which we may well say, Come, Lord Jesus, Come quickly.

Christ and Nature.

It is a comfort to know that Christ laid upon the material creation the touch of a Master. Man is a part of creation; and the universe is so vast in its proportions, so remote in its antiquity, so overwhelming in its countless millions of organisms, so complicated and delicate in the adjustment and relation of its innumerable springs of life and motion, that we shrink up with a sense of our own littleness, and are tempted to think that God is removed from us to an infinite distance. It is a great relief, therefore, to find that His eternal Son crossed the boundless interval, and taught the world that it is not held fast by the grim machinery of blind law, but that we are under the watchful eye and in the mighty hand of a Brother.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not." Then as if to leave no shadow of doubt concerning the person described as the Word, it is said, "The Word was made flesh, and tabernacled among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1-14). Hence it follows that Christ is the maker of all things, and nothing exists without His will and permission. Nor is this the only passage that gives plain and positive testimony concerning His creative agency and power.

He is declared to be "the image [that is, the exact representation] of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him" (Col. 1:15, 16). Even when creation is traced back to God the Father, it is through the intervention of His Son. "God, who at sundry times, and in divers manners, spake in time past, unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. 1:1, 2). "God, who created all things by Jesus Christ" (Eph. 3:9). "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. 8:6).

It is equally certain that all things are under His control as the God of providence. "The Father loveth the Son, and hath given all things into His hand" (John 3:35). "Jesus, knowing that the Father had given all things into His hands, and that He was come from God, and went to God" (John 13:3). After His resurrection He declared, "All power is given unto me in heaven and in earth" (Matt. 28:18); and the Holy Ghost testifies by Paul that God "raised Him from the dead, and set Him at His own right hand in the heavens, far above all principality, and power, and

might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things" (Eph. i:20-22). "Who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i:3). It is impossible to prove more conclusively that He sways the sceptre of empire over every creature, from the highest to the lowest, and over every event from the greatest to the smallest.

Even when He was upon the earth, the forces of nature were entirely subject to His imperial pleasure. Thus we see Him asleep in a ship, that was driven before a furious storm, and beaten by the waves, so that it was in danger of being wrecked. The disciples in their terror rushed to Him with the cry, "Master, carest thou not that we perish? And He arose and rebuked the wind, and said unto the sea, Peace, be still. [Be muzzled:] And the wind ceased, and there was a great calm" (Mark iv:37-39). No wonder "the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!" (Matt. viii:27). At another time His followers encountered a tempest during His absence, the ship being in the midst of the sea, tossed with waves; "and in the fourth watch of the night Jesus went unto them, walking on the sea" (Matt. xiv:24). "Then they willingly received Him into the ship; and immediately the ship was at the land whither they went" (John vi:21).

The same prompt obedience was yielded to His command by inanimate objects on land. At the marriage in Cana of Galilee there were six waterpots, containing two or three firkins apiece, filled to the brim with water which, no being drawn out, proved to be the best wine, the transmutation taking place as silently but as effectively as when the unseen sap of the vine finds expression in the grape, and in that "which cheereth God and man" (Jud. ix:13). When the people hungered in a desert place He multiplied five loaves and two fishes, until five thousand men, beside women and children, were fed, and twelve baskets of fragments

remained (Matt. xiv:14-21). On His last visit to Jerusalem He saw a fig tree that had nothing but leaves, fit symbol of Israel's spiritual condition, "and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away" (Matt. xxi:19). The laws and processes of nature paid homage to their Maker and Master.

But it was over the afflictions and ailments of the race He delighted to show His power, for it brought comfort and healing to the suffering. Nothing is more natural than disease, since it is as universal as the law of gravitation, and unexceptional among the children of man in all climes and conditions. Into its effects upon the unhappy victims of its ravages He entered with such tender sympathy, and rebuked its violence with such decisive authority, and had over it such absolute control, that it could be said of Him in the language of the prophet, "Himself took our infirmities and bare our sicknesses" (Matt. viii:17). Just where human science and skill broke down, He exhibited the ease with which He could meet pressing need, and the energy of a will which nothing could baffle, reminding us of His word, spoken long before, "Is anything too hard for the Lord?" (Gen. xviii:14).

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils and those which were lunatic, and those that had the palsy; and He healed them" (Matt. iv:23, 24). At another time we are told that "great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them" (Matt. xv:30). Thus it was all through His blessed ministry, and never once did He fail to restore the sick and suffering, never once did He spurn the basest and meanest from His feet, never once did He refuse to heed the cry of distress that appealed to Him for mercy.

Nay, death itself, which is called "the tribute we pay to

nature," came under His control, and that too without effort, without straining at effect. He entered into the house of Jairus, and said to his dead daughter, as if He was waking the child from a gentle slumber, "Rise, my darling; and straightway the damsel arose, and walked" (Mark v:41). He came to the city of Nain, out of which a funeral procession moved to the place of burial, bearing the dead body of a young man, the only son of his mother, and she was a widow. "And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And He that was dead sat up, and began to speak. And He delivered him to his mother" (Luke vii:13-15). He came to Bethany, where His friend, Lazarus "had lain in the grave four days already," but in response to the summons, "Lazarus, come forth," immediately "he that was dead came forth" (John xi).

Thus was He at home in every department of nature, moving about with the calmness and dignity of conscious ownership, and ranging at pleasure over the wide and variegated field of creation and providence. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name" (John xx:30, 31). In the four Gospels we have but hints and samples of His manifold works of beneficence, for "there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John xxi:25). His unchanging love and unerring wisdom proved His worthiness to administer the affairs of God's kingdom of nature as well as His kingdom of grace; and He was bound by the sensitive tie of a personal experience to the aches and griefs of a sorrowful world.

"He took the suffering human race;

He read each wound, each weakness clear;

He struck His finger on the place,

And said, 'Thou silest here and here.'"

It was meet therefore, that Nature should stand with

bowed head and reverent mein at His cross. "Now from the sixth hour there was darkness over all the land unto the ninth hour. . . . And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many" (Matt. xxvii:45-53). It has been said, "Nature shuddered at the groans of Her expiring God," the shuddering must have been exchanged for singing, unheard by mortal ear, as His resurrection became the forerunner of the time when "the desert shall rejoice, and blossom as the rose" (Isa. xxxv:1), "and all the trees of the field shall clap their hands" (Isa. lv:12). It was the dawn of a day when "the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the First-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body" (Rom. viii:21-23). "Let us be patient; for yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37).

In Quietness and Confidence Shall Be Your Strength.

By Dr. Northcote Deck,

Solomon Islands.

In studying the lives of the men who have obtained the most from God, men who have left behind them living monuments to God's faithfulness, what strikes one is that the dominant note in their lives, is not one of intense conflict and anxiety, of trust, at breaking point. Far otherwise! A quiet, restful, though persistent attitude of faith and prayer, has certainly been the normal in their lives. It may be, should be so with us to-day.

For, being called of God to stand for Him, to turn like

space to this announcement as well as some of the religious journals. The message came to Washington from Rome. Dr. Palmieri, a Romish writer of authority, stated that the Pope will appoint a commission to formulate plans to bring about a union of churches. Since then this commission has been appointed.

"The new hope," said Dr. Palmieri, summarizing the information received from Rome, "has taken a considerable part in the efforts of neutral nations to establish peace among nations, and the Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and ending the conflict which long since has divided Christian churches."

"Benedict XV thinks it is time to renew the policy of Leo XIII and also that a re-establishment of a political peace would be the first step toward renewed attempt to stop the splitting of Christianity into a great number of sects.

"It seems to the Vatican that the orthodox Slavs will be very soon called to take a more active part in the life of western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them, in order to avoid evils produced by religious intolerance. The newly planned commission of cardinals will pay attention to yearnings for unity, which from time to time manifest themselves in the orthodox churches, and to cultivate friendly relations with the Anglican church.

"One of the most important tasks of the new commission will be a thorough re-examination of the arguments pro and con on the validity of Anglican ordinations. The friendship of the Anglican church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian orthodoxy.

"The interest of the Vatican in the problem of Christian unity has been aroused by the recent progress of the world conference, the well known initiative movement of the American Episcopal church.

"Of course Rome cannot see with indifference the growing friendship between Anglicanism and Orthodoxy," Dr. Palmieri declared, "and consequently the new commission of cardinals will examine whether American Christianity feels instinctively the need of harmonizing the various tendencies of Christian mind to form a united Protestantism which would be the first step toward a united Christianity.

"In this field it is felt in Rome that the United States have a providential mission to fulfill. America is an immense reservoir of Christian energies which cannot now exert their whole influence, for they are scattered. Therefore, the fact that divided branches of Christianity may meet and discuss in the spirit of tolerance the controversial points among the Christian churches is already a great victory over the spirit of intolerance and division."

This is a clever movement and the language used in its representation is extremely diplomatic. No wonder our readers who study with us God's Word concerning things to come are interested in it. All Christians should. The Book of Revelation predicts during the closing years of our age a twofold revival. There will be a political revival in Europe. Just the thing which was announced by the tone of the allies "The reorganization of Europe." This reorganization will culminate eventually in the setting up of the extinct Roman Empire as predicted by Daniel's prophecies and in Revelation. Then comes a second revival, an ecclesiastical revival. Papal Rome will unite the heath, the Roman Empire, and domineer over the world once more. We see how rapidly things are moving in this direction.

And the blindness! Here are preachers of different denominations who call the effort of the Pope a good thing and hope that such a union might come soon to pass!

On the Border of Palestine. The British-Egyptian army gained an important victory over the Turks at Rafa. Rafa is on the edge of the desert at the beginning of the cultivated district of Southern Palestine, more than 150 miles east of the Suez Canal and less than 70 miles from the City of Jerusalem. In other words, the British have succeeded in crossing the desert. The next important towns are Gaza and Beer-sheba. The British-Egyptian army is therefore on the march towards Jerusalem, which has been heavily fortified, all the hills and mountains about Jerusalem are planted with machine guns and cannons. The present distress in Syria and Palestine is terrible. It is said nearly 500,000 died there of starvation.

Jerusalem has had many sieges and has seen many battles. Other sieges are yet to come. See Zechariah xii and xiv. That this great world-war is shifting towards the East, with Russia laying claim to Constantinople, is very significant.

Staggering Figures. Including the men under arms and the civil populations of the countries occupied by Germany's armies, a conservative estimate places the number of laborers drawn by the war from productive employment at 50,000,000,

more than half of whom are under arms or are incapacitated through either wounds or imprisonment. The casualties suffered by the warring nations are estimated at 19,000,000, twenty-five per cent. of which represents deaths.

The warring nations are spending over \$100,000,000 a day, and probably the maximum has been reached, for a year ago they were spending \$60,000,000, while after the first five months of war they had spent or diverted or annihilated \$23,000,000,000. With more practical organization of war industries the expenditures show little rise since the maximum credits were reached by Great Britain, Germany, and France at the end of the fiscal year last Summer.

The Rights of the Jewish Race Demanded. Dr. Me Nordau, the great Jewish novelist and Zionist, now in exile in Spain, has at last broken his silence. In an inspiring appeal to Jews, he has outlined a policy to be pursued by Jews at the close of the war. He declares that not a single nation has been dealt so terrible a blow as the Jews, who are fighting in all armies, strewn with their bodies all the battlefields, and furnishing comparatively more soldiers than any other nation; that the Jews have been ruined in greater numbers than the Belgians; are suffering murder, violation, pillage, and plunder to a larger extent than any of the warring nations. He asks wherefore are these sacrifices in life, honor, health, and property, since the Jewish people alone have nothing to expect, not even recognition for the loyalty with which they are giving their lives for every one of the countries in which they live. He writes: "The Jewish people must be among the representatives of the nations at the final peace conference. Jewish representatives should not come there meekly, but speaking loudly and proudly. The Jewish people must have a say in terms that the representatives of European governments will understand. No abstract demands, no sentiments; pointing to history and our sufferings, no appeal to noble feelings—nothing but cold, concrete facts. Our representatives must make clear what we are and what we can do. They must point at our fourteen millions of people, our economic importance, our financial power, our intellectual

power, our education, our energy." Dr. Nordau outlines the demands to be made at the conference. 1. Equal rights, actual and not on paper only, where the Jews are in the minority and where they enjoy no equal rights. 2. Recognition of national rights where Jews constitute a large portion of the population. 3. For Jews desiring to live their national life in Palestine the right of unrestricted immigration and ownership of land upon an autonomous basis under the sovereignty of the government in power.

We fully believe that this program will be followed and the Jewish people will receive Palestine as one of the results of the war.

The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR MARCH.

JESUS FEEDS FIVE THOUSAND.

(March 4. John vi:1-21.)

Golden Text, Matt. vi:11.

Daily Readings.

Mon., Feb. 26, John vi:1-14. Tues., Feb. 27, John vi:15-21. Wed., Feb. 28, Mark vi:30-44. Thurs., March 1, Matt. xv:32, 39. Fri., March 2, 1 Kings xvii:8-16. Sat., March 3, Psalm xxxiv:1-10. Sun., March 4, Psalm xxxiv:1-22.

I. LESSON OUTLINE.

1. An Eager Multitude Blessed (verses 1-4). 2. A Hungry People Fed (verses 5-14). 3. A Storm-tossed Company Saved (verses 15-21).

II. THE HEART OF THE LESSON.

Everywhere the record of the portion for our lesson witnesses the fact that the one who is central here is none other than God. And such is John's theme—Jesus Christ the Son of God. Himself God, uncreated, eternal, the Creator and Upholder of all things. Let this truth grip the heart and life to-day; the absolute deity of our Lord

and Saviour Jesus Christ. Can we wonder at the eager craving for the coming of Him? Nor is it strange that our Lord should manifest Himself in power and blessing those who thus sought Him. Now then He is able and willing to help all the needy souls who come to Him; nor is one ever cast out (John vi:37; Luke xix:10; Heb. vii:25). If only we can persuade people to come to Christ. If only we can carry them there by faith, we need never fear what the results will be: even the fulness of blessing to the needy one. Let it be our business to exalt Him.

The setting of the miraculous feeding of the five thousand and more by our Lord is suggestive indeed. This feast of divinely provided bread, a beautiful type of Christ, who is the Bread of life, stands sharp contrast with the feast of the Jews filled with all its dead ceremonialism. A feast without anything for the needy hungry. Our Lord seeks to draw out the thoughts of the apostles' hearts in a dilemma by the question of verse 5. Is it not the testing and trying question to workers at this present time? How shall the needy souls be met? Philip's answer does not rise above the human method and way of providing. Perchance their store of money may have been about two hundred pence when all had given what they had. Or he may have known where such an amount of bread could be had. But this would not meet the need. Andrew goes a bit farther, suggesting the supply that the lad had, but even he did not propose it as being the solution of the difficulty. And then in marvellous grand and wondrous power our Lord meets the need. How the apostles must have wondered; how astonished the multitudes were. How wonder they wanted such a king. But look deeper than this. The same Lord who thus wrought is providing the spiritual bread for the multitudes today. And the miracle that provided the spiritual food was the miracle of the death and resurrection of the incarnate Son of God, who loved us and gave Himself for us. All feeding by the same Christ. All satisfied. And no diminution of the Bread of Life, nor of its power to bless and keep and sustain every needy one. Do you know Him thus? Have you crowned Him King and Lord of your heart and life by faith?

What a picture our lesson gives to us of our Lord's near coming. A tempest-tossed boat in the midst of the sea in which are His disciples. Himself not with them at the beginning of the distress. Yet coming to them in the very midst of their trouble. Bringing calm, rest and an instantaneous traversing of the rest of the distance to Capernaum (the City of Consolation). Coming soon to receive us unto Himself.

JESUS THE BREAD OF LIFE.

(March 11. John vi:22-40.)

Golden Text, John vi:35.

Daily Readings.

Mon., March 5, John vi:22-31. Tues., March 6, John vi:32-

OUR HOPE

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Wed., March 7, John vi:41-51. Thurs., March 8, John vi:52-59.
 Fri., March 9, John vi:60-71. Sat., March 10, John vii:1-13. Sun.,
 March 11, John vii:14-24.

I. LESSON OUTLINE.

1. A Needed Warning (verses 22-27). 2. The True Work of God (verses 28-31). 3. The True Bread of Life (verses 32-35). 4. The Will of the Father Accomplished by Christ (verses 36-40).

II. THE HEART OF THE LESSON.

The material things had blinded the minds of the people, and their search for the Lord was upon the low level of the satisfaction of their fleshly appetites. Do not blame them; for not a few are seeking to do the like today. Nor are they all in the sinner. And how many who seek spiritual things go no farther than seeking to escape the wrath to come. This never satisfies the heart of God or of Christ. And all such need the warning; yea, all of us need the exhortation of verse 27.

Only remember ever that the work to which our Lord urges us is the work of faith. All other labor is fruitless. It is well to ponder in the heart the incisive word of verse 29. So much today is said concerning work that is altogether out of keeping with this word. But will not faith work? Most assuredly. Living faith worketh by love; and works most effectually. But do not mix up modern philanthropy in its multitudinous methods and ways with the work of love proceeding from one who is truly regenerated, and who is working and living by faith. They are as far removed from each other as the poles in the eyes of God; yea, as far as heaven from hell. Yet the world marks no difference whatever; and seeks to commend both after a fashion, while it laughs at what it pleases to term the fanaticism of faith.

The sign-seeking multitude who were living on some one else's past experience, have perpetuated themselves spiritually to this present day. So many demand the same thing; so many, even among Christians, are trying to live on stale manna that some one else has gathered. With what spiritual insistence and grace the Lord presents Himself to them as the Bread of Life. Apart from Him we have no life; apart from feeding upon Christ our life is not maintained as it should be. This Bread of Life is given to us in and through the written word, which is the God-breathed word. And here is the call for us to diligently and persistently seek to know and feed upon the Lord Jesus Christ in and through the word. This is the true way to spiritual health and strength and usefulness, to the glory of the Saviour and to the honor of our God and Father.

What a message of grace and blessing we have in the verses with which our lesson closes. Grace it is that brings us to Christ for salvation, and then we find that every one who comes is not sent away, but gladly welcomes by Him. Nor is the one who continues to come day by day repeatedly for blessing, set aside in any way, but filled with

blessing. And then mark the security of the one who has thus come to Christ Jesus. Remember it is His own word concerning the Father's will and purpose. Read carefully and prayerfully verses 39, 40. Do you see where the security of the believer lies? It is in the hand of Christ. He is responsible to the Father to do that will of God's which embraces the eternal security of every saint. Were any least one missing in that day Christ would be responsible as we here have it set forth. We say it reverently, but we say it upon His authority. What joy and gladness does it bestow upon the child of God. Nor does it allow of any careless indifference upon our part; rather we seek to walk in living loving fellowship with our Lord each day.

JESUS SAVES FROM SIN.

March 18. John viii:12, 28-37, 56-59.)

Golden Text, John viii:36.

Daily Readings.

Mon., March 12, John vii:25-36. Tues., March 13, John vii:52. Wed., March 14, John viii:12-20. Thurs., March 15, John vii:21-30. Fri., March 16, John viii:31-40. Sat., March 17, John viii:41-50. Sun., March 18, John viii:51-59.

I. LESSON OUTLINE.

1. The True Light (verses 12). 2. The True Liberator (verses 28-37). 3. The True I AM (verses 56-59).

II. THE HEART OF THE LESSON.

To see the precious truth of our portion we must needs read the opening verses of the chapter. A poor guilty and helpless sinner, haled by the representatives of the law into the presence of the Lord Jesus, who had come to seek and to save that which was lost. They are seeking to entangle Him, rather than vindicate the law. They have their own hearts revealed to them by Him who is the true Light and, unable to bear the revelation in His presence, they sink away abashed. Not so the poor sinner. What will that one do in the glare of the Law-giver's presence, now their incarnate? All the law is laid bare, but there is no condemnation, no judgment; but a gracious forgiveness and a sending forth to a new life of the now believing penitent soul. Surely that is the light which the world needs today. Surely the people of God need to walk afresh in this light in their dealing with the erring ones and their saving of the lost ones. What grace is here! Walking in the light there is life, power, beauty and spiritual fragrance and fertility of soul and life to the Lord and Saviour. And yet men prefer the penny dips of philanthropy and social uplift and reform. How purblind they are. Beloved, walk in the light.

None are so completely enslaved as the bond-servants who dream that they are free men. Yet there numbers are legion. And the bulk

of the army of the ignorant bond-servants is of the religious stripe. Slaves to formality and ceremonialism and dead creeds. Slaves to ancestral ecclesiastical traditions; abiding to the same party, because forefathers and grandfathers were there. How all such need liberty. But here is Christ Himself, the great Liberator, who is freeing souls through the truth. Truth is dynamic; it is able to burst bonds; shatter fetters; free souls. But it must be the truth as in Jesus, spoken in love. No call to any one to come here, or to go there; just the truth ministered in the power of the Holy Spirit. "Ye shall know the truth, and the truth shall make you free." O, what a mission and ministry is that of the Church today! Not only to preach the Gospel that frees souls from the bondage of sin and iniquity. But also to herald the fulness of the truth to the saints who are yet in bonds and spiritual fetters. Here as elsewhere the truth is fully operative to the freeing of enslaved souls. Perchance its first work is ever to show the bondage itself; and then in omnipotent grace and love to break the bonds and send forth God's freeman to liberty and joy and peace in the Holy Ghost. Therefore preach the word: the whole truth, and nothing but the truth.

Such marvellous teaching and ministry. Such heart searching truth comes from One who is more than man. None could speak as He did. None ever gave light as He did. None ever freed souls as this One. Who then is He? "Before Abraham was I AM." O, the marvel. He is none other than the Jehovah of the Old Testament, who, Incarnate of the virgin Mary, was at that time walking among men. Working and teaching and blessing as only He could. Unbelief could not explain it, could not endure Him. Its only answer, as ever, was the blind rage and power of hatred as expressed in their attempt to stone Him to death.

JESUS THE WAY, THE TRUTH AND THE LIFE.

(March 25. John xiv:1-14).

Golden Text, John xiv:6.

Daily Readings.

Mon., March 19, John i:1-14, 8:19, 23-24. Tues., March 20, John i:35-49; ii:13-22. Wed., March 21, John iii:5-17; iv:5-14, 24-26. Thurs., March 22, John iv:43-54; v:1-15. Fri., March 23, John vi:1-14; vi:24-57. Sat., March 24, John viii:12, 31-37, 56-58. Sun., March 25, John xiv:1-14.

I. LESSON OUTLINE.

It is best to simply seek to trace the testimony to the Deity of Christ as presented by the Spirit in the Gospel by John, keeping in mind the thoughts of verses 1, 5 and 18 of chapter I.

II. THE HEART OF THE LESSON.

Bear in mind the three important statements as set before us by

the Spirit in the three special verses of this first chapter of John. Verse 1 reveals to us the absolute, eternal, uncreated Deity of our Lord Jesus Christ. Jesus is God! Verse 3 the incarnation, so to speak. He who is the Light is seen shining amid the darkness, e. g., that of the world in which we are. And verse 18 is calling us the purpose of this coming of our Lord Jesus, even to interpret the Father to us, to reveal Him to faith. These three verses are the spiritual key to the Gospel by John.

When hearts have come to know Christ by faith there follows of necessity the desire and purpose to bring others to Him. This was the sole purpose of the ministry of John the Baptist, and the heart purpose of the first followers of the Lord Jesus. Nor should it be any the less our own purpose and work today. The need is as great now as ever. Men need to know God in living faith, and to know the Lamb of God, which taketh away the sin of the world. What are we doing to lead them to heart knowledge of Him? Any less aim in life is low and unworthy of Christians. Any less person than Christ cannot help poor sinners. Any other way than that of simple child-like faith avails nothing at all.

It may be well to note that long ere the Lord appeared in the flesh in the Temple, He had dwelt there between the Cherubim in His Father's House. And He is to dwell there in that Holy of Holies in the Temple of the millennial days. He knew that place as they knew it not, and the defilement touched Him as it did not their covetous, legally hardened hearts and consciences.

With what grace and kindness the Lord leads forth Nicodemus and the woman at the well of Sychar to know the truth and to believe to their eternal salvation: Both were worshippers; both were Jews, although the distances between them in the moral scale was so great. Both needed the same Redeemer and the same salvation by faith. Both obtained the same new birth; and the same new life in Christ Jesus. Remember that the best one among men must needs be born again if that one is ever to enter the kingdom of heaven. And remember, too, that grace in and through Jesus Christ can reach and save the very worst among sinners the world over and the age through. What a Christ! What a Salvation!

It is precious to have the message of lesson 7. Christ is there healing a poor sick one from a distance; there needed no personal touch—the word of power was sufficient. And pray, is He not now healing souls after this fashion? The word of power from the throne today is efficacious in the matter of salvation. Nor is this power limited by the length of time that the spiritual disease has had its way in the soul. A man of thirty-eight years illness is helped in an instant. And sinners of longer standing than that have been saved again and again. O, the wonder of it all, that any and every one who comes receive and blessed in Christ Jesus.

The Lord of glory is daily providing for the needs of the whole creation. And it was as nothing for Him to do this for a multitude

of five thousand and more. But do not miss the thought that in this He is telling out the Father's heart to this people. He is not satisfied with merely supplying the needs of the bodies of these people, but would fain meet the deeper needs of their souls. Hence He who gave the manna and multiplied the loaves, now gives Himself for the world, and becomes the Bread of Life for poor needy ones such as you and I.

What light the Lord sheds upon the sin question. How sin stands revealed in His presence. What a wonderful remedy for it in the salvation He wrought out. What liberty from the guilt and power and, ultimately, from the presence of sin. But only through Him who is JEHOVAH incarnate, crucified and risen from the dead.

Daily Scripture Calendar.

March, 1917.

March 1. "Jesus HIMSELF draw near, and went with them" (Luke xxiv:15).

Let us desire every day this month to realize these words. The first requisite is *thinking* and *communing* about the Lord. He always hearkens when we speak of Him (Mal. iii:16; Luke ii:36). Try and avoid useless conversation, and cultivate the habit of "speaking to edification." If we are soon going to see Jesus, let us learn Heaven's language now.

March 2. "He expounded unto them . . . the things concerning HIMSELF" (Luke xxiv:27).

Why? Because these disciples were so ignorant of the Old Testament. We are so like them. We *know* Christ, and *love* Him; but how little we know of Him as the Divine *Mystery*. But He has been "made unto us wisdom," as well as righteousness. Would you unlock the Bible? Remember there is but one Key—HIMSELF (John xiv:25, 26).

March 3. "HIMSELF took our infirmities, and bare our sicknesses" (Matt. viii:17).

Peter applies the Old Testament prophecy to *soul healing* (1 Peter ii:24). Aaron confessed sins, and judged leprosy; yet never became himself, either a criminal or leper. We are now pronounced to be saints, yet continue to live in sinful flesh. We are called children of resurrection, yet sicken and die. When the consummation comes, some shall say "I am sick."

March 4. "Jesus did not commit HIMSELF unto them, because He knew all men" (John ii:24).

He knew the bitter animosity that would be against Him from the beginning. He cannot trust one of us by *nature*; yet in *grace* He

says, "I have called you *friends*; for all things that I have done of my Father I have made known unto you." Let us remember what befell Hezekiah for committing himself to evil men (Isa. xxxix).

March 5. "Making HIMSELF equal with God" (John v:18).

The charge was that Jesus called God His own particular Father, thus elevating Himself above all mankind in *sonship* (Matt. 9, 42). In this Divine sonship the believer rejoices. Were He not "higher than the heavens," He could not forgive sins. For the scribe rightly said, "Who can forgive sins but God only?"

March 6. "The Son can do nothing of HIMSELF" (John v:19).

We are not to understand these words as expressing inferiority. The Son did not lack the *power*; but had no *will* for anything apart from the Father. As an illustration, the angel to Lot, "I can not do anything till thou be come thither." The angel was not *unable*, but *unwilling* to smite, apart from the command to save Lot.

March 7. "He hath given to the Son to have life of HIMSELF" (John v:26).

Enough for us to understand that He who is the Source of Life, hath appointed that by the Son this Life be imparted to who believe. How rich and immeasurable are our privileges. Whatever the Son *receives* He *gives*. And it is all on our behalf. He needs nothing. We need everything. Have you passed from death unto life?

March 8. "Jesus knew in HIMSELF that the disciples murmured at Him" (John vi:61).

Ten times we are told our Lord knew men's *thoughts*. This is proof He was not like other men. What we most admire is His *patience* under secret murmuring and open calumny. Have we to treat a known enemy as He treated His? Are we aiming to do good to those that hate us; and praying for them?

March 9. "Consider Him that endured such contradiction of Sinners against HIMSELF" (Heb. xii:3).

Familiarity with these words has made them lose their sharpness. Think what a daily life ours would be, if every step were a struggle; if every motive were impugned; if every word provoked a controversy. Such was the experience of Him, who might have crushed His enemies with one word; but endured patiently for our sake.

March 10. "Jesus immediately knowing in Himself that virtue had gone out of Him" (Mark v:30).

"Virtue" is a blessed word. Usually it is translated *power* (Matt. xiii:26; xlv:62). Have you experience in this *power*? Have you proved that in *secret*, unknown to anybody but yourself, and of faith, to even His garments, will let loose all the dynamics of heaven and nerve you with all strength, physical and spiritual (2 Cor. xii:9).

March 11. "That He might present it to HIMSELF His glorious church" (Eph. v:27).

"Himself" is very emphatic. He, our Lord, does it all. *Himself, presents unto Himself the church.* Usually the friend of the Bridegroom presented the Bride (John iii:29; 2 Cor. vi:2). What exquisite watchcare of the church these words bring out. He who has begun good work in us will perform it to the end; till not a strand or wrinkle remains.

March 12. "He HIMSELF knew what He would do" (John vi:6).

These are great words for faith to pillow upon. There are no such things as "unforeseen circumstances" in the Christian's life. No pinch of hunger, or other need comes of accident or chance. Jesus knows every time just how our trial is going to end; and just what He is going to do for us. But remember it is a *secret*. You may worry like Phillip, but you must wait.

March 13. "Christ pleased not HIMSELF" (Rom. xv:3).

He bore not only men's sins, but God's dishonor (Psa. lxi:9). There was nothing in the world pleasing to Him, yet He stayed in it. Paul caught the same spirit. He longed for heaven, yet stayed here for the sake of others (Phil. i:21-23). It is blessed to know that the Master has imitators, who are devoured of zeal to do His pleasure only, every day.

March 14. "Made HIMSELF of no reputation" (Phil. ii:7).

How different the natural man is to the Lord. We who are *nothing*, constantly aspire to be *something*. He who had a *plenitude* of Glory emptied it all out, and became a servant. Let us in some measure try to be like Him to-day. Be willing to be thought little of. Be willing to see others go ahead of you in public recognition.

March 15. "The Lord HIMSELF shall descend from heaven" (1 Thessa. iv:16).

Personality is the charm of these words. Men have seen angels, and seen glory; but the Divine Personality has always been veiled, or tempered to human weakness (Exo. xxxiii:20, 23; 1 Kings xix:11, 12). But the blessed day comes when we shall actually gaze on Him, whom not having seen, we have believed in (Job xix:25-27; 1 John iii:2).

March 16. "Jesus, therefore, again groaning in HIMSELF" (John xi:38).

We read three times of the Lord weeping, but not once of laughing. He saw too much sorrow in the world for mirth (Matt. xxvi:39; Luke xix:41; Heb. vi:7). He wept to give us proof that He is a sympathizer, as well as Saviour. Angels never weep. How happy we should be to know that He who was so great, could grieve. He who can raise the dead, yet weeps with the living.

March 17. "He . . . took a towel, and girded HIMSELF" (John xiii:4).

The girdles of our Lord are a theme worth studying (Psa. xlv:3; Isa. xl:5; Rev. i:13). The strangest of all scenes is Luke xiii:27. It is the grandest day of heaven and earth; the Wedding of the Son. As if reluctant to relinquish the relation of *Servant* He had so long borne, we behold Him, the Bridegroom, the King, girding His royal robes, and *serving His own guests*.

March 18. "Jesus showed HIMSELF again to the disciples at the sea of Tiberias" (John xxi:1).

It was the same Jesus, but they knew Him not. It shows the wonderful property of the celestial body to be able to alter its own personality. Thus angels were sometimes seen looking as mere men, and again overpoweringly glorious. And so, in the Kingdom, our Lord may wear two aspects. To Israel He will be the approachable Son of David; to the church the awful Son of God.

March 19. "To make in HIMSELF of twain one new man" (Eph. ii:15).

This describes the whole church rather than the individual believer. But the precious idea is equally true for your soul and mine. Everything comes from Himself. In Him are all our springs of hope. Have we forgiveness? It started in Himself. Have we prospects of heaven? They began with Himself. Have we joy? He hath purposed them in Himself.

March 20. "That He might . . . purify unto Himself a peculiar people" (Tit. ii:14).

Great words pile up here, and we do not know how to grasp them. Christ gave His whole self to the task of purifying those whom He purchased. If He paid the price of ransom, are we willing to pay the price of conservation. It is nothing less than submitting all our conduct to His discipline; and all our will to His direction.

March 21. "When He had by HIMSELF purged our sins" (Heb. i:3).

All men have their fellowships. There are friendly federations of mechanics, of scientists, of physicians. In redemption there can be no partnership. It was no small part of our Lord's earthly sorrow that in His supreme moments of need He was alone. No man understood Him; no man entered into interchange with Him in His purposes.

March 22. "The Son of God, who loved me, and gave HIMSELF for me" (Gal. ii:20).

Loving and giving are the two great words of the Bible. To take them away and Scripture is meaningless (John iii:16; 1 John iv:19). Think what the Lord Jesus gave up—Eternal Glory, for a dying humanity; worship of holy angels for consumption of sinful men; the Father's bosom for the manger of cattle; the throne for the cross.

March 23. "He abideth faithful; He cannot deny HIMSELF" (2 Tim. ii:13).

What a mercy that the promises to me do not depend upon my faith, but upon His faithfulness. My faith stagers. His faithfulness abides. For comment on these words read Matt. x:33. Denial is with the heart. Denial is with the mouth. May we be preserved from the disgrace of Peter's sin.

March 24. "Who His OWN SELF bare our sins in His own body on the tree" (1 Peter ii:24).

The words are doubled, to show the intensity of the transaction. *Himself* is put in strong contrast to *ourselves*. Many will do kind *deeds* for us. But few, if any, would give *their lives* for us. If they did it would not save our *souls*. He alone has done this. He bore our punishment. He gathered into Himself all the consequences of our sins.

March 25. "He saved others; HIMSELF He cannot save" (Mar. xv:31).

Could anything have been more goading than the taunt, "He cannot." And it came from Pharisees, the men who should have known the meaning of the slain Lamb of all their ritual. Let us thank God that He did not save Himself. Let us believe exactly what He said: "I lay down my life. I have power to lay it down; and I have power to take it again."

March 26. "Who gave HIMSELF a ransom for all" (1 Tim. ii:6).

These words furnish no support to the false theory that salvation is *universal*, regardless of *personal faith* in Christ. You cannot have a gift unless you take it. The price for men's ransom is paid on behalf of all men. But only the hand of faith that stretches itself out to receive this "gift of God" can realize the benefit.

March 27. "Nor yet that He should offer HIMSELF often" (Heb. ix:25).

It is the glory of our Priest that He never need die again. The sacrifice will be *memorialized*, but never *repeated*. When next our Aaron and our Lamb are seen, they shall be transmuted into a Melchizedek-priest, and an avenging Lion. Because He ever lives, He is able to save to the uttermost (Heb. vii:24, 25).

March 28. "Christ glorified not HIMSELF" (Heb. v:5).

The only request He made for Himself while on earth was that His followers might be with Him to *behold* and *share* His glory (John xvii:22, 24). In proportion as we have the holy mind of Christ, it will be our delight to exalt others rather than ourselves. The more true greatness one has, the more true humility he displays.

March 29. "He is able even to subdue all things unto HIMSELF" (Phil. iii:21).

If He has authority to subdue all worlds, all demons, and all enemies, may we not trust Him to subdue everything inimical to our growth in holiness. Let us bring our weaknesses and infirmities to Him for subjugation. Give everything that belongs to you, all your pride and self-will over into His hands for control.

March 30. "To receive for HIMSELF a Kingdom, and to return" (Luke xix:12).

The Kingdom is to be *here*, on this earth, not in some far distant region; so He is to *return* on receiving the crown. During His absence He is selecting and gathering out, not subjects, but future *rulers* of that Kingdom. Are you consciously and willingly being now trained for that high estate of princely partnership?

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March 31. "Saying that He HIMSELF is Christ, a King" (Luke xxiii:2).

Nevertheless, He *was* a King. To that God He was born. Some day the world will have to believe it (Psa. li:4-6). And every Caesar, and Kaiser and Tzar will kiss the soles of His feet, and fall down before Him; glad to shelter under His sovereignty; and he accounted the obedient *sheep nations* of His Kingdom.

Requests for Prayer.

Pray for the restoration to health of my husband. I have five little ones around and my heart is troubled.

A missionary writes: Pray for me and the work I am doing. My work among the wild tribes of Tibet. The work is hard and dangerous. Pray that all my needs may be supplied.

Pray for my daughter who is very much afflicted, that she may be restored.

Pray that a financial barrier may be removed.

A missionary in Nanking, China, writes: Pray for me that I may be faithful in delivering the message of life to these ignorant women, and that the Lord may help me to express myself correctly in their language.

Please pray for four friends out of Christ, that they may be saved.

From New Zealand: Pray for a young man that he may be delivered from the power of Satan; pray for a sister who is clinging to the things of this world; pray for my nephew now at the front, that he may be saved.

I am 78 years old. There are 17 relations, dear to me, and I am the only one who believes on the Lord Jesus Christ. Pray for their salvation.

Pray for the salvation of my wife and mother.

Pray for my son and daughter, that they may be saved.

Eternity in Hebrews.

First, we have an eternal Christ in whom we trust. The Father saith unto the Son, "Thy throne, O God, is for ever and ever;" and the inspired apostle does not hesitate to apply to Him the sublime language, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands; they shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail" (Heb. 1:8-12). Thanks be to God, we have a Saviour who never dies, and never grows old, and never changes; "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii:8; John viii:58; xii:34; Mic. v:2; Col. 1:17; Rev. xxii:12-14.)

2. "He became the author of eternal salvation unto all them that obey Him" (Heb. v:9). It is no temporary gift He bestows upon His people, but it outlasts the fleeting breath, walks with them triumphantly through the valley of the shadow of death, and endures while endless ages roll. "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, HATH everlasting life, and shall not come into judgment; but is passed out of death into life" (John v:24). The sure word of His promise to all believers is, "I give unto them eternal life; and they shall never perish" (John x:28, iii:16, 18, 36; vi:40, 47; Rom. v:21; vi:23; 2 Thess. ii:13-17; 1 Tim. i:15, 16; John ii:25).

3. We read of "eternal judgment" (Heb. vi:2); so called because it is fraught with consequences of eternal joy or woe, because its results endure for ever, and because its decisions can never be reversed. But this need not in the least disturb the Christian, since the believer's only judgment seat, as touching the question of his sins, is the cross of Christ. It is true that we must all appear before the judgment seat of Christ, but not to settle the question

whether we are or are not saved. When we appear there we shall be in our resurrection bodies of glory, and therefore already saved. But our works are to pass in review to determine our station in the kingdom. (Luka xix:12-19; John v:28, 29; 1 Cor. iii:11-15; vi:2, 3; 2 Cor. v:10; Rom. xiv:8, 10; 2 John 8; Rev. iii:1).

4. "Neither by the blood of goats or calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption," (Heb. ix:12). It is a redemption to which nothing can be added, and from which nothing can be taken, because the purchase of His most precious blood, that is of infinite value in the sight of God. Why seek to add to its efficacy by placing beside it the flimsy and filthy rags of our own righteousness? (Eph. i:7; iii:13; Rom. iii:24; 1 Peter i:18, 19; John i:7).

5. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:14). The eternal Spirit existed with the eternal Son and the eternal Father, and will continue to exist while the new heavens and the new earth endure. (Gen. i:2; Job xxvi:13; xxiii:4; Luke i:35; iv:1; 14, 18; Job i:32; xv:26; xvi:13, 15; Acts ii:33; v:31, 32; Rom. i:4; 1 Peter iii:18).

6. They which are called "receive the promise of eternal inheritance" (Heb. ix:15) elsewhere described as "incorruptible and undefiled, and that fadeth not away, reserved in heaven for you," is sharp contrast with those "reserved unto judgment," "reserved unto the day of judgment to be punished," "to whom the mist of darkness is reserved forever," and "reserved unto fire" (1 Peter i:4; 2 Peter ii:9, 17; iii:7; 1 Cor. ix:25; Rev. xxi:27; Ps. xvi:1).

7. "Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii:20). It was a covenant confirmed by oath, written in the blood of the Son of God and therefore immutable and eternal. (Heb. vii:22; viii:6; ix:20; x:16, 17; xii:24; Rev. xi:19).



Los Angeles Bible Institute

CURRENT ACTIVITIES.

The winter enrollment of students at the Bible Institute of Los Angeles has increased the attendance to over 500. The faculty, of which Dr. R. A. Torrey is dean, and friends of the Institute are happy over the fact that forty-three of the students now in attendance have identified themselves with the Student Volunteer Movement and are definitely preparing themselves for the mission field. The Institute is already represented in the foreign field by about thirty of its graduates. There is no institution that more adequately equips men and women for this service than the Bible Institute of Los Angeles, and its graduates are "making good" under many different denominational boards.

The extensive plan of home mission activities is such as to give the students practical experience, beneficial alike in home and foreign missions, each one being required to engage in active work as part of the course of study. Every day at noon meetings are held in the shops of the city, where large numbers of men are employed, offering a splendid opportunity for students to secure valuable experience. The work on board vessels in Los Angeles harbor, the noon-day meetings for men, work in the oil fields, are other open doors of opportunity for the male students. A large corps of Bible Women, devoting their entire time to Bible instruction and house-to-house visitation, beside expert instruction on the subject, enables young women students to prepare themselves for effective personal work through practical experience.

Other splendid agencies for deepening the spiritual life of the Institute family, are the Fishermen's Club for men, the Lyceum Club for women, the mid-week prayer meeting and the Society of Christian Endeavor. In all of these, the

students are received with warm Christian fellowship, are strengthened in their spiritual life by testimony personal contact.

A splendid chorus choir, with accommodations for hundred and fifty singers, under leadership of the director of music, provides the music at preaching services on Sunday morning and evening, as well as on some special occasions, and is the medium through which the student may find exceptional training in chorus singing and direction.

The social life of the Institute has not been overlooked. There are ample public parlors, rest and reception rooms, commodious, airy and home-like library, and on the top of each of the thirteen-story dormitories (one for men and one for women) there is an extensive roof garden, filled with growing palms and flowers. A third large roof garden, between the other two and several stories lower, occupies the top of the auditorium. Nearby tennis courts present opportunity for physical exercise.

A popular feature of the Institute's work is the public Bible instruction each Friday night. The first period is devoted to instruction upon how to use Scripture in personal work, by Superintendent Horton; during the second period J. H. Hunter, Secretary of the Faculty, teaches the Sunday School lesson. The closing period is occupied by Dr. William Evans, Associate Dean, in an analytical study of the Bible. Last year these classes were attended by audiences averaging over one thousand persons, and at the winter opening, January 5, 1917, the audience numbered twenty-five hundred. It can be readily understood what help and inspiration these large gatherings are to students, who have in contemplation a life-work of scripture teaching.

All in all, we do not hesitate to say that it would be difficult for young people to find a more comfortable and congenial place to prepare for Christian work than at the Bible Institute of Los Angeles, where the tuition is absolutely free. Correspondence is cheerfully invited from Christian young men and young women everywhere, of every nationality. Full information will be gladly given free to all who address T. C. Horton, Superintendent, 600 East Hope Streets, Los Angeles, Cal.

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Editorials.

The Coming One and His Glory

The Epistle to the Hebrews makes known, in a most wonderful way, the Person of our Lord Jesus Christ and His work in redemption. To know this was the great need of the Jewish-Christians to whom this epistle was addressed first of all. It is still the need of all His people. Christ, as revealed in Hebrews, is a precious theme to follow. Here we can trace His whole blessed path and behold His glory, past, present and future. He is the Son, by whom God made the worlds, who is the brightness of His glory and the express image of His person (i:1-2). He came to do God's will and in incarnation received a body which was prepared for Him—"a body hast Thou prepared for Me" (x:5). He lived on earth holy, harmless, undefiled and separate from sinners (vii:27). But He came to put away sin by the sacrifice of Himself. He was once offered to bear the sins of many (ix:26-28). He purged, by Himself, our sins (i:3). Through death, He destroyed Him that had the power of death, that is, the devil (ii:14). Through the offering of His body, all who trust in Him are sanctified once for all (x:10). He has become the author of eternal salvation unto all who obey Him (v:9). "Neither by the blood of goats and calves, but by His own blood, He entered once into the holy place, having obtained eternal redemption" (ix:12). Through Him we have received the promise of eternal inheritance (ix:15). And we have boldness to enter into the holiest by the blood of Jesus (x:19). The God of Peace brought Him again from the dead (xiii:20). He passed through the heavens (iv:14). He entered heaven as the glorified Man and sat down at the right hand of God (i:3).

Faith sees Him there crowned with glory and honor and we know that He is now our High-Priest, touched with the feeling of our infirmities, able to save to the uttermost, ever living and interceding for His people. Blessed truths these are. How could we ever live without the knowledge of them! And to enjoy them more and more, we must constantly meditate on them.

But Hebrews has also much on the future work and glory of our blessed Lord. He who was once offered to bear the sins of many, shall surely appear the second time without sin unto salvation (ix:28). He left the earth and entered the highest heaven, taking His seat upon the Throne of God. This was predicted in the one hundred and tenth Psalm, quoted a number of times in Hebrews, and applied to the Lord Jesus. But He will not occupy that place at the right hand of the Majesty on high forever. He is there till His enemies are made the footstool of His feet. God will do this when He sends Him back again. For this He is waiting in glory (x:13).

In the beginning of Hebrews, much is said of His glory, as it is yet to be revealed. He is as the glorified Man constituted the heir of all things and what His inheritance is may be learned from the opening chapters of this epistle. In the first chapter, several psalms are used by the Holy Spirit to show that He is made higher than the angels and has obtained, by inheritance, a more excellent name than they. The second psalm is first used to prove this. To no angel was it ever spoken, "Thou art my Son, this day have I begotten Thee." But this statement, declaring the Lord Jesus as the Son of God, will be made when He is set as King upon the holy hill of Zion, and there the nations will be given to Him for His inheritance and He will receive the uttermost parts of the earth for His possession. This is His coming vindication and glory. The ninety-seventh psalm is also mentioned as speaking of Him. "And again, when He bringeth in the First Begotten into the world (the inhabited earth) He saith, "And let all the angels of God worship Him" (chapter i:6). This verse does not mean His first coming, when He came here as the Only-Begotten, but His second coming, when He comes as the First-Begotten (from the

dead) attended by the angels of God. The ninety-seventh psalm is a millennial psalm, beginning with the announcement that the Lord reigneth. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad." The Lord who reigneth will be the Lord Jesus Christ.

Another psalm is the forty-fifth. Here His throne and the Sceptre of His Kingdom are mentioned. He is anointed with the oil of gladness above His fellows. This psalm, likewise, is a prophecy of His glorious Return as King. In the second chapter the eighth psalm is used to reveal His glory. He is the Son of Man to whom the world to come is put in subjection under His feet. The world to come is not eternity, but the inhabited earth during the coming age. When He comes again all things are to be put in subjection under His feet. "But now we do not yet see all things put under Him" (ii:5-8). When this is done and He receives His great inheritance, He brings many sons into glory (ii:10), that is, His redeemed ones who will be manifested with Him in glory. Then, triumphantly, He will say, "Behold I and the children which God hath given me" (ii:13).

Still more truth of blessed meaning as to His coming glory is hidden in His Melchisedec priesthood, which is so fully mentioned in the Epistle to the Hebrews. Melchisedec was King of Righteousness and King of Peace, as well as a priest of The Most High. When our Lord ascended into heaven, He was greeted by God in the words of the one hundred and tenth psalm, "Thou art a priest forever after the order of Melchisedec." While He is constituted such a King-priest, the full exercise of that priesthood has not yet come for it requires His own throne. The prophet Zechariah announced this. "He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne" (Zech. vi:13). He will receive His throne and occupy that throne when He comes again. With that blessed, rapidly approaching event, His Melchisedec kingly, as well as priestly office, over this earth will be exercised by Him and by His glorified church. And how the world needs this King of Righteousness and this King of Peace!

This Epistle also tells us of the coming shaking times. "Yet once more I shake not the earth only, but also heaven.

And this word, yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain" (Heb. xii:26-27). The prophecy of the shaking of the heavens and the earth was given through Haggai (ii:6-9) and there we read that when this takes place "the desire of all nations shall come", that is, He whose right it is to reign and who alone can bring peace and rest to this earth.

Surely these shaking times are almost upon us. Nations are being shaken, upheavals in every direction, and much more is to follow according to the Word of God spoken by the mouths of all His holy prophets. And when all this comes about, when these blessed words, written in the Epistle to the Hebrews concerning His coming and His glory will be fulfilled, we, His beloved people, shall be sharers with Him in glory. What a destiny and glory is ours! What power the vision of it in faith should it supply for present need and service! No wonder the world, the flesh and the devil try, constantly, to blur this vision by the things of this present age.

The Lord fill all our eyes and hearts with Himself, with His coming and with His glory. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x:37).



The word of sovereign grace is "I will."
The Word of To read the Word of God and look for the
Sovereign "I will" of the sovereign God is most
Grace blessed and helpful. It strengthens our
 faith and fills the heart with confidence
 and love. Some think that grace is only made known in
 the New Testament. It is as prominent in connection with
 the Old Testament. In fact, all is grace, sovereign, un-
 fathomable grace. The law-covenant was only a paren-
 thetical thing and God never meant for man to obtain
 righteousness and life by keeping commandments and using
 ordinances. It was given for the purpose as revealed in
 the epistles to the Romans and Galatians. The law cove-
 nant had its many "ifs"; if ye obey my voice—if ye keep

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my commandments—if ye keep my statutes—conditions which sinful man cannot meet, for he is without strength. But sovereign grace does not use the word “if,” does not lay down a condition of works, or grace would not be grace (Rom. xi:6).

Sovereign grace made unconditional promises to Abraham, saying to him, “I will bless thee. . . . I will make of thee a great nation. . . . I will make thy seed as the dust of the earth. . . .” Read the many times God spoke to Abraham, saying to him, “I will,” and not once using an “if”. This sovereign “I will” we find in God’s dealings with Isaac and Jacob. What had Jacob done that the Lord should appear unto him in the vision at Padan-Aram? It was pure grace which spoke to him, unmerited favor. The sovereign Lord put His mighty hand on him and with His majestic “I will” assured him of blessing. “I am with thee and will keep thee in all places whither thou goest, and will bring thee again to this land, for I will not leave thee until I have done that which I have spoken to thee of.” (Gen. xxviii:15). And the promise resting upon a faithful God’s “I will” was literally fulfilled. Jacob failed, but God did not fail.

We find the sovereign “I will” in David’s life. He wanted to build a house for the Lord, but God said to him, “I will build thee a house.” In the words spoken through Nathan to King David, in the Davidic covenant, “I will” is very prominent. No wonder that David became a worshipper, praising God for what he had heard and acknowledging his unworthiness and nothingness. And when the Davidic covenant is some future day carried out, when all the promises made to Abraham and to his seed are fulfilled, it will be through sovereign grace. One of the grandest prophecies about the future accomplishment of God’s purposes with Israel, is the thirty-sixth chapter of Ezekiel. It may rightly be called the “I will chapter.” Then the Holy Spirit tells us of the final manifestation of Grace to the remnant of Israel. They will be saved nationally by grace, restored by grace and blest by grace with spiritual blessing. “I will take you from among the nations.” . . . “I will sprinkle clean water upon you.” . . . “I will give you a

new heart." . . . "I will put my Spirit within you."
 . . . "I will save you." . . . "I will be your God,"
 etc. Such are the promises of grace and sovereign grace
 will do it for Israel in the day when they will see the com-
 ing King and look upon Him whom they pierced (Zech. xii).

The sovereign grace word "I will" is equally found in
 the New Testament. Grace, nothing but grace, grace
 from beginning to end is fully revealed in the Gospel of God.
 The Lord Jesus used the "I will." "I will give you rest."
 "Him that cometh to me I will in no wise cast out." . . .
 "I will raise him up at the last day." . . . And how fully
 grace is revealed in that highest revelation as given in the
 epistle to the Ephesians! There we read that all we receive
 believing in the Lord Jesus Christ is "according to the
 riches of His grace" and "to the praise of the glory of His
 grace." And all is of a sovereign God of grace "accord-
 ing to the good pleasure of His will" and "after the coun-
 sel of His own will." By that sovereign grace we are saved
 and possess all things in the Lord Jesus Christ. Grace
 keeps us and gives the power to live soberly, righteously
 and godly in this present age. Grace will not let us go,
 but will do all it has promised. Thus we, His redeemed
 people, are under grace, saved by it, covered by it, kept by
 that grace. The Lord who spoke to Jacob, "I will not
 leave thee," also assures us that He will not leave us until
 He has done all He has promised. Blessed is our portion
 to rest in His love, to trust in His grace. To know that
 His "I will" cannot fail in behalf of His blood-washed
 people, that gives peace and rest. And in the evil day
 which is our lot to see, we can trust Him to carry us through
 and ere long to bring us to the prepared mansions in the
 Father's house. "For in the day of evil He will hide me
 in His pavilion; in the secret of His tent will he keep me
 concealed; He will set me high upon a rock" (Psalm xxvii:5).



**Cowper's
 Testimony**

The poet, William Cowper, has given more
 than one blessed testimony to the Truth of
 God. At the close of his poem on "The
 Progress of Error" there is a testimony to
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the power of the cross to save, which may not be known to many of our readers:

“Hear the just law—the judgment of the skies!
 He that hates truth shall be the dupe of lies.
 And he that will be cheated to the last,
 Delusions strong as hell shall bind him fast.
 But if the wanderer his mistake discern,
 Judge his own ways, and sigh for a return,
 Bewildered once, must he bewail his loss
 Forever and forever? *No—the Cross!*
 There and there only (though the deist rave,
 And atheist, if earth bear so base a slave);
There, and there only, is the power to save.
 There no delusive hope invites despair;
 No mocking meets you, no deception there.
 The spells and charms that blinded you before,
 All vanish there, and fascinate no more.
 I am no preacher; let this hint suffice,
 The Cross once seen is death to every vice;
 Else He that hung there suffered all His pain,
 Bled, groaned, and agonized, and died in vain.”

How true it all is! And how this truth that “the Cross—there, and there only, is the power to save,” needs to be emphasized in our own days! On all sides the Cross and the work accomplished there in the wisdom and power of God is belittled, rejected, attacked, obscured, falsified and even hated. Let us exalt the Cross. Never can we make too much of it.



Do We Know? Many calculations as to the end of the times of the Gentiles are about. Since the miserable failure the late Russell made when he predicted October, 1914, as the time when the Millennium should begin, different years all the way from 1916–1930 have been mentioned as the time when the age is to end and the Lord comes again. Recently

Intelligence from Constantinople states that Turkey has resolved to adopt the Gregorian Calendar. Thus the Mohammedan calendar, dating from A. D. 622, will be formally renounced, after having been followed for 1,335 years. This is the precise number of "days" specified in Dan. xii:12, with a blessing pronounced upon those who attain it. The late Dr. H. Grattan Guinness, writing thirty years ago (in "Light for the Last Days"), said: "Those who live to see 1917 will have reached one of the most important, perhaps *the* most momentous, of the terminal years of crisis." Another period which (as Dr. Guinness showed) comes to an end this year is that styled "the times of the Gentiles," beginning at 604 B. C., and extending over 2,520 "days" or years, *i. e.*, till 1917. Prophetic students will interpret these facts as implying a new order of things in the Holy Land and for the Jewish people.

As to the first calculation we wish to say that it is wrong, for the 1,335 days mentioned in Daniel xii:12 are not years, but as the text saith, they are days. About the times of the Gentiles we cannot be sure of the exact time when they began nor do we know how long in God's own and all wise purpose they are to last. That they cover 2,520 years is only a supposition; there is nothing sure about it. God alone knows and it is not for us to know the times and the seasons. One thing, however, we do know. Everything is preparing for the predicted end-time. The events connected with that time, namely, the confederacy of Europe, the return of the Jews to possess Palestine, the revival of the Romish Church and restoration of her temporal power, the apostasy of Christendom, the manifestation of Satan's masterpiece, the man of sin, are looming up big on our horizon. His heavenly people, the true church, is left ignorant as to when He will come to take them home. We must wait daily for Him, but we cannot help ourselves reading the soon coming of our Lord in the signs of the times, just as we cannot help seeing in Nature the approach of the storm. Watch! Watch! It may come very suddenly.



"Current Opinion" made, recently, the following statement: "The carnage in Europe has given many strange turns to religious thought. We find, for instance, a renewal of talk in unexpected quarters regarding the second advent of

Christ.” The magazine then calls attention to an article written by Miss Vida Scudder, Professor of English Literature in Wellesley College, which appeared in the “Yale Review.” Miss Scudder makes some good remarks about the second coming of Christ:

“Perhaps the age is sweeping to catastrophic end—and in that case, the true aim of the Christian is not to transform the social order but to transcend it. So thought the early church; she was largely uninterested in secular affairs, and her disciples, adopting an *ad interim* policy towards the evil world from which they had been saved, awaited, patient, humble, the coming of the Son of Man. And still the echo of the Lord’s own query stings the heart: ‘When the Son of Man cometh, shall He find faith on the earth?’

* * * * *

Of that day and that hour knoweth no man, but the time is sure. And it is to be remembered that in the New Testament judgment is the goal of hope, the beginning and not the end, for it ushers in that millennium which is no heavenly mirage in the thought of the Master, but the Christian utopia, the destined heritage of fleshly men. To the prayer, Thy kingdom come on earth, which carries with it so sure a promise of fulfilment, must be joined that other last prayer of the scripture canon without which the heart would fall indeed: Even so come, Lord Jesus.”

Any intelligent Christian who reads the Bible, its predictions concerning this age and its end, cannot help but find the long-neglected truth of the great and glorious Hope, the return of the Lord Jesus Christ. To believe what the Bible teaches in both Testaments, what prophets and apostles saw in vision, the coming of our Lord in glory as King of kings, is not “a strange religious thought” as the editor of “Current Opinion” insinuates. It is a vital part of true Christianity. It is the only hope left.

Never before has there been such a wonderful, spiritual and sane study of the prophetic Word as today. Hundreds of thousands have accepted the truth concerning the second coming of our Lord and rejoice in it greatly. The midnight cry, “Behold, the Bridegroom cometh, go ye forth to meet Him,” is heard in all Christendom, but only those who have the oil, the Holy Spirit, arise and expect the Lord. The next will be—He comes. What wonderful and solemn days these are!



The Christian Science "Mother Church" of "So-Called" Boston, to carry out the expressed desire of Mrs. Eddy, the accredited founder of this anti-christian system, will now establish at Brookline, Mass., a sanitarium. It is to be known not by the proper name "hospital" or "sanitarium," but the name will be "resort for the so-called sick." Wonderful consistency! According to this demon-cult there is no such thing as sin, sickness and death. Yet they get sick and then say they are "in error." Now, like other mortals, they build a resort for the "so-called sick." Surely they are going to have "so-called" nurses who had their training in some old-fashioned hospital and take the temperature and see that the "so-called sick" get the right diet. What a farce! All over this country physicians and surgeons bear witness that they are called upon to treat "Christian Scientists." Several practitioners in different places gave us this information. When these "Scientists" get a real disease they need a "so-called" physician, who gives them "so-called" remedies. Some of them take "so-called" anaesthetics and have "so-called" operations. A good many die of "so-called" tuberculosis, and "so-called" cancer. And then a "so-called" undertaker puts them in a coffin and they are put in a "so-called" grave. All of which shows that their belief is a delusion. Still the thing grows everywhere, gathering its dupes, especially from the better classes, from the unsaved, nominal Christians and also from the reformed Jews, who are, more or less ashamed of their race and are only too willing to accept a "Christ-less" religion, which puts the label "Christian" upon them. Sometimes sane people ask, "How can anyone believe in such a cult?" The answer may be found in 2 Thess ii:10-12.



Moses and Christ The closing verses of the fifth chapter in the Gospel of John are of much significance to our times. After the great and absolute statements which our Lord made to the unbelieving Jews concerning His absolute Deity and that he can raise the dead, He said: "For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not

his writings, how shall ye believe my words?" (John v:46-47). In that day the great mass of Jews who followed the sect of the Sadducees, which were rationalists, denied the supernatural origin of the writings of Moses. They did what the Critics do to-day. To-day colleges, seminaries, pulpits, D.D.'s, Ph.D.'s, etc., sneer at the inspiration of the Pentateuch. They would have us believe that Moses had but little to do with the composition of the first five books of the Bible, that much of it is legendary, that a good part was written after the Babylonian captivity, that the Levitical ceremonies were not given by the Lord, but are of Babylonish origin, etc. But the Lord Jesus Christ, the omniscient, infallible Lord, tells us that Moses wrote and that he wrote of Him. And here they come with their little bits of brains, their boasted learning, and their pride of intellect and declare that Moses never wrote a line nor did Moses predict anything about Christ. Who knows best—the creature of the dust or the everlasting Lord of Glory? Oh! how this destructive criticism dishonors Christ. And He anticipated it all. He knew such men would arise in the last days of this age. He knew they would deny Moses' writings and then give up His own words and faith in His person. "But if ye believe not his writings, how shall ye believe my words?" It is impossible. We have yet to find a man who rejects the inspiration of the Pentateuch and who accepts the gospel of grace and the truths of the New Testament. Our Lord knew what was coming for He said, "Nevertheless, when the Son of Man cometh shall He find the faith on the earth?" The Holy Spirit knew for He testified almost 1900 years ago what happens to-day. "For the time will come when they will not endure sound doctrine" (2 Tim. iv:3).



**Revelation
and
Inspiration
Gone.**

Before us is a copy of the Weekly Church Calendar of the First Presbyterian Church, Portland, Oregon. At the close of the sheet, the pastor lays down five principles which are to be applied in the study of sacred writings. We give them verbatim.

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I. The books constituting the Bible originated in as ordinary and natural a way as the literature of any people or age, and therefore it is to be read and understood as we read any other book.

II. The author of a sacred Book in writing it had ideas to be expressed, or knowledge to be recorded, and the thought of his mind is embodied in the writings. Therefore, there is in every Book an original meaning, the understanding of which is the supreme object of Bible Study.

III. The author of each Sacred Writing addressed the intelligence of those to whom he wrote, with such words and in such literary form and facts as they could understand. It therefore follows that such Book had a meaning understandable at the time it was written.

IV. The words of any language contain ideas, defined and fixed, and such words and their ideas are the property of the people speaking that language. It follows then that no person has the right to impose a private, individual meaning upon a word, but is under rational and moral obligation to use it in its historic accepted sense.

V. The Books of the Bible are to be read and studied as a whole, or in passages of sufficient compass to be self-contained with due regard to three things: (1) The time in which it was written; (2) the personality of the writer; (3) the literary form in which he presents his truth.

According to this declaration as contained in the first paragraph the Bible originated like the literature of any other people and therefore must be read and understood like any other book. Why this man calls these books "sacred writings," if they are like any other books, we fail to understand. But look at it, dear reader, you who prize the Word of God and know its power and the divine life which is in it. Look at it! You say with us: Is it possible that a preacher who claims to be a shepherd on the flock of God can make such a statement? But here it is in cold type. His statement is sweeping; no qualifications whatever. The Bible which thousands of good Presbyterians value as a supernatural book, a book which is the work of God, the Holy Spirit, is declared to be common literature, which "originated in as ordinary a way as the literature of any people or age and therefore it is to be read and understood as we read any other book." Therefore we have no revelation from God. The Bible is not the revelation of our God and Father, and if it is not then the Lord Jesus Christ is not the incarnate Son of God, the living Word. With this sentence this preacher wrote, he denies everything as

completely as Paine, Voltaire, and other infidels denied everything. No revelation, no Word of God, no inspiration, no Holy Spirit, no infallible Christ, no divine Saviour, no assurance, no hope, no God. Horrible!! It is the logical result of what this preacher has written. We do not know him, but we are sure any person who can write such a statement has never known the Lord Jesus Christ as Saviour, has never been born again, has never known the power of the Holy Spirit.

But mark! He is the pastor of the First Presbyterian Church of Portland, Ore., an influential body. Does the Presbyterian denomination deny the inspiration of the Bible? Does it deny that the Bible is the Word of God? It does not as a body. We also wonder if there are any Bible-loving Christians in the First Presbyterian Church of Portland. We know there must be. How can such stand by, support and listen to a man who denies the revelation and inspiration of the Bible. And then the evil effect of such statements upon young people! The next paragraph gives a pathetic case. To call attention to these sad things is an unpleasant task for us and we are often severely criticized for it. But we would be disloyal to our Lord and unfaithful to our calling if we kept silent.



How Sad! Recently the editor received a communication from a young lady, a student in a well known Woman's College in Massachusetts. She writes: "I am very much interested in Bible study; and have found a great deal in the courses offered here in college to make me doubt the old Book. Can you send me some literature in defence of the Bible, if it is really God's Word, for I am most unhappy in my present faithlessness. Thank you very much." We sent this young lady at once some helpful books and pamphlets and put her name on our prayer list. But how sad and deplorable it is! Here is a college which is supported by Christian people, advertised as a Christian institution and a young lady who is interested in Bible Study finds that the different courses of the college

make her doubt the old Book. She becomes unsettled; she does not know if the Bible is really the Word of God. She is unhappy. Poor soul, where will she drift with faith gone in the Word of God? And this is not an isolated case. There are hundreds like it. We could fill probably several pages of our magazine with the names of colleges, seminaries, high schools and other institutions, in which things are taught which undermine and destroy the faith in the Bible as the divine and infallible revelation of God. Should Christians send their sons and daughters to such places? Is it not like sending them on the road to perdition? We have had letters from some and talked to others who wept over their children having become unbelievers through the instructions received in "Christian" (?) schools. No wonder we receive many letters from inquiring parents, Where shall we send our children? It is far better to deny them a so-called "higher education" than to expose them to the most hellish infidelity which Satan has ever invented. And the damnable thing is that these institutions claim to be fine Christian places of learning, their teachers and professors are fine Christian gentlemen, the spirit and surroundings are so beautiful, when the truth is that all is anti-Christian, anti-Bible and anti-Gospel. God's people should be warned everywhere against these colleges and seminaries in which the revelation of God is set aside and God's Son is denied. God's people should not support in any way whatever men and women who do this most subtle work.



A number of English Freethinkers living in London have recently published the "Rationalist Annual for 1917." One of their number, Arnold Bennett, declares: "The war has finally demonstrated the authenticity of an event which, in importance, far transcends the war itself—namely, the fall of the Christian religion." Another one delivers himself of the following:

"Never have the souls of men been more sorely tried than at present. Across Europe rolls the roar of guns, peaceful villages burst into flame,

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ships of death sail the midnight sky and rain murder on the innocent, at every moment brave men are slain. Under the weight of overwhelming calamity, the world staggers and groans. Was this all designed before the foundations of the earth were fixed? How, then, can any one worship the designer? Is it a by-product, an undesigned and unexpected result of creative power? How, then, can Omnipotence exist? Does not the state of Europe make the belief in God a superstition?

"In the shadow of the immense disaster the figure of the Loving Father recedes into dim and formless outlines. Trust in His care grows faint and feeble. Human tears blur the vision of eternal bliss, as human love has quenched the fires of hell. It is true that many, in despair of human effort, will fix their hopes the more intently on objects that seem to bring balm to their wounded souls. But where thought stings into activity, where obstinate questionings are not crushed or evaded, the claims of reality cannot be ignored."

And others of this group believe that there is, at least, a good side to Christianity, the ethical teachings, which the world stands in need of, as they say. But the vital part of Christianity, the doctrine of Christ, they hate and despise.

Sir H. H. Johnston, for instance, saith:

"I hope that the religion of the future will devote itself wholly to the Service of Man. It can do so without departing from the Christian ideal and Christian ethics. It need only drop all that is silly and disputable, and 'mattering not neither here nor there,' of Christian theology—a theology virtually absent from the direct teaching of Christ—and all of Judaistic literature or prescriptions not made immortal in their application by unassailable truth and by the confirmation of science."

Rationalists of the past, like Voltaire, Rousseau, Paine, Ingersoll and others, have ranted the same way and predicted foolishly the collapse of Christianity and that the Bible would soon be a forgotten book. All their predictions have been miserable failures. They will sneer on and utter their vain thoughts, but the Word of the Lord abideth forever.



A Question From the State of Iowa one of our readers writes about a Sunday-school teacher and elder, who teaches, publicly, the following:

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That science proves the world older than the Bible states.

That John i:1 should read: "In the beginning was the world, and the world was with God, and the world was God."

Denied the physical resurrection of Christ and of others.

In explaining John i:15 (the last clause) said it couldn't mean (as stated by members of class) Christ's existence from eternity, as our existence didn't begin with our birth: our spirits had always existed. That at death our spirits returned to the Holy Spirit of which they are a part.

That Adam and Eve are a part of the Godhead.

That our salvation couldn't be unless we did our part. We must work out our own salvation.

We are asked what we think of this man? Our answer is that a man who believes and teaches such wicked things shows thereby that he is an unregenerated person, an enemy of the Cross and an instrument of the power of darkness. Not alone is he unfit to teach the young, but he has no business whatever in a church. His eldership is mockery. But he is only one of many apostles in our perilous times.



Two Timely Pamphlets Many of our readers requested the reprinting in pamphlet form of two articles which appeared recently in our columns. They are "**The Divine Incarnation**" and "**The Wrath of God**". The size is convenient to mail in a regular letter envelope. These two excellent treatises by our brother, Mr. Arthur W. Pink, should be circulated by the thousands. On account of the high cost of paper we cannot make the price as low as we would like to do it. They are printed on good paper. We make the price of the pamphlet on the **Incarnation** 5 cts a copy, 50 cents a dozen and \$3.00 per 100 copies, paying also the cost of sending. The pamphlet on **The Wrath of God** also 5 cents a single copy, 50 cents a dozen and \$3.00 per 100 copies. We are sure great blessing will result from the circulation of these helpful messages.

As soon as the paper situation is relieved we hope to publish a number of new things. Among them a volume by the Editor on "**The Angels of God and their Ministers**" also several new Brookes pamphlets.



Brookes Series The seven Brookes pamphlets covering a wide range of truth such as Inspiration, the Person and Work of Christ, the Gospel, Law and Grace, the Revelation etc., have brought much blessing to hundreds of hearts and homes. They contain the finest of the wheat. We want to produce a still greater circulation for them.

To accomplish this we will mail 6 copies of each, making 42 pamphlets in all, to your address postpaid for only \$2.50 (regular price is \$4.20). Get this supply and put them into the hands of Christian and non-Christians.



The Mailing of Our Hope We received word from the Postmaster that second class matter for the Western, Southern and Pacific States will from now on be shipped by freight instead of in the regular mail cars. This will take from 3-10 days now to reach our readers in the above named territory. So be not uneasy in case the magazine does not show up in time and is late.

We shall try to go to press earlier, yet that is a difficult matter, as the Editor is often 3,000 miles from his office and the editorial work rests entirely upon his shoulders.

In this connection we remind our readers again of the importance of a number of things:

1. Remit promptly if you do not wish to miss a single number. Many neglected the renewal and lost in consequence one or two issues which are out of print. We cannot afford to print many copies over the actual number needed.
2. Notify us at once of a change of address. If you do not do this we cannot furnish duplicates for those sent to the old address.
3. We must depend upon our faithful readers and friends to make the value of this magazine known to other Christians. Will you please to speak to some one about it? Send us their names and we will mail them a free sample copy.
4. Foreign subscriptions must be renewed at \$1.25. The extra 25 cents are for the postage.



The Ministry of the Word As we go to press with this number very early we cannot say anything about the different meetings the Editor conducted during March and the first part of April. **Emporia, Kansas**, we had to pass by as the way was not open. The fact that many people who wrote us of that part of Kansas and who intended to come to Emporia has convinced us that there is a need of ministry there. May it please the Lord to open the door. Meetings and Bible Conferences were planned and held in **Forth Worth, Texas, Portland, and Albany, Oregon, North Yakima, Wash.**, and other places.

Among the summer engagements we mention **Stony Brook, Long Island**, the second week in July. This is in connection with the Stony

Brook Institute. The Annual **Tourist Bible Conference, Manitou, Colo.**, July 22-29. Special Meetings for Bible Study in **Los Angeles, Cal.** (Bible Institute), during the entire month of August, and **Colorado Conferences** the first part of September. It is a grief to us that scores of invitations which come to us from many States to hold meetings cannot be accepted by us. May the Lord preserve us in body and soul to continue in this needed testimony. Pray for us daily that this blessing and favor may attend all our ways.

The Prophet Ezekiel.

Chapter XXXI.

Two chapters more speak of the downfall and judgment of Egypt. First, the fall of Pharaoh is described in a parable and then follows the lamentation, a final dirge, over Pharaoh. The message of the thirty-first chapter has three well defined parts. First, the King of Egypt, like the Assyrian of the past, is pictured as a great cedar in Lebanon. Then the fall of the tree is shown, and finally the shaking of the nations on account of this fall.

I. The Greatness and Glory of the King of Egypt.

And it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him (Verses 1-9).

The Lord commands the prophet to ask a question of Pharaoh and his multitude, "Whom art thou like in thy greatness?" Then the divine questioner answers and reveals the greatness and glory of Pharaoh. He uses the Assyrian in his past greatness to describe Pharaoh's greatness and glory. Some have applied the prophecy entirely to the Assyrian, as if Ezekiel spoke concerning this northern power altogether. But this is incorrect, for the Assyrian power was then no longer in existence, and the last verse of this chapter shows that Pharaoh is meant. "This Pharaoh and his multitude, saith the Lord God" (verse 18). The description of the Assyrian is given to show that Pharaoh, King of Egypt, is in greatness like the Assyrian who had been dealt with in judgment by Jehovah. The Assyrian, once so powerful and proud, is used as a solemn warning, that the King of Egypt would not be spared, but suffer the same fate. The Cedar in Lebanon is used to picture the greatness of the Assyrian and Pharaoh; its height and wide-spreading branches; its superior place among all the trees are used to symbolize both of them. The Cedar is a most majestic tree often reaching a great height; the branches are thick and long, spreading out horizontally from the enormous trunk. The Cedar is employed as a type of the righteous and also of Israel. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Psalm xcii:12). "His branches shall spread . . . and his smell like Lebanon" (Hos. xiv:6). But here the cedar means human grandeur and national greatness, full of arrogant pride and therefore doomed to be abased. Isaiah in his sublime prophecy on the coming day of the Lord uses thus the cedars of Lebanon. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan" (Isa. ii:12-13).

Of interest are the words in the sixth verse: "All the fowls of heaven made their nests in his boughs." The same statement is made in the dream of Nebuchadnezzar, in which the King of Babylon had seen a great tree "and

the fowls of heaven dwelt in the boughs thereof" (Dan. iv:12). And our Lord spoke a parable of the mustard seed which became a tree "so that the birds of the air come and lodged in the branches thereof" (Matt. xiii:32). The fowls mean peoples who associated with Assyria, Egypt and the King of Babylon, while these powers became proud and lifted up. The mustard tree in the parable of our Lord represents the development of Gentile-Christendom as an earthly institution and organization, lifted up like a big tree, and the birds which find shelter there are the symbols of the unclean, the unsaved masses, nominally professing Christians. And God who dealt with the Assyrians, with the King of Egypt, God, who humbled Nebuchadnezzar, will yet deal in His coming great judgments with the Gentile nations of today for their pride and wickedness, as well as with Christendom.

II. The Fall and Desolation of the Tree.

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit (Verses 10-14).

Judgment came up Assyria and was also soon to fall upon Egypt because they were lifted up and defied God. "Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height, I have therefore delivered him into the hand of the mighty one of the nations; he shall surely deal with him; I have driven him out for his wickedness." Behind these nations of the past stood, as we saw in con-

nection with the King of Tyrus (chap. xxviii), the dark shadow of the enemy of God. He is still the master over the nations which act at the close of the times of the Gentiles. Satan's crime is that he was and is lifted up with pride. He fell because he said, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds; I will be like the most High" (Isa. xiv:13-14). And this awful being, the prince of this world, the god of this age, who domineers still over the kingdoms of this world, till he is dethroned by the coming of the Lord, has led in the past and still leads nations into ruin and ripens them for divine judgment through pride and what goes with it, defiance of God. To-day our boasting, proud, lifted up and God-defiant age, yea, an age which rejects God's best, the Gospel of His Son, is rapidly approaching the threatened judgments, judgments far more severe than those which overtook Assyria and Egypt.

The one mentioned as "the mighty one of the nations" is Nebuchadnezzar, whom God used to bring judgment upon Egypt, as we learned from the previous chapters. He was the golden head of the image which represents the times of the Gentiles, which may soon take on their final form, the ten kingdoms in the revived Roman Empire (Dan. ii). Nebuchadnezzar also became lifted up and God humbled him for seven years, as God will yet humble the boasting nations of Christendom.* And the judgments of the past, upon Assyria and others is to be a warning to others "to the end that none of all the trees by the waters exalt themselves for their height" (verse 13). But who among the nations is wise and heeds the warnings of God's holy Word? Not one. See also Rom. xi:16-24, where Christendom is warned not to boast and not to be high minded. The time is almost upon us when predicted judgments upon nations and Christendom will be executed.

III. The Overthrow and the Consternation among the Nations as the result of Egypt's fall.

Thus saith the Lord God; In the day when he went down to the

*See Exposition of Daniel, by A. C. G., on Dan. iii-vi.

grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: "thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God (Verses 15-18).

The word "hell," mentioned several times in this paragraph does not mean the lake of fire, the final and eternal abode of the wicked, but the word is "sheol," the abode of the dead, the unknown regions. It does not mean the grave, for which there is another word used in the Hebrew. The grave receives the bodies; but the immaterial part of man, that which has endless being, goes to Sheol, a word which expresses the unseen and unknown. To sheol the wicked and the nations who forget God have been turned (Psalm ix:17) to await their final doom as revealed in Rev. xx:11-15. The fate of Assyria as well as of Egypt inspired the surrounding nations with fear; these nations are mentioned under the figure of trees, "and all the trees of the field mourned for him." The nations shook with terror when the powerful world-power was stripped of all its greatness and passed away. And when Assyria came into sheol and also Egypt, they found other nations there. These are mentioned by the term "all the trees of Eden, the choice and best of Lebanon, all that drink water." These terms are symbolical of human greatness, glory and prosperity. And these once powerful and prosperous nations were "comforted" to find that even Pharaoh would share their fate and the fate of Assyria. It shows that the disembodied state in sheol is not an unconscious state, but one of consciousness. The next chapter, the final one on Egypt's judgment and fate will show us more of this.

Gleanings in Genesis.

ARTHUR W. PINK.

Little is told us of the **parentage** of Noah, yet sufficient is revealed to indicate that he was the descendant of believing ancestors and the child of a **God-fearing** father. Noah was the grandson of Methuselah, and the great grandson of Enoch who was translated to heaven. The name of his father was Lamech, and on the birth of his son we are told that "he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v:29). That Lamech was a man of faith appears from the fact that he attributed his "toil" and the condition of the ground to the Lord's "curse." Further, it seems as though God had revealed to him something of His future purposes in connection with Noah in that he looked on him as one that was to bring "comfort" or "rest."

The **times** in which Noah lived and the condition of the world then serve as a dark background to bring out in vivid relief the faith and righteousness of the one who was "perfect in his generations" and "walked with God." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made man" (Gen. vi:5-7). What a terrible scene was here spread before the all-seeing eye of God, and how startling the contrast between it and the one on which He had looked at the close of the six days' work! There we are told, "God saw everything that He had made, and, behold, it was **very good**" (Gen. i:31). But here, the next time we read that "God saw" we are told that "the wickedness of man was great in the earth." How awful is sin, and how fearful its course when unrestrained by God!

But there is another, and a blessed contrast here, too. After we read of the greatness of man's wickedness and the consequent grief of God's heart, we are told, "But Noah found grace in **the eyes** of the Lord" (Gen. vi:8). There was an oasis in the midst of the dreary desert, an oasis which the **grace** of God had prepared, and on which His eyes dwelt. When beholding the wicked we read only that God "saw," but when Noah is in view the "eyes of the Lord" are mentioned. A look at the former was sufficient; but something more definite and protracted greeted the latter. Before we study the Character of Noah, a word first on the one following the last quoted.

"These are the generations of Noah" (Gen. vi:9). Here a new section of Genesis commences. The Chronology of Genesis having

been brought up to Noah's day in Genesis v, the opening verses of Genesis vi look backward not forward, giving us the history of the world and describing the character of mankind in the days which preceded the Flood. Verses 5 to 8 of Genesis vi close the second main division of the book. Each new division opens with the words "These are the generations of," see ii:4; v:1; vi:19, etc. The thought to which we would now call attention is that each of these divisions **ends** (we use the word relatively) with a picture that portrays **the effects and results of sin**. The first division (the concluding verses of Gen. iv) closes with the record of Abel's murder by Cain, and of Lamech's glorying over a young man whom he had slain. The second division closes (Gen. vi:1-8) with God looking down on the wickedness of the Antedeluvians. The third division closes (Gen. ix:20-29) with the sad scene of Noah's drunkenness, the curse pronounced on a part of his descendants, and the patriarch's death. The fourth division closes (Gen. xi:1-9) by bringing before us the overthrow of the Tower of Babel. The fifth division closes (Gen. xi:10-26) with the births, ages, and **deaths** of Shem's descendants. The sixth division closes (Gen. xi:31, 32) with the death of Terah. The seventh division closes (Gen. xxv:10, 11) with the burial of Abraham. The eighth division closes (Gen. xxv:18) with the death of Ishmael. The ninth division closes (Gen. xxxv:29) with the death of Isaac. The tenth division closes (Gen. xxxvi:8) with the **departure** of Esau from the promised land, the birthright to which he had sold for a mess of pottage. The eleventh division closes (Gen. xxxvi) with a list of the descendants of Esau, and significantly ends with the words, "He is Esau the father of **the Edomites**." While the last division closes (Gen. l:26) with the death of Joseph.

"But Noah found grace in the eyes of the Lord" (Gen. vi:8). This is the first thing that is told us about Noah. Grace is the foundation of every life that is well-pleasing to God. Grace is the source from which issues every blessing we receive. It was the grace of God and not the graces of Noah which preserved him from a watery grave. Is it not beautiful to note that it is here this precious word "grace" is seen for the first time in God's Word! It was when the sin of the creature had reached its climax that Grace was exercised and displayed, as if to teach us from the onset, that it is nothing within man which calls forth the bestowment of Divine favors.

When God said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air," it seemed as if He was about to make an end of the entire race. But Noah found grace in the eyes of the Lord. He was as a lily among the thorns, whose godly walk would appear the lovelier from contrast with that of the world about him. Humanly speaking it has never been an easy matter for the believer to live that life that brings glory to God, not even when he receives encouragement from fellow-saints. But here was a man living in a world of **wickedness**, where "**all flesh** had corrupted his way on the earth." Here

was a man who was compelled to set his face against the whole current of public opinion and conduct. What a testimony to the sufficiency and keeping power of Divine grace!

The **character** of Noah is described in Genesis vi:9 where three things are told us about him: "Noah was a just man and perfect in his generations, and Noah walked with God." First, he was "just." He is the first man so called, though not the first man who was so. The **meritorious** ground of justification is the Blood of Christ (Rom. v:9); the **instrumental** cause is faith (Rom. v:1). The just shall live by faith, hence we find Noah among the fifteen believers mentioned in the great **faith** chapter (Heb. ii). The faith by which Noah was justified before God was evidenced by him being "moved with fear" and in his obedience to the Divine command to build the ark. Second, he was "perfect in his generations." Here the reference seems to point to Noah and his family having kept themselves separate from the moral evil around them and preserved themselves from contact with the Nephilim. The Hebrew word is "tamim" and is elsewhere translated in the Old Testament "without blemish" forty-four times. It is probably the word from which our English "contaminated" springs. Noah was uncontaminated in his generations. Third, he "walked with God." It is only as we walk with Him that we are kept from the evil around us.

The **Faith** of Noah is described in Hebrews xi:7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." In this remarkable verse, remarkable for its fulness and terseness, seven things are told us about Noah's faith, each of which we do well to ponder. The first thing we learn here of Noah's faith is **its ground**, namely, God's Word—"being warned of God." The ground of all faith which is acceptable to God is that which rests neither on feelings nor fancy, but on the naked Word. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x:17). Simon and his partners had fished from sunset to sunrise and their labors had been in vain. The Lord entered their ship and said, "Launch out into the deep and let down your nets for a draught," and Simon replied, "Master, we have toiled all the night, and have taken nothing: **nevertheless, at Thy word** I will let down the net" (Luke v:4, 5). Once again: for many days the ship in which the apostle was journeying to Italy battled with stormy seas, until all hope that he and his fellow passengers should be saved had disappeared. Then it was, when everything to the outward eye seemed to contradict, that Paul stood forth and said, "Sirs, be of good cheer: for I believe God, that it shall be **even as it was told me**" (Acts xxvii:25). A faith that does not rest upon the written word is mere credulity.

The second thing mentioned in connection with Noah's faith is **its sphere**. His faith laid hold of things "not seen as yet," that is, of

things which pertained to the realm of the unseen. Believers walk by faith and not by sight (2 Cor. v:7). As Noah labored at the building of the ark, doubtless, the world looked upon him as an enthusiastic fanatic, as one who was putting himself to a great deal of needless trouble. What was there to portend such a calamity as the Deluge? Nothing at all. All things continued as they were from the beginning of creation. History furnished no analogy whatever. Not only had there never been any previous flood, but even rain was then unknown. What then could induce Noah to act in the way he did? Nothing but **the testimony of God**. Here then is an exemplification and demonstration of the nature of faith. Faith is the eye of the spirit. It is that which visualizes the unseen; it is that which gives tangibility to the invisible; it is that which makes substantial the things hoped for.

In the third place we learn here of **the character** of Noah's faith—it was "moved with **fear**." Faith not only relies upon the precious promises of God, but it also believes His solemn threatenings. As the beloved Spurgeon said, "He who does not believe that God will punish sin, will not believe that He will pardon it through the atoning blood. He who does not believe that God will cast unbelievers into hell, will not be sure that He will take believers to heaven. If we doubt God's Word about one thing, we shall have small confidence in it upon another thing. Since faith in God must treat all God's Word alike; for the faith which accepts one word of God, and rejects another, is evidently not faith in God, but faith in our own judgment, faith in our own taste." Noah had received from God a gracious promise, but he had also been warned of a coming judgment which should destroy all living things with a flood, and his faith believed both the promise and the warning. Again, we need the admonition of Mr. Spurgeon—"I charge you who profess to be the Lord's, not to be unbelieving with regard to the terrible threatenings of God to the ungodly. Believe the threat, even though it should chill your blood; believe, though nature shrinks from the overwhelming doom, for, if you do not believe, the act of disbelieving God about one point will drive you to disbelieve Him upon the other parts of revealed truth, and you will never come to that true, childlike faith which God will accept and honor."

Fourth, we see **the evidence** of Noah's faith—he "prepared an ark." "Faith, if it hath not works is dead, being by itself" (Jas. ii:17), which means, it is a lifeless faith, a merely nominal faith, and not the "faith of God's elect" (Titus i:1). To the same effect: "What doth it profit, my brethren, though a man **say** he hath faith, and have not works" (Jas. ii:14). The apostle Paul writes of the justification of believing sinners; James writes of the justification of faith itself, or rather, the claim to be in possession of faith. I profess to be a believer, how shall I justify my claim? By my works, my walk, my witness for God. Read through Hebrews ii and it will be seen that in every case recorded there, faith was evidenced by works. Abel had faith. How did he display it? By presenting to God the Divinely preserved sacrifice.

Enoch had faith. How did he manifest it? By walking with God. Noah had faith. How did he evidence it? By preparing the ark. And mark this also—faith expresses itself in that which costs its possessor something! The preparing of the ark was no small undertaking. It was not only a very laborious and protracted task, but it must have been a very expensive one, too. It has ever been thus; Abraham was the father of the faithful, and his faith found expression and resulted in that which meant personal sacrifice. To Abraham it meant leaving home, kindred and country, and subsequently the offering up of his well beloved son on the altar of sacrifice. What is it **costing you** to express your faith? A faith that does not issue in that which is costly is not worth much.

Fifth, we see the **issue** of Noah's faith—Noah "prepared an ark to the saving of his house." God always honors real faith in Him. The particular issue of Noah's faith deserves prayerful consideration. While it is true that there is no such thing as salvation by proxy, that no parent can believe to the saving of his child's soul, yet, scripture furnishes many examples of God's blessings coming upon those who exercised no faith themselves on account of the faith of others. Because Abraham exercised faith, God gave to his seed the land of Palestine. Because Rahab believed the report of the spies, her whole household was preserved from destruction. Coming to the New Testament, we remember such cases as the man sick of the palsy, who was brought to the Lord Jesus by others—"And Jesus **seeing their faith** said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee" (Matt. viii:2). Because of the nobleman's faith, his servant was healed. Because of the Canaanitish woman's faith, her daughter was made whole. Noah's faith then issued in the temporal salvation of "his house." Is not this written for our learning? Is there no word of **encouragement here for believing parents to-day who have unsaved children?** Do we remember the word spoken to the Philippian jailor—"Believe on the Lord Jesus Christ, and thou shalt be saved, **and thy house**"—do we appropriate it and plead it before God?

Sixth, we learn of the **witness** of Noah's faith—"by which he condemned the world." In considering this clause we would first inquire into the **nature** of faith. What is faith? In Rom. xiv:23, we read, "Whatsoever is not of faith is sin." **Faith is the opposite of sin.** What then is sin? The divinely inspired answer is found in 1 John iii:4—"Sin is **lawlessness**" (R. V.) Sin is more than an act, it is an attitude. Sin is rebellion against God's government, a defiance of His authority. Sin is spiritual anarchy. Sin is the exercise of self-will, self-assertion, self-independency. God says, "Thou shalt," and I don't; what is that but we saying "I won't!" God says "Thou shalt not," and I do; what is that but we saying "I will!" But faith is in every respect the antithesis of sin. Faith is also more than an act, it is an attitude. Faith is submission to God's government, a yielding to His authority, a **compliance** with His revealed will. Faith in God is a coming to the end of myself. Faith is the spirit of entire dependency on God. There

is a great gulf then separating between those who are members of the household of faith and those who are the children of the Wicked one. We walk by faith, they by sight; we live for God's glory, they for self-gratification; we live for eternity, they for time. And every Christian who is walking by faith, necessarily, condemns the world. His conduct is a silent rebuke upon the course followed by the ungodly. His life is a witness against their sin.

Finally, we learn here **the reward** of Noah's faith—he "became heir of the righteousness which is by faith." Faith brings a present blessing: it win's God's smile of approval, fills the heart with peace, oils the machinery of life, and makes "all things" possible. But the grand reward of faith is not received in this life. The inheritance into which faith conducts us is not possessed here and now. Abraham, Isaac, and Jacob never did anything more than "sojourn in the land of promise." The children of God are "heirs of God and joint heirs with Christ," but the entering into their inheritance is yet future—we do not say the **enjoyment** of it, for **faith** appropriates it and revels in it even now. The Son Himself has been "appointed heir of all things" (Heb. i:2), and it is not until **He** enters into His possessions that we shall share them with Him. Meanwhile, we are, with Noah, "**heirs** of the righteousness which is by faith."

This article has already exceeded its proper limits, so we must postpone our consideration of the Ark till next month—the Lord willing.

We Would See Jesus.

John xii:21.

We would see Jesus—for the shadows lengthen
 Across this little landscape of our life;
 We would see Jesus, our weak faith to strengthen
 For the last weariness, the final strife.

We would see Jesus—the great Rock-Foundation,
 Whereon our feet were set with sovereign grace;
 Not life, nor death, with all their agitation,
 Can thence remove us, if we see His face.

We would see Jesus—other lights are paling,
 Which for long years we have rejoiced to see;
 The blessings of our pilgrimage are failing,
 We would not mourn them for we go to Thee.

We would see Jesus—this is all we're needing,
 Strength, joy and willingness come with the sight;
 We would see Jesus, dying, risen, pleading,
 Then welcome day, and farewell mortal night!

“But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor.” (Hebrews ii:9).

“Beloved, now are we the children of God, and it does not get appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” (1 John iii: 2).

“And they shall see His face; and His name shall be in their foreheads.” (Rev. xxii· 4).

Hallelujah!

Two Infallible Proofs.

BY DR. NORTHCOTE DECK

To-morrow Christ must die. For to-morrow was the birthday of all believers when the Son of God would gain a new name. He was to add to the galaxy of illustrious titles that were His, one more lustrous than all. A name simple enough, yet one that would be at once the most costly to the Creator and the most priceless to the creature. For by to-morrow's black shame He would pay for Eternity's bright name; a name that was to become the sweetest note on mortal tongue. “His name . . . Jesus, for He shall save His people from their sins.”

To-morrow He must die. Aye, far more than that. To-morrow He must be dowered in His death with the sins of countless generations; so that He might link up the legions of the lost to the brightness of His Father's glory.

But to-night was His own. He would spend it with His own. “For it was a night much to be remembered.”

See Him then in the guest-chamber. That upper room contained persons of destinies and distinction more diverse than can be imagined. There was the Saviour, who next day should suffer of His own free will, bound homeward and heavenward. There was the betrayer, who would die by his own hands, that he might go to his own place. Men, too, were there unlearned and ignorant, who should be mis-

sionaries, then martyrs, and seal their testimonies with their lives. There were men who doubted, and men who loved; there were self-seekers who were to become soul-winners.

And the night? It was the night of the feast. For Him the night of the farewell. Many things He was to tell them, that would afterwards become His richest revelations to the world. Many, too, were held back; for, "ye cannot bear them now."

But around the table of that fateful feast, the Lord Jesus laid upon His followers two injunctions: The last codicil, as it were, of that new will and testament which was to be signed, sealed and delivered, in His own most precious and worthy blood.

These two new commandments were simple, yet unutterably profound. They went to the heart of things, as indeed they dealt of the heart; and in the new era ushered in by His triumphant death they were to be the two hall-marks, that should distinguish and denote His followers; they were to be the two watchwords, with which His redeemed should go forth, conquering and to conquer; the two tokens that should convince and convert, wherever they were exhibited. And to-day, after two thousand years, these commands come to us as fresh, as vivid, as impossible, as when that night they fell from the lips of the soon-to-die Saviour. As impossible, I mean, to the natural man, as they must have seemed that evening to the dazed disciples.

What, then, were these new signs, which were to be preached everywhere with signs following? For the dying wishes of those we love have a sacred and binding significance to us their executors. Hear then His gracious parting words.

(1) "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are My disciples."

This is the golden key to Christian conduct. It is able to unlock the hardest hearts. For how love beats down all barriers, dissolves all differences, and rights all wrongs! Truly He shows Himself as the great Physician, when out of the treasure of His heart this mighty Alchemist prescribes love in the heart for all enemies. Yet how visionary! How

vain of attainment! For were not these words spoken as the sequel to an unseemly contest in that sacred upper room, Who should be the greatest? "Love one another!" How impossible! Yet for a time it became so possible, indeed so usual, that the very comment of the persecutors of the early Christians was, "How these Christians love one another!"

So with the same human hearts, the same loving Lord and Master, the same supreme Holy Ghost waiting to endue us with power from on high, this love for others to-day is not impossible but imperative, if we are to realize a tithe of His plans and purposes for our lives.

For an embittered heart means a dimmed vision, a powerless ministry. There is a Divine order for such disease. "First be reconciled . . . then come and offer thy gift," thy heart, thy talents. This is a prerequisite for service. Thus the strife that would have embittered will embalm; and in place of driving us to despair, will reveal to us the solace of His side. But first we shall have to count all things but dross; that will not be easy. We shall be near to dying daily; that will not be fashionable. Yet we shall be in good company; "for all the time, did we only see, we walk in the King's own company."

It is quite certainly God's will then that we should love even our enemies; it is not effeminate, but Divine to do so. But how to love them? His immortal word, as always, supplies the answer: "Love your enemies; pray for them that despitefully use you." So simple, so sure, so profound! For prayer, like a two-edged sword, cuts both ways. It blesses him who prays as well as him he prays for.

And a true believer will not pray long for his enemies before he will long to pray for them. Where the treasure is, there will the heart be; and laying up prayer for an enemy, means that soon the heart will be with him too. This is not theory but fact, not fancy but sober truth; it is a way to whose efficacy one can humbly testify. Pray for your enemies; and then, believing God has heard your prayer and changed your heart and his, it is no hypocrisy to treat him as your friend. So shall the fragrance of your

heart pervade your life, and be a token of your love to God and man.

(2) **"Let not your heart be troubled."** This untroubled heart is not optional, but imperative; not a human choice, but a King's command. Indeed, it is no new thing that a king should forbid a troubled heart; for such is bound to betray itself in a troubled face. This, under pain of death, was expressly forbidden by the ancient monarchs of the East. So that Nehemiah, appearing in his sovereign's service of a sad countenance, upon its being noticed by his lord, was sore afraid. For with his fellow-servants he "had not been aforetime sad in the king's presence." Shall we, whose souls are lighted with wisdom from on high, render to our Divine Deliverer a service less perfect? Shall we be heavy when our hearts should burn? His was the face marred more than any man's, when He bore our griefs, and carried our sorrows. It was that our faces might reflect His present joy.

Truly the untroubled heart is a benison that belongs to you who read. It is yours. Your heritage by right and reason of His agony in the garden, of His broken body, His bowed head, His streaming side. Perhaps you do not possess it. It is yours for the asking, if you are His.

How then is this untroubled heart to be come at? Look at it this way. The shocks from the roughness of the road, that shake and jar one's very being in a cart, may pass unnoticed in a carriage. Wherein is the difference, but in the springs interposed between the wheels and the body. For the function of these springs is to absorb all shocks. They are designed for that purpose. Precisely so, I believe, the Holy Spirit is designated to make a similar provision for the soul. Through His gracious office and operation these majestic words may become true for each believer: "Not a surge of worry, not a shade of care, not a blast of hurry, touch the spirit there."

If the Comforter is allowed His rightful ministry, if He has His way, we walk on air, we are borne on eagles' wings, we are stayed upon Jehovah. **This then is the gospel of heart's ease.**

It is the Church's shame, it is the Saviour's sorrow, that

many of us are proceeding to the marriage of the Lamb in carts, when the King, His Father, has provided carriages; and kings' sons being out of place in carts, we excite the pity of some, the jeers of others. We are indeed a spectacle to men and angels. Brethren, these things need not be; they should not be, or we shame His precious Name. Truly, when He says "Let not your **heart** be troubled," He means it. For observe, our lives must and will be troubled ("many are the afflictions of the righteous"). Even as the road must of necessity be rough, being travelled by so great a traffic of humanity, many of whom have no regard for God; yet the jolts, the ruts, the shocks, that trouble our lives, need never reach our hearts, if the Holy Spirit is interposed. They need never reach the realm of the soul's repose in God.

Emphasize one word, and the position is clear. Let not **your** heart be troubled. **His** heart carries the trouble. It is the gracious birthright He acquired the morning He arose from the dead. And well it was worth the winning! For when He prescribed these two graces for His followers, a heart full of love and empty of trouble, He thereby showed His infinite wisdom. He knew what was in man. He knows that there is something passing the love of money in most human hearts. There is a craving for peace. "The wicked are like a troubled sea when it cannot rest." They cannot be quiet. There is nothing the human heart so longs for as peace and satisfaction. There is nothing that when exhibited in the Christian, will have such drawing, convincing power as a loving and untroubled heart. **It is your needed equipment for service and sanctification.**

But how may this birthright be attained? What is the secret of this transferred burden? It is, I believe, the secret of the indwelling fulness of the Holy Ghost, the Christian's credential, which is obtainable by simple faith. It may be yours for the asking.

The feast was over, the prelude to the Passion and the Cross. The little gathering broke up. After a last pathetic hymn, they went out into the cool of the night, over to Olivet. There the agony was begun that bought these gifts for you.

“Unto you therefore which believe, is the preciousness.”
Yet you must ask,

“With meekness and humility and prayer;
Then will He come: yet coming, even there
He stands and waits, and will no entrance win
Until the latch be lifted from within.”

Resurrection and the Hope of the Church.

BY THE EDITOR.

I Corinth. XV.

The first thing mentioned in opening up this subject is the Gospel which Paul had preached to the Corinthians, which they had received and wherein they stood. This is the order: The preaching of the Gospel, the good news, its reception by faith, followed by the standing in salvation and the enjoyment of it. By this Gospel is salvation as it is so fully revealed in the Epistle to the Romans. The Apostle Paul had delivered unto them, which he himself had received from the Lord (Gal. i:11-12). The three great facts, according to the Scriptures (the Old Testament Scriptures) are: (1) Christ died for our sins. The death of Christ, the cross and the mighty work accomplished there, is the great foundation. The entire Old Testament revealed in many ways this fundamental fact without which there can be no redemption. (2) He was buried. He expired as to the body on the cross. The death of Christ was real and not a deception. And His burial also has a meaning in the Gospel (Romans vi:4). And the third great fact of the Gospel, “He rose again the third day, according to the Scriptures.” This is the great truth of this chapter, a truth, if denied, must result in the complete collapse of the Gospel. And His resurrection had been foretold by Himself as well as by the Scriptures. (See Genesis xxii:4 and Hebrews xi:17-19; Psalm xvi). This great truth, the enemy has always hated. The lying inventions of the Jews are well known to every

reader of the Gospel (Matt. xxviii:11-15). In Corinth this truth was being denied, and in our own days those who deny the physical resurrection of the Lord Jesus are ever on the increase in the professing church. They occupy leading pulpits and are prominent in institutions of learning.

The Apostle brings forth a number of witnesses, but he does not mention the women who played such an important part in the resurrection account of the Gospel. He gives only a number of witnesses, all men, who furnish an unanswerable evidence. Unbelievers have often attempted to trace the belief in the resurrection of our Lord to the women. Cephas is mentioned first. "But go your way, tell His disciples and Peter," had been the angelic instruction on the resurrection morning. And Peter, who had so shamefully denied Him, had seen the risen One. "The Lord is risen indeed and hath appeared unto Simon" (Luke xxiv:34). On the day of Pentecost, he became the wonderful witness of the risen Christ. That He appeared first to Simon Peter shows His infinite grace. Then He was seen of the twelve. Luke xxiv:36-48 speaks of the eleven; the twelfth had gone to his awful place. But the passage in Luke also informs us that others were with them when the Lord appeared. The eleven were gathered together, and those that were with them. (Luke xxiv:33). Probably Matthias, the one added to the apostolate (Acts i:26) was in that company. "After that He was seen of above five hundred brethren at once, of whom the greater part remain unto the present, but some are fallen asleep." This was probably in Galilee. And how could such a large number of men be deceived together, or concoct a falsehood? It is an impossibility. Sooner or later, if they had all agreed to deceive the world, the fraud would have been discovered. He was also seen by James and by all the Apostles. Last of all, He was seen by the Apostlé Paul on the road to Damascus, where, as the blind persecutor of the church, the chief of sinners, He beheld Him in the glory light. He was like one born out of due season. He was an untimely birth. He was, in his experience, a type of the nation to which he belonged. As he saw Christ in glory so will the remnant of Israel behold Him at the time of His second coming.

He was, therefore, a first-fruit of the nation.* The Apostle Paul is one of the greatest witnesses to the resurrection of the Lord Jesus. The argument which follows (verses 12-19) is so clear and powerful that no comment is needed. If Christ is not risen from the dead, if it were true what some said in Corinth "there is no resurrection of the dead"—then what? The answer is fearful, for it strips the Christian of everything. Your faith is vain; you are yet in your sins; your loved ones who died in Christ are perished, gone forever; we are of all men most miserable. And into this terrible pit the men who deny this fundamental doctrine are leading those who accept this damnable heresy (2 Peter ii-:1).

But triumphant is the uncontrovertible fact, "Christ is risen from among the dead"; and more than that, "He is become the first-fruit of them that slept." And He was raised, not as we have it in the authorized version "from the dead," but "from among the dead," so will there be in the future an "out-resurrection from among the dead," which is the first resurrection of all those who are Christ's. A general resurrection is no more taught in the Bible than a general judgment. By man came death (the first Adam) by man also is the resurrection of the dead (by the last Adam, Christ). Verse 22 does not teach a universal salvation. Those who will be made alive are those who are "in Christ." But only such are in Christ, who have believed on Him and were born again. Verses 20-28, unfold the successive stages in the accomplishment of God's purposes. (1) The Resurrection of Christ, then after the purpose of the present age is accomplished. (2) His second coming verse (verse 23. (3) The Resurrection of those who belong to Him. (4) The overthrow of all His enemies and the establishment of His kingly and glorious rule over the earth. (5) His delivering up the Kingdom to God, that God may be all in all.

*The correct meaning of the Greek word "ektroma" seems to point to a child born from a dead mother, by what is called the Caesarian operation. The dead Jewish system gave birth to the chosen vessel who was to become what Israel should have been, and yet will be, when the mystery of the present dispensation is complete Rom. xi:25-27).

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Verses 29-34 continue the reasoning on the fatal results if there were no resurrection. Verse 29 connects with verse 19, and what is between, verses 20-28, form a parenthesis. What then is the value of Christian suffering, self-denial, trial and persecution if there were no resurrection? This connection with the previous argument helps us to understand the much disputed statement "else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" It is said that some thirty different interpretations of this statement are in existence, most of them so fanciful and strained that they merit no further mention. Some say it meant those who are about to be baptized and others believe it has a meaning concerning those who had relatives who had died unbaptized. There is no need of inventing these theories. If we look at it in the most simple way the difficulty disappears. They had been baptized and taken the place as being dead with Christ. In this sense they had been baptized for the dead. But if the dead rise not then this ordinance, which is so closely connected in a symbolical way with death and resurrection, has no meaning and value at all.

"Baptized, then, for the dead is to become a Christian with the view fixed on those who have fallen asleep in Christ, and particularly as being slain for Him, taking one's portion with the dead, yea, with the dead Christ; it is the very meaning of baptism (Rom. vi). How senseless if they do not rise! As in 1 Thessalonians iv, the subject, while speaking of all Christians, is looked at in the same way. The word translated '*for*' is frequently used in these epistles for 'in view of,' 'with reference to.' "*"

Then those who had been affected by these doubts about resurrection asked questions concerning the resurrection of the body and the process of resurrection. How are the dead raised? And with what body do they come? But he brands as folly their doubting reasonings. There are, of course, difficulties for reason but none for faith. If God's omnipotent power is admitted and believed, every difficulty

*Synopsis.

vanishes. Their difficulties and objections were not of faith. Nature and God's works give abundant evidence of the resurrection of the body. There will be in resurrection a continuity of identity.

"They sowed but bare grain, whether wheat or any other, but they knew quite well that that grain was not to continue grain, but that it would soon be clothed with a body very different from that which it had when sown in the earth. God gave it the body that He had willed for it, and to every seed its own kind of body. Thus, the individuality of what was sown was maintained all through, in spite of disorganization. God in it, as in innumerable cases in nature, has stamped things everywhere with His own stamp of resurrection. Things are in His hand. You You may call the process natural because you are so familiar with it, because it is so constantly taking place under your eyes. All the same, God is working in it and through it.

"And what advantage would it have, if there were no resurrection, by dying daily, denying self, passing through all kinds of trials, suffering persecution and fighting, as Paul had done at Ephesus, with wild beasts? If there were no resurrection, then man is like the beast: let us eat and drink, for tomorrow we die. That which looks so merely lifeless has, nevertheless, in itself the determination of its future life. No seed produces anything else, but its own kind, and yet how different is that which springs out of it from the seed out of which it springs"!*

True, from all this we learn that the resurrection of the same body is promised and while its identity is preserved it will be a different body at the same time. So then is the resurrection of the dead.† It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. What kind of a body will it be, this spiritual body? Scripture gives

*Numerical Bible.

†All through this resurrection chapter only the resurrection of believers is in view. Nothing is said about the resurrection of the wicked dead. They too will be raised as to the body to exist forever in the dreadful condition of eternal punishment.

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the answer. "Who shall change our body of humiliation that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:21). We shall be like Him for we shall see Him as He is.

Now, our blessed Lord was not raised from the dead with an ethereal body. His was a real human body of flesh and bones. He ate in the presence of His disciples; He was able to take food, though He needed none. He was capable of passing through closed doors and was in nowise limited by earthly conditions, such as space. And even so will be the spiritual body of the risen believers. Not a spirit-phantom, but a spiritual body in its adaptation to the spirit. As we have now a natural body which is suited for an earth-life, so the believer shall have a body suited for a glory-life. We shall be like Him to be with Him in eternal glory and in these wonderful bodies we shall rule and reign with Him.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (verse 50). It simply means that man as he is here below cannot inherit God's kingdom. It does not mean the kingdom which will some day be established on earth in which converted Israel and converted nations will be the subjects. It means the kingdom of God on the other side of death. The kingdom on earth for a thousand years will be an earthly thing; the kingdom mentioned in this verse is the kingdom of God in glory.

"The blood applies to the present life. It is the vehicle of change. It is that which implies the need of continual sustenance and renewal. A body which needs no renewal cannot need blood to renew it, and thus the Lord speaks of Himself as risen from the dead, not as having flesh and blood, but as having flesh and bones. "A spirit hath not flesh and bones," He says, "as ye see Me have." He has poured out His blood and left it with the earthly life that He had lived. He has entered upon a new sphere, retaining all that makes Him truly man, but not the conditions of the old earthly life. The conditions are changed. Flesh and blood are not suited for the kingdom of God in this sense of

it. He is not, of course, in the least implying that there is any evil in flesh and blood."

And what a change it will be for God's redeemed people to receive these wonderful bodies of glory and enter into the kingdom of God in glory! And when will it come? Paul writes of a mystery.* We shall not all sleep (die), but we shall be changed. It will be a sudden thing. In a moment, in the twinkling of an eye. It will be at the last trump. This trumpet has nothing whatever to do with the seventh trumpet in Revelation. Before any trumpet has sounded, before the Lamb of God, the Lion of the tribe of Judah, opens the seals, He comes for His Saints "in a moment, in the twinkling of an eye." The trumpet is a military term. The first trumpet bade the armies to arise and be and be ready; the last trumpet commanded them to depart, it was the signal to march. When that shout (1 Thess. iv:13-18) comes from the air and He comes for His Saints, the dead (the dead in Christ, only those who believed) will be raised incorruptible. And "*we* shall be changed." The Apostle did not write "*they*" shall be changed. He expected not death, but the blessed Hope for himself and the Corinthians was the change in a moment, in the twinkling of an eye, which means translation and not death. He speaks of the dead when he writes "for the corruption must put on incorruption." He speaks of living believers in these words: "this mortal must put on immortality," This gives the true meaning of Romans viii:11. The coming of the Lord is the Hope of the church. And then we have the shout of victory. And what manner of lives we should live and what manner of service should be ours in view of such a destiny, such glory, which in a moment, in the twinkling of

*The teachers who say that there is no such thing as a Coming of the Lord for His Saints may well pause at this word "mystery." They teach that this coming here, when the dead shall be raised and living believers shall be changed, is the visible Coming of Christ at the end of the great tribulation. But this visible Coming is the revelation which is found in the entire Old Testament prophetic Word. It was and is not a mystery. But the Coming of the Lord for His Saints, who are to be caught up in clouds to meet Him in the air, is a *new* revelation, unknown in former ages.

an eye, may burst upon us! "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

A Brief Epitome of the Epistle to the Romans.

By JOHN JAMES.

Chapter xv:8-13.

"For I say that Jesus Christ became a minister of the circumcision for the truth of God, to confirm the promises made to the fathers; and that the Gentiles might glorify God for mercy" (verses 8, 9).

The Lord became a minister, or servant (the word is deacon), by becoming man. We read of Him that "subsisting in the form of God, . . . he emptied Himself, taking a servant's form, becoming in the likeness of men" (Phil. ii:6, 7). With Him to be a man was to be a servant of God. There was a work to be done which only man could do, but which no man of Adam's seed was able to do. That work was to make it possible for God to fulfil the promises of blessing made to Abraham and David, so that the truth of God might not fall to the ground unaccomplished. Who that man is we find on opening the New Testament; the first words of which are "The book of the generations of Jesus Christ, the Son of David, the Son of Abraham." He was and is a man, but He was not of the seed of man; He was the seed of the woman. The prophet had said, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel" (Isa. vii:14). It was in fulfilment of this that the angel told Joseph to "call His name JESUS; for He shall save His people from their sins." Jesus means Jehovah the Saviour; so that when He was with us, God was with us; and that is the meaning of Emmanuel, "God with us" (Matt. i:21-23). That is the character in which the Lord is presented to us in the gospel of Matthew; the SAVIOUR to save His people from their sins. He was the King of the Jews, but He did not come to reign at His first advent, but to carry out the meaning of His name. "Even as the Son of man came not to be served, but to serve, and to give His life a ransom for many" (Matt. xx:28).

This was not an alternative to which He reverted in consequence of His rejection, for it was because He came as Saviour that He was rejected. Had He come as king to reign, and to set up His kingdom with men in their unregenerate state, it would have suited them exactly; and they would have received Him. The King of Israel did come to them in fulfilment of the prophecy. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto

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thee; he is just, and **having salvation**: lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. ix:9). This is recorded in each of the four gospels. Their King came to them, not with the kingdom, but "having salvation." That was what they needed first; but that meant that they were sinners; therefore, if the promises were to be fulfilled to them, atonement would have to be made for them.

The promises were first made to Abram when he was in Ur of the Chaldees. The Lord said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii:1-3).

The reason that God called Abram to separate himself from his country and kindred was doubtless because they were idolators; and God took that means to have a people to whom He could communicate His truth, and by whom it would be preserved. We learn of their idolatry from Joshua. "And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River even Terah, the father of Abraham, and the father of Nahor; and they served other gods" (Josh. xxiv:2). The river is Euphrates.

Abram obeyed the call in two stages; but at length, when his father had died, he got into the land of Canaan. There the Lord renewed the promises to him, and in different ways confirmed them. But Abram continued childless, and on one occasion when the word of the Lord came to him, he said to the Lord, "Lord God, what wilt thou give me, seeing I go childless?" What is the use, Lord, of promises to me when I have no heir to inherit them? God then brought him forth out of his tent and said to him, "Look now toward heaven, and number the stars, if thou be able to number them; and he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness" (Gen. xv:1-6).

Doubtless the primary reference of the words, "So shall thy seed be" was to Abraham's natural descendants; that is what Abraham's would have understood. Paul writes of him, "Who against hope believed in hope, that he might become the father of many nations; . . . and being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness" (Rom. iv:18-22).

But that is not all; there is another seed of Abraham, of which Paul also writes, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (As it is written, I have made thee a father of

many nations), before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. iv:16, 17).

From this we learn that the true children of Abraham, who inherit the blessing of justification by faith, are those who, whether Jews or Gentiles, possess the same faith as Abraham. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham" (Gal. iii:8, 9). The first advent was to do the work which made this spiritual promise possible of fulfilment. Accordingly, when John the Baptist came with his call to repentance, he warned those who came to be baptized, but who gave no evidence of repentance, "Think not to say within yourselves: We have Abraham to our father." The promises to be fulfilled at the first advent were spiritual, not national. Hence the testimony of the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John i:29). While each of the four gospels has its own distinguishing feature, not one of them is inconsistent with anything in the others. So that if in the gospel by John, Christ is proclaimed as the Lamb of sacrifice, He could not in Matthew be announced as the King come to reign. Both could not be at the same time.

And Abraham himself had to see Christ's day in this connection; and to learn that the promises could only be fulfilled by the death and resurrection of the "seed" to whom the promises were made, that is, to Christ. It was in this way that God taught him this great fundamental truth of the gospel. "And it came to pass after these things, that God did prove Abraham, and said unto him, Abraham; and he said, Here am I. And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (Gen. xxii:1, 2). We are reminded by this of the Father's part in the great work of our salvation. "We have seen," said John, "and do testify that the Father sent the Son, the Saviour of the world" (1 John iv:14).

The Father knew what it would be to Abraham to do this. God did not need to be reminded that Isaac was his only son whom he loved. His words to Abraham showed that He had taken it all into account. And we, too, are to learn from it what it was for the Father to give His only begotten Son that we might live through Him, and to be the propitiation for our sins (1 John iv:9, 10). In this was love; love that shows the nature of God; for it was uncaused by anything in us. It was "not that we loved God, but that He loved us." What we are is shown by the reception which the Messenger of the Father's love got from us. "Last of all, He sent unto them His son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on his inheritance. And they caught him,

and cast him out of the vineyard, and slew him" (Matt. xxi:37-39). Peter charges home this wickedness upon them. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii:23).

"Thy love, by man so sorely tried,
Proved stronger than the grave;
The very spear that pierced Thy side,
Drew forth the blood to save."

But Isaac was spared. Abraham's obedience was tested to the point of taking the knife to slay his son, when God interposed, and the ram caught in the thicket was offered in his stead; and Abraham received back his son from the dead in a figure (see Heb. xi:17-19). Abraham learned the great gospel lesson, and Mount Moriah got another name. "And Abraham called the name of that place Jehovahirah; as it is said to this day, In the Mount of Jehovah it shall be provided" (Gen. xxii:14). It was there the Lord told David to rear up an altar unto the Lord that the plague might be stayed from Israel (2 Sam. xxiv:18-25), and there the temple was built by Solomon (2 Chron. iii:1). It is to that spot on the surface of this sin stained earth that God directs the eye of faith "to this day" to see how He has provided, and how He can be just and the justifier of him which believeth in Jesus (Rom. iii:26).

The eye of faith before the cross looked onward to this, and they, like Abraham and David (Psalm xxxii) were reckoned righteous before God (Gen. vii:1). God justified them in anticipation (Rom. iii:25 R. V.). "And whom He justified, them He also glorified" (Rom. viii:30). At death their spirits departed to Paradise in the third heaven, both before as since the death and resurrection of Christ.

Isaac being now risen from the dead in figure God confirms the covenant with an oath. "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself" (Heb. vi:3). "By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. xxii:16-18).

The first part of the blessing belongs to Israel nationally; but although they may receive antichrist, and he may make a covenant with the beast to try to get and hold the land that God covenanted to give them, they will never possess it until they shall say to the rejected Nazarene, "Blessed is He that cometh in the name of the Lord" (Matt. xxiii:39).

In the meantime saved sinners from among the Gentiles "glorify God for mercy," and individual believers of the seed of Abraham get

the blessing on the same ground as they (Rom. xi:30-32). Paul quotes Scriptures from Moses, the Psalms and the prophets, to show God's purpose to bless Gentiles as well as Jews; and while the primary application and the complete fulfilment of those Scriptures awaits the millennial day, when

“There shall be a root of Jesse,
And he that ariseth to rule over the Gentiles;
On Him shall the Gentiles hope.”

(Rom. xv:12, R. V.)

Yet Paul, as the apostle of the Gentiles, appropriates the spiritual blessing as the portion of believers now. “Now the God of hope” (he writes) “fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit” (verse 13).

Our God is the God of hope. We are saved in hope of what is yet to come, and God has pledged His word to the fulfilment of it. Peace, hope and joy are all ours through Christ. We are justified by faith, as Abraham was, and therefore have PEACE with God; and we rejoice in HOPE of the glory of God, “And not only so, but we also REJOICE in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Rom. v:11). To God be all the glory.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
APRIL.

JESUS GIVES SIGHT TO THE BLIND.

(April 1. John ix:1-38.)

Golden Text, John ix:5.

Daily Readings.

Mon., March 26, John ix:1-12. Tues., Mar. 27, John ix:13-25.
Wed., March 28, John ix:26-41. Thurs., March 29, Mark x:46-52.
Fri., March 30, Mark viii:22-26. Sat., March 31, 1 John ii:1-11.
Sun., April 1, 1 John ii:12-17.

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I. LESSON OUTLINE.

1. A Marvellous Work (verses 1-7). 2. A Clear Testimony (verses 8-12). 3. A Foul Wrong (verses 13-34). 4. A Saved Soul (verses 35-38).

II. THE HEART OF THE LESSON.

Our golden text gives us the heart of our lesson—Jesus the Light of the world. A man born blind was a pitiful though not a strange sight in those days. But infinitely more common and pitiful, though less noticed, are the multitudes who are blind spiritually from birth; for that is the case of every unsaved soul. Yet is the Lord sufficient for both; and spiritual blindness yields as readily as the physical malady does to the healing power of Christ. But note how at first the blindness seems to be intensified by the use of the clay. Is it not frequently our Lord's way in healing the soul to have it see all its sad condition, and, so to speak, to plunge it deeper into misery and gloom for the present? Yet it is all in the Lord's way of healing.

The people who had formerly known him are astonished, and can scarcely credit the sight of their eyes. But with the man there is no doubt as to his condition. Nor is he in the least backward in testifying to the grace of God which had wrought thus for him. "A Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and received sight." What a definite and clear word. Yet will not these incredulous religionists accept of what is said. They hale him to the high court of legalism of the day, composed of all the hypocrites, rationalists, higher critics, and latitudinarians of the nation: a fine body of men to pass upon what Christ had done. But that is the fashion of the day even now. What will they do when at the Great White Throne the Lord Jesus Christ passes upon them?

The judgment of such a crowd is a foregone conclusion. In their theological hard-headed creed this man's parents had sinned, ergo a child born blind. Jesus the miracle working Saviour they had already cast aside as a sinner and an imposter. And with profound malice aforethought, they try to rob Him of the glory of what He had done. They try to befuddle this poor ignorant man. But with ringing clearness he testifies for Christ. Yea, he stands for the Lord in the face of the whole crowd before whom he had been arraigned. Of course there is only one issue to such a conflict, "they cast him out." Take your stand *truly for Christ* today, and the same element in the church of the day will pass the same judgment upon you. Only stand for Christ and out you go.

Yet it was a most blessed excommunication to be sent out from a church ruled over by such a crowd. On the outside he found Christ (Rev. iii:20). Jesus had heard of the witness given; He knew all the malicious work of this body of men, and it took Him no time to find out this believing soul, and to reveal Himself to him in a way to challenge his faith and love. What joy of heart was his as he cast himself

at the Saviour's feet to worship and praise Him. Mark the connection of all this with the record of truth in chapter x. Men cast him out of the synagogue, which was rapidly becoming the synagogue of Satan, and the Lord welcomed him to the true flock in the true fold under the Good Shepherd's personal care. It was surely worth while to be cast out. It is even so now.

JESUS RAISES LAZARUS FROM THE DEAD.

(April 8. John xi:17-44.)

Golden Text, John xi:25.

Daily Readings.

Mon., April 2, John xi:1-16. Tues., April 3, John xi:17-27. Wed., April 4, John xi:28-37. Thurs., April 5, John xi:38-46. Fri., April 6, John xi:47-57. Sat., April 7, Matt. xxviii:1-10. Sun., April 8, 1 Cor. xv:50-58.

I. LESSON OUTLINE.

1. A Burdened Heart (verses 17-22). 2. An Almighty Saviour (verses 23-27). 3. A Sympathizing Christ (verses 28-37). 4. An All Powerful Word (verses 38-44).

II. THE HEART OF THE LESSON.

Another of the I am's of Christ is the living pulsating heart of this lesson, "I am the resurrection and the life." How blessed to have Him say this to bereaved hearts in the midst of a sorrow that finds no alleviation save in Himself. How blessed to have that word come down to us in living force and power today. Yea, with increasing power and blessing and grace for He who uttered them then had not passed through death; but now is He risen from the dead and is alive forevermore. Now is He the first fruits from among the dead. And from His lips has come that precious word concerning His return for His own redeemed ones. What a message through Paul is 1 Thess. iv. 16, 17, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Was ever message like that given to any sorrowing heart? What comfort and help and blessing untold is in it. What joy to be simply waiting for Himself to come to do all this blessed work.

Such is the Christ who came to the bereaved family at Bethany that day so many years ago. He it was who held forth the hope of the resurrection to the sorrowing heart. And He it was who revealed Himself to the bereaved one, saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Ponder them! When our Lord comes for His own, many of them as to their

bodies shall be sleeping in the dust; and though dead, shall, by the glorious word of His power, live again, risen from among the dead. Not a few will yet be living in that day, busied with the things of this life that are needful to be done, or resting from the labor and toil of the day. These shall never die; but shall be changed in a moment, in the twinkling of an eye. Blessed, thrice blessed hope for the sorrowing ones. What a message to them! What a message to us! And how soon it will surely become history to our sorrowing hearts.

Yet our Lord enters even now into the sorrows that we are often called upon to bear. Standing thus with those beloved ones in the presence of their great sorrow, He Himself wept with them. He who knew that by the exercise of His power their sorrow would soon be transmuted into joy, yet wept with them. O, how blessed the truth of the deep heart sympathy of the Lord who is touched even now with the feeling of our infirmities. Don't miss the joy and blessing of knowing by faith how fully the Blessed Lord feels our grief and pain and suffering. How faith loves to draw nigh thus to the throne of grace and find mercy and grace to help in time of need, in the hour of our Gethsemane. Blessed, blessed truth of His sympathy.

In a few moments more the Lord Christ stood in the presence of death in its most triumphant form: corruption had long ere this begun, and there seemed no hope. But it needed only a word of power from His lips, and this one four days dead, comes forth to life. O, think of the voice of the returning Lord whose glad shout shall awaken the dust of all His sleeping ones: even of Adam and Eve, whose bodies have long gone to dust. What an awakening in that day! What a time of rejoicing for His own! What a day of triumph for Himself, and of honor and glory to God. How can the heart keep from praying continually "Even so, Come Lord Jesus. Come quickly. Amen."

JESUS THE GOOD SHEPHERD.

(April 15. John x:1-18.)

Golden Text, John x:11.

Daily Readings.

Mon., April 9, John x:1-10. Tues., April 10, John x:11-18. Wed., April 11, John x:19-30. Thurs., April 12, John x:31-42. Fri., April 13, Zech. xi:15-17, xiii:7-9. Sat., April 14, Matt. xviii:7-14. Sun., April 15, Luke xv:1-10.

I. LESSON OUTLINE.

1. The True Good Shepherd (verses 1-6). 2. The Good Shepherd in Death for the Sheep (verses 7-15). 3. The Flock of the Good Shepherd (verses 16-18).

II. THE HEART OF THE LESSON.

We may well link up with this lesson the three shepherd Psalms. Psalm xxiii presents us with the Good Shepherd in death for the sheep.

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Psalm xxiii, with the Great Shepherd in resurrection life for the sheep (Heb. xiii:20, 21). Psalm xxiv, the Chief Shepherd in His coming again for the sheep (1 Peter v:4). Everywhere in this chapter is Christ the Shepherd central. But especially in verse 11 in His suffering unto death for the flock. Apart from that cross He had no flock, and we no Shepherd. Everywhere is the blood seen in its vicarious and blessed results through grace.

First is He marked out as the True Shepherd; all others are false. And He is thus marked out as coming in by the door. All the false ones climb up some other way. While we do not wish to dogmatize, we are inclined to think that He is thus marked out both in His miraculous incarnation and in His sacrificial death and resurrection. No other leader ever came that way. And we can readily detect any false Christs by these definite marks. Yet is He also our True Shepherd in that He goes before and leads the sheep; not behind to drive them.

Central to all else is His death for His sheep upon the cross. No other death avails aught; but this death of God's beloved Son is of such power and value that it redeems the whole flock, and gives eternal life and the abundance of it to every one of the sheep of the flock. Yet are we warned even here that the enemy surely does his work in and through the hireling. He whose own the sheep are not; he who careth not for the sheep as such. He who is not feeding them; he who is seeking his own personal profit and advantage. What a tool is he for Satan, and how he uses this to scatter the sheep. Need we do more than look around us to see the truth of this? What divisions among the saints everywhere today. And all the work of the enemy through the leaders of the people of God themselves. O, what a sad, sad condition of things!

Remember that in this great sacrifice of the Good Shepherd for the sheep He is doing it willingly and voluntarily. No man could take that life from Him. Herod was powerless to do so. The people of Nazareth and even of Jerusalem could not do it. Even when they came to arrest Him, the assertion of His Deity caused them to fall backward to the ground. Truly He laid it down of Himself and then took it again in resurrection, life and power. What grace! What love to us!

The day is drawing nigh when the present scattered state of the flock will be at an end for ever. The Chief Shepherd is soon coming again; and we shall be brought into His presence in the fulness of precious unity. And never more to all eternity will there be the shame of our present divisions and strife. Would it not be well in anticipation of that coming unity to personally draw nigh to the Great Shepherd and enjoy fulness of fellowship with Him? It would bring us so much nearer to each other in Christ Jesus.

JESUS ANOINTED AT BETHANY.

(April 22. John xii:1-11.)

Golden Text, Mark xiv:8.

Daily Readings.

Mon., April 16, John xii:1-11. Tues., April 17, Luke x:38-42. Wed., April 18, Mark xiv:1-11. Thurs., April 19, Matt. xxvi:6-13. Fri., April 20, Luke vii:36-50. Sat., April 21, Psalm xxxii. Sun., April 22, Mark xii:28-34.

I. LESSON OUTLINE.

1. A Heart's Loving Tribute (verses 1-3). 2. A Heart's Covetous Question (verses 4-8). 3. A Heart's Malicious Plot (verses 9-11).

II. THE HEART OF THE LESSON.

Our Lord's earthly ministry in the flesh is drawing to a close. And things are culminating rapidly. Hearts have been manifested in a marvellous way among the people who have been in touch with Him from the beginning of His ministry. These are now coming to the light and showing what they are: and what has been the effect upon them. It is truly suggestive, and we may see in it all the repetition of the present day facts respecting men and women now in touch with Christ.

First, there was the believing heart of the one who had sat at Jesus, feet and heard His word. Who had been so greatly blessed in every way by the Lord. The very feast was evidence of this. For was not the risen Lazarus seated with the Lord at table? Need we wonder at the expression of her love in the costly gift of the alabaster box of ointment? Is there aught that the believing heart that knows the Lord truly would withhold from Him? Does not such an heart say, "My Lord and my God"? Is there not in such an heart a real response to the Lord's call for full surrender to Him? (Rom. xii:1, 2). Blessed for us if our heart faith and knowledge of Christ has brought us to this place of real loving surrender unto Him.

Yet another of the followers of the Lord, who had been near to Him; who had received blessing from Him; who had been sent upon errands of mercy to others; who had been one of the twelve sent to proclaim the Gospel of the Kingdom. But who all the while had never been changed in heart; the loving ministry of Christ had never reached his soul. It was gradually being atrophied by the very love and mercy of the Lord. And full soon would he plan to sell his Lord for thirty pieces of silver. The apparent waste of the ointment aroused his covetous soul to protest; hiding his love for money under the specious plea of the need of the poor. How sad beyond all expression; but pray has our contact with Christ left us with the love of money ruling our hearts and lives? Then woe, woe be to us except we repent and believe in Him to eternal life.

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Others were there who had observed the Lord's career from the Jordan Baptism to that moment. With growing jealousy these hypocritical religionists had seen the wondrous works, had heard the marvellous words; but, like clay in the sun, they had only grown the more hard and callous. Even now are they plotting and planning to put Him to death at the earliest possible moment. Pray do not think that this class existed only then, for the enemies of Christ are increasing on every hand. And by stealth are they robbing Him and His word of everything that belongs to them. And they are literally plotting and planning His death and extinction today. Beware of how you pass lightly by the words of Christ. Beware lest you be hardened through the deceitfulness of sin. Believe and live.

JESUS WELCOMED AS KING.

(April 29. John xii:12-26.)

Golden Text, John xii:13.

Daily Readings.

Mon., April 23, John xii:12-19. Tues., April 24, John xii:20-33. Wed., April 25, John xii:34-43. Thurs., April 26, John xii:44-50. Fri., April 27, Mark xi:1-11. Sat., April 28, Matt. xxi:1-11. Sun. April 29, Luke xix:29-40.

I. LESSON OUTLINE.

1. The Coming King (verses 12-16). 2. The Glad People (verses 17-19). 3. The Seeking Hearts (verses 20-22). 4. The Corn of Wheat (verses 23-26).

II. THE HEART OF THE LESSON.

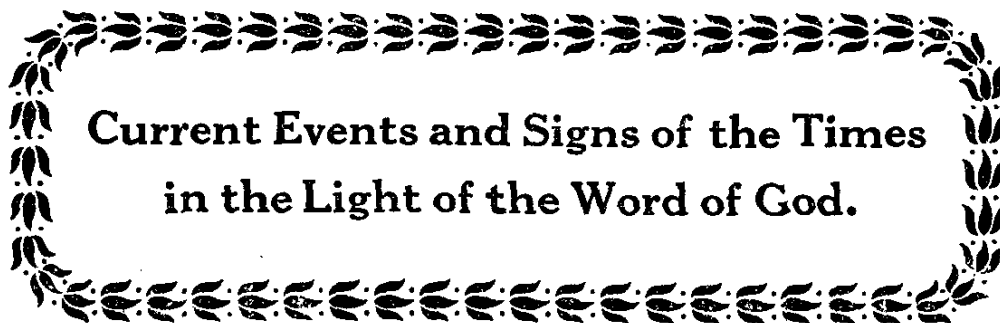
In fulfilment of the word our Lord came to Jerusalem as the King. But only to be rejected and disowned and crucified. Yet once again He comes, and then to be received, crowned, worshipped and owned as King by Israel and the world. Then will it be to sit upon His throne and reign, millennially and eternally. How blessed! And how our heart thrills as the evidences of the nearing of that advent seem to be increasing upon every hand. O, that He would soon come and end earth's night!

With what gladness the common people then heard and followed Him wherever He went. And wherever He goes now by the Spirit through the word, it is not the many mighty, nor the many noble, nor the wise; but the poor and ignorant and foolish ones that God chooses and uses to His glory. Now as then He finds little or no welcome in the halls of learning, or the homes of affluence and wealth, but in the hearts and homes of the humble ones who believe Him and love Him and yet what gladness will be in the hearts and upon the lips of the people when He comes again. Then it will truly be "Hosanna o the Son of David. Blessed is He that cometh in the name of the

Lord. Hosanna in the highest." And how the new song of the heavenly people will well up from glad hearts to Him.

So great and widespread was the effect of our Lord's life and work that even the Gentiles were seeking for Him. Eager hearts were longing for Him and they sought earnestly to reach Him through one of the disciples. We are not pressing this too far to use it as a type of the present day eagerness on the part of some. There are now longing hearts among the unsaved; among the tempted, tried, troubled believers whose heart cry is "We would see Jesus." Faith's sight of Him is sufficient to meet all needs, and fill the heart with His own blessed joy to the full. Blessed for us, if, like Philip, we can go to our Lord and tell Him all about the need that is pressing upon us on all hands, in these last days.

The request causes our Lord to utter some very pertinent words to Philip and to all within hearing, perhaps even to these seeking hearts. They are directed at once to the cross as the only place where faith must first see Him. For only in a crucified Christ is there any help or any blessing for the needy souls of men. Christ is the corn of wheat that must needs fall into the ground and die else there is no impartation of life and of blessing to any one. Once faith has seen Him there then is it possible to follow on after Him as the servant. Then is it possible to go in that way even to the loss of life. But remember that the path of life in following Christ ends in the mansions of the Father's House, where we shall see Him face to face. And be with Him, and be like Him and go no more out.



The Break With the German Government. The break of diplomatic relations with the German Government has come at last. It had to come and was the only thing which the United States could do. Few people have kept track of all the happenings which have led up to this important step of our own country. We give, now, the different events and the dates which have led up to this situation:

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Feb. 4, 1915: Germany declared all waters around Great Britain a war zone after Feb. 18; and announced that every merchant vessel found there would be submarined.

Feb. 10: The United States warned Germany it would be held to "strict accountability" for any trenchment on American life or property.

Feb. 16: Germany replied the unfairness of Great Britain's blockade and the necessity of self-preservation would force it to a continuance of this policy.

April 30: American steamer *Gulflight* torpedoed and three killed.

May 1: Advertisements in New York papers warned Americans of danger of marine travel; and hundreds who had booked passage on *Lusitania* received mailed warnings.

May 7: Lusitania sunk, 1,200 drowned; 115 of them Americans.

May 13: United States protested, saying America "will not omit any word or act necessary to its sacred duty of maintaining the rights of American citizens."

May 30: Germany replied *Lusitania* was armed and carried munitions.

June 8: Sec. Bryan refused to sign second note; resigned.

June 10: New note warned Germany.

July 9: Germany replied British ship could not be protected by presence of an American aboard.

July 21: Another American note sent, calling for no reply; our restating position.

Aug. 19: *Arabic* sunk with two Americans drowned.

Oct. 5: Bernstorff promised disavowal and reparation for Arabic.

Jan. 8, 1916: Berlin promised to pay indemnity for Americans lost on *Lusitania*; investigate case of *Persia*, sunk in Mediterranean, and observe international law in Mediterranean.

Jan. 25: Sec. Lansing announced Germany had refused to carry out promises of disavowal.

Jan. 26: United States' final word on *Lusitania* handed Bernstorff.

Feb. 4: Germany's reply received.

Feb. 15: Germany warned world that all armed British and Allied vessels would be sunk without warning. United States demands withdrawal of order.

March 3 and March 7: Senate and House voted to stand back of President.

March 24: British S.S. Sussex attacked by submarine; several Americans injured.

April 18: United States notifies Germany diplomatic relations would be severed if Germany kept up its methods of submarine warfare.

April 19: President Wilson addresses Congress on German submarine warfare.

Nov. 4: *Germany gives pledge to warn all ships before attacking them and safety to passengers.*

May 10: Germany admits Sussex was sunk in error and expresses regret. Submarine controversy regarded closed.

June 18: Austria-Hungary, in note to United States, defends submarine attack on the American S.S. Petrolite, Dec. 5, 1915.

July 9: German merchant liner Deutschland arrives.

July 15: United States rules Deutschland is merchant submarine.

Feb. 1, 1917 Germany announces decision to abrogate pledges and turn loose submarines.

Feb. 2: President and Cabinet and members of Foreign Relations Committee in consultation. Signs of a break.

Feb. 3: *U. S. severs diplomatic relations with Germany; sends passports to Bernstorff and orders Gerard to leave Berlin.*

Feb. 5: Congress ordered to prepare for emergency of war. Germany will not modify its U-boat orders.

We doubt if there is any other record in all history of a nation showing such patience and consideration to another nation.

Our peace-loving President incurred, for a time, the ridicule and sneer of a good part of our land because he refused to act before. But his patience has been exhausted and that righteously. Dark and solemn days are ahead for our country and for the whole world which is rapidly approaching the predicted final catastrophe with which this age ends. While the Lord leaves His people here, we must continue to pray as the Spirit of God tells us. "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet

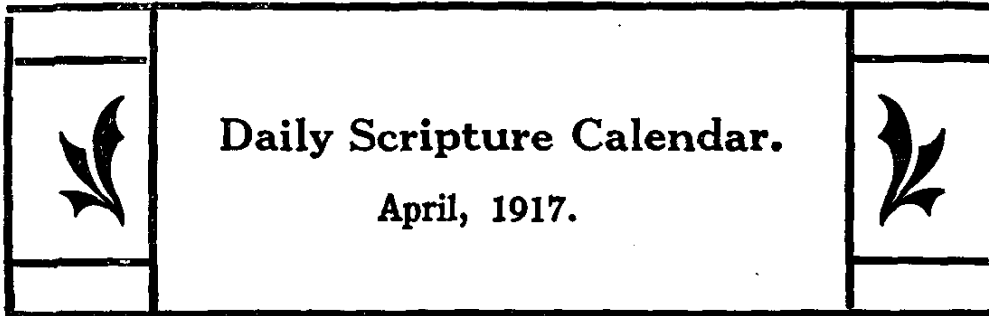
and peaceable life in all godliness and honesty" (1 Tim. ii:1-2). And these words were written when the Roman Government was steeped in wickedness and persecuting Christians.

Let us remember, in these days of strife and racial hatred, whose children we are by grace. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. v:44). Not hatred but infinite pity must be the controlling passion of the believers' heart in these days of sadness and tears.

American Food Riots. One does not need to go to Berlin and Vienna to witness food riots. They can be seen in New York and Chicago. Hundreds of women, many of them with children in their arms, besieged the City Hall of New York City and demanded necessary food for themselves and little ones. Rioting took place in different parts of the city. It is said that thousands of children are in a state of semi-starvation. Potatoes, vegetables and other necessary foodstuffs have reached almost fabulous prices, and the poor can no longer purchase them, while the middle classes feel the pinch. No doubt the food trusts and wicked speculators are responsible for a situation which may soon plunge the country into rebellion and anarchy. Then farmers declare that they cannot obtain the men to till the ground, because the farm hands can make twice as much money in ammunition factories, which run day and night to supply the material to keep up the killing and to put this country in shape to participate should it become necessary.

While the poor are starving and suffering untold hardships, while nearly half of the great city is in dire want, the other half lives in luxury as never before. Hotels are overcrowded, charging exorbitant prices, which are willingly paid. We are told that night-life was never so wild and unrestrained as it is now. The show houses, it is said, are crowded to their utmost capacity. The flesh, the devil and the world were never so much in evidence as they are now.

And these are exactly the conditions which prevail at the close of our age as foretold in the Word of God. It is a fulfilment of the opening verses of the fifth chapter of the epistle of James. We shall see much more of it in the near future..



April 1. "I sat under His SHADOW with great delight"
(Cant. ii:3).

You find neither shelter nor refreshment from creatures, who are wilting like yourself. Make use of Christ by faith. He will prove a complete *shadow* from the heat; a *covert* from the storm; and *fruit* of refreshment while you rest.

April 2. "Look not every man on his OWN THINGS"
(Phil ii:3).

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

April 3. "Have SALT in yourselves, and have PEACE one with another" (Mark ix:50).

Salt and *peace* are singularly linked together. Read ix:34; Ezra iv:14 marg. Salt was the emblem of amity, and of cleansing. Since Christ has made peace for us, all disputing and contention bring "dishonor to the King" (1 Thess. v:13).

April 4. "BURNING instead of beauty" (Isa. iii:24).

When one considers the lengths to which feminine adornment has gone, one cannot but ask, shall not this curse of Isaiah be yet fulfilled? Be warned, Oh, Christian woman. You are commanded to adorn the *heart* (1 Peter iii:3, 4).

April 5. "In THE DAY that thou eatest thereof, thou shalt surely die" (Gen. ii:17).

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

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

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

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

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

April 8. "He Himself KNEW what He would do" (John vi:6).

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

April 9. "What shall I RENDER unto the Lord, for all His benefits towards me"? (Psalm cxvi:12).

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

April 10. "Thy will be done in earth AS IT IS in heaven" (Matt. vi:10).

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

April 11. "Wherefore God hath highly EXALTED Him" (Phil. ii:9).

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

April 12. "So they went, both of them TOGETHER" (Gen. xxii:8).

We have so long been accustomed to read of Abraham's daring faith, that we forget the deed was a *private* transaction. No ear heard his words; no eye saw him lift the knife; no lip applauded. So is it

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now. The greatest exploits of the saints are those *solitary* sacrifices, which will never be known, till the rewards of the Book of Life are read out.

April 13. "Whom the Lord loveth He CHASTENETH" (Heb. xii:6).

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

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

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

April 15. "Let your COMMUNICATION be Yea, yea; Nay, nay" (Matt. v:37).

"Whatsoever is more than these cometh of evil." *Unexaggerated speech* becomes the Christian. *Slang*, and a mild form of profanity, is getting common even among school-girls and women. With men and boys it amounts to *blasphemy*. All talk is becoming pointed with *overtruth*. Let moderate utterance distinguish you as a believer.

April 16. "Chosen in Him BEFORE the foundation of the world" (Eph. i:4).

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

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

Such questions will arise in the hearts of those who have made themselves poor for Christ's sake. It requires *faith* to think of the wings of angels when we see the automobiles of the rich; to be *content* to wait for the white robes promised, when we see the gorgeous raiment of the proud. But it will come to pass. Soon you will exchange rags and sores for a palace and purple.

April 18. "Nevertheless, I have somewhat against thee, because thou hast left thy FIRST LOVE" (Rev. ii:4).

Yet this church was commended for her *numerous works*. This is the trouble with many of us. We are so active in Christian effort that we have no time for communion with God, and private soul culture. The result is a hidden *dry rot*, which is a dangerous state of heart.

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Recall how lovers find their prime delight in one another's *society*. Our Lord seeks this from His church.

April 19. "Think not with thyself that thou shalt ESCAPE" (Esther iv:13).

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

April 20. "My thoughts are not YOUR thoughts" (Isa. iv:8).

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

April 21. "Alone; and yet I am NOT ALONE" (John xvi:32).

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

April 22. "Without me ye can do NOTHING" (John xv:5).

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

April 23. "He hath made my chain HEAVY" (Sam. iii:7).

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

April 24. "LOOKING for, and HASTING unto the coming of the day of God" (2 Pet. iii:12).

The *coming* is here definitely connected with godly *conduct*. We must not only *believe* it, but *practice* it. The one is *hope*; the other is *desire*. Two instruments called Israel together; *bells* and *trumpets*. While we are listening for the coming bells of our Kingly Priest, the

trumpet of resurrection shall call us together. Let *looking up* and *keeping pure* be the twin motives of your life.

April 25. "Heirs of God, and **JOINT HEIRS** with Christ" (Rom. viii:17).

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

April 26. "Let **PATIENCE** have her perfect work" (Jas. i:4).

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

April 27. "These all died in **FAITH**" (Heb. xi:13).

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

April 28. "Thou shouldest have smitten **FIVE OR SIX TIMES**" (2 Kings xiii:19).

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

April 29. "We have also a more **SURE WORD** of prophecy" (2 Peter i:19).

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

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

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

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GOD IN MERCY SENT HIS SON.

H. K. BURLINGHAM.

LEWIS S. CHAFER.

1. God in mer - cy sent His Son To a world by sin un - done;

Je - sus Christ was cru - ci - fied— 'Twas for sin - ners Je - sus died.

D.C. Tell - ing sin - ners from a - bove, "God is light," and "God is love."

Oh the glo - ry of the grace Shin - ing on the Sav - iour's face!

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of three systems of two staves each (treble and bass clef). The first system includes the lyrics '1. God in mer - cy sent His Son To a world by sin un - done;'. The second system includes 'Je - sus Christ was cru - ci - fied— 'Twas for sin - ners Je - sus died.' and ends with 'END.'. The third system includes 'D.C. Tell - ing sin - ners from a - bove, "God is light," and "God is love."' and 'D.C. Oh the glo - ry of the grace Shin - ing on the Sav - iour's face!'. The 'D.C.' (Da Capo) marking appears at the beginning and end of the third system.

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God in mercy sent His Son
 To a world by sin undone;
 Jesus Christ was crucified—
 'Twas for sinners Jesus died.

Chorus.

Oh, the glory of His grace
 Shining on the Saviour's face!
 Telling sinners from above,
 "God is light," and "God is love."

Sin and death no more shall reign,
 Jesus died and lives again!
 In the glory's highest height—
 See Him God's supreme delight.

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All who in His name believe,
Everlasting life receive;
Lord of all is Jesus now.
Ev'ry knee to Him must bow.

Christ the Lord will come again,
He who suffered once will reign,
Ev'ry tongue at last shall own,
"Worthy is the Lamb" alone.

Requests for Prayer.

I am afflicted with sciatica; please pray that I may have patient endurance.

Please pray for the conversion of two nephews and their wives.

I have dear ones who are Catholics and need salvation; please pray for them.

Pray for the salvation of my two brothers, and also for the Lord's help in teaching a Sunday-School class.

Pray for a sister who has mental trouble and partly lost her sight.

Remember one who has turned to Christian Science.

Please pray for three Canadian soldiers that they may be saved.

Pray for a number of young converts in Collingswood, Ont., that they may be established.

Please pray that a minister's health and voice may be restored.

How few of us seek diligently and unceasingly to be filled with that love which "suffereth long and is kind, which beareth all things, hopeth all things, and endureth all things."

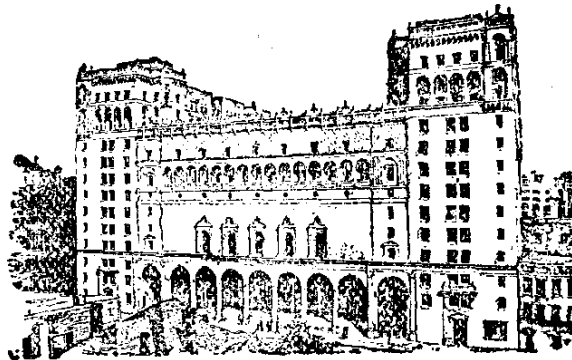
The more vividly we enter into the glories of heaven, the more faithfully shall we discharge the functions of earth; the more we realize the nearness of eternity, the more effectually shall we order the things of time.



Los Angeles Bible Institute

A Message to Young People.

IN these times of false teaching, when so many baits are thrown out to catch the unwary young person, it is fortunate that there are safe and sound havens of truth for their rescue—institutions founded upon a broad, philanthropic principle, whither young men and young women can confidently go to be set right.



The Bible Institute of Los Angeles is one of these harbors of safety, set apart solely for the dissemination of knowledge of the Whole Bible as the inspired word of God; maintaining by every possible instrumentality the deity of Christ, the personality of the Holy Ghost, the necessity of the new birth, and all the other great truths championed by the evangelical giants of the past and present, under the instruction of Dr. R. A. Torrey, dean; Dr. William Evans, associate dean; and other ultra-orthodox teachers.

Does This Interest You

The instruction is FREE, and is primarily designed to develop, out of the young men and young women who attend the school, thorough scholarship covering the entire Bible, and to equip them for effective personal workers, teachers and missionaries, and for entry upon theological studies under the denominational policy of their choice. Thirty-two of the Institute's graduates are now in the for-

eign field, maintained by various denominational boards, and a much greater number in the home field in the capacity of evangelists, ministers, and in different lines of personal work.

Surroundings Ideal.

Over three hundred students are at present enrolled in the school, though it is in but the second year of its full development in an extensive and fully-equipped fireproof building, with every comfort and convenience for students.

The city of Los Angeles and vicinity, with practically every day of the year suited to pleasant outdoor work and healthful exercise, offers wide opportunity for constant active experience in dealing with men and women concerning their soul's salvation. Study may also be pursued under the most ideal conditions, seated in one of the splendid roof-gardens, on top of the thirteen-story buildings, overlooking the city and affording a magnificent view of the mountains. Under best atmospheric conditions, the Pacific Ocean may be seen from the same vantage point, the view being one of unusual charm, inspiring the beholder to best efforts.

Now is the Time.

There never was a time in the world's history when consecrated Christian men and women were so much needed as now. The nations of the earth are in turmoil, and divine guidance is necessary to restrain the baser instincts of men. At such times, too, men and women are more susceptible to the Gospel influence, and it is every Christian's duty to seize the opportunity—particularly every young Christian, with the possibility of long life ahead. Remember this invaluable Bible education costs you nothing!

Does it Appeal to You

Would you not like to become one of these efficient laborers in the Lord's vineyard? Could any higher appeal be made to a Christian young man or young woman? If you are interested, we shall be glad to have you write and learn all about this great institution. Full particulars may be had for the asking, from T. C. Horton, superintendent, Sixth and Hope Streets, Los Angeles, Cal., U. S. A. Correspondence is cheerfully invited from young people of every nationality, both at home and abroad.

OUR HOPE

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MAY, 1917.

No. 11.

Editorials.

In the Beginning The beginning of each New Testament book reveals the Person of our Lord as well as something about His work and the blessing we have in Him. We studied it sometime ago and want to pass it on to our readers.

In *Matthew* we behold Him as the Son of David with a perfect legal title to the throne of His Father David, the throne He does not yet occupy, but which He will receive when He comes again. In the first chapter of *Mark*, He is revealed as the perfect servant, ever doing the Father's will, serving in perfect obedience and calling His own, "Come ye after me and I will make you fishers of men." In the beginning of *Luke*, the Gospel of His perfect manhood, we hear of Him as the Virgin-born Son of God, and in the opening chapter of *John* we have His fullest glory made known, as the eternal Word, the Creator of all things, the omniscient and omnipotent Jehovah. As we begin reading *Acts* we see Him as the risen One, ascending into heaven; and here too we find the promise of His Return, as well as the gift of the promised Comforter. In the first chapter of *Romans* we find the testimony that He is the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead and that the Gospel of Christ is the power of God unto salvation to every one that believeth. *First Corinthians* in its first words tells us that those who believe on Him are sanctified in Christ Jesus, called saints and that all believers are called into His fellowship, while in *Second Corinthians* we learn of the comfort and the deliverance provided in Him and that "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by

us." *Galatians'* opening message is that "He gave Himself for our sins, that He might deliver us from this present evil age according to the will of God and our Father."

How rich and full is the message of the first chapter of *Ephesians*. In Him we are blessed with every spiritual blessing, accepted in the Beloved, in whom we have redemption through His blood and in whom we have obtained an inheritance, who is the Head over all things, under whose feet all things are put. *Philippians* shows that He controls the lives of His own, that He must be glorified in the lives of His people—"for me to live is Christ and to die is gain." Once more His fullest glory shines forth in the first chapter of *Colossians*, as the image of the invisible God, Head of Creation and Head of the Church, in whom all fullness dwells. In the opening words of *First Thessalonians* He is the hope of His church, which waits for His Son from heaven, whom He raised from the dead, Jesus, who delivereth us from the wrath to come. And *Second Thessalonians* tells us at once that He is coming from heaven with His mighty angels to execute the judgments and the vengeance of God, but at His manifestation He will also be glorified in His Saints and admired in all that believed, for each will share His glory. In the first chapter of *First Timothy* we read that He came into the world to save sinners and that He is our hope, while in *Second Timothy* the opening message is that "He hath abolished death, and hath brought life and immortality to light through the gospel." *Titus* tells us that in Him there is the hope of eternal life, which God, who cannot lie, promised before the world began. In that beautiful little private letter of Paul to *Philemon* the Lord is mentioned ten times, and Paul's request, "put that to my account," reminds us also of our Lord and His work.

The first chapter in *Hebrews* reveals Him as the Son, the express image of God, who made purification of sins and 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." *James* tells us that He will give the crown of life to them that love Him, and *Peter's* first testimony is that we are begotten again unto a living hope by the resurrection of

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Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for us in heaven. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." This is the assuring statement concerning Him in *Second Peter*. In *John's* three epistles we read of our blessed family relation as the children of God, in fellowship with the Father and the Son, as well as the doctrine of Christ in which the believer must abide. *Jude's* testimony tells us that we are preserved by Jesus Christ to be presented faultless before the presence of His glory with exceeding joy. There is no need to point out that the first chapter of the last book of the Bible, *Revelation*, makes Him known as no other chapter in the Bible does. Every reader knows that. Oh, the blessedness and completeness of this final vision of Him! We see Him as the faithful witness, the first-begotten from the dead, and the Prince of the kings of the earth. We behold Him in His matchless, majestic beauty between the candlesticks, who was, who is and who is to come. And then we join with adoring hearts in the glory song, "Unto Him that loveth us, and has washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever, Amen." May the Spirit of God make Him, who thus has the first place in all things, constantly real to our hearts, that we too may walk in His fellowship.



Unsearchable Riches "Unto me, whom am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. iii:8). Thus

wrote Paul to whom God gave the most marvellous truths He has revealed to man. What humility breatheth in these words in which he makes known His ministry! Christ is all. In Him dwelleth all the fullness of the Godhead bodily. He is the mystery of God in which are hid all the treasures

of wisdom and knowledge. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church, who is the beginning, the first born from among the dead, that in all things He might have the pre-eminence" (Col. i:16-18). And in Him are for His believing people, who are washed in His blood and sanctified by His Spirit, unsearchable riches. These riches are twofold. Riches of Grace and Riches of Glory. No pen can describe these riches, no mind can fathom them for they are literally unsearchable, like His mighty love which passeth knowledge. Yet we enjoy and know that love and so we do enjoy His unsearchable riches. Riches of Grace! Out of His fulness we receive grace upon grace. It is His fulness in glory as our Lord. From Him there floweth forth the streams of grace, grace upon grace. His people saved by His grace may ever drink afresh and receive anew all the fullness they need. Everything is supplied by Him. Everything may be had in Him. Every spiritual blessing is there. And all is so deep and full in these riches that they are unsearchable. To enter into these riches under the power of His Spirit, to claim them in faith, to make use of them and to live to the praise of His glory, that is what His people need. It is this which keeps and sustains. And what shall we say of the unsearchable riches of glory! All the glory the Father can give, He has given to His Son. He is at His right hand crowned with honor and glory. The day will come when He will appear crowned with many crowns. What riches of glory are His and what eternal glories, from glory unto glory, belong to Him. And these unsearchable riches of glory belong to His redeemed. His grace makes us sharers of it all. When He is manifested we shall be manifested with Him in glory. Then He will be glorified in His Saints and admired in all them that believed. May He keep us feeding on His unsearchable riches of grace and coming, eternal glory.



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A mass of literature is being put out by a **Peace of Mind** cult which calls itself "The New Thought."

It is akin to "Christian Science" and similar semi-philosophical systems. We read through one of these volumes and found that much is made by these teachers of having peace of mind. We quote a paragraph:

The principal reason why peace of mind is absolutely necessary in order to set in motion the right kind of mental activities is found in the fact that no mental action can be harmonious unless it is created in an attitude of peace; and those mental activities that are not harmonious are discordant, and therefore detrimental.

Realizing this important fact, we should get peace at any cost. It is better to lose everything—friends and possessions, or anything we may value in the world, than to lose the consciousness of peace, because when we lose this consciousness, we begin at once to go down the scale; and if we do not regain peace of mind, we will continue to go down until life in the physical form becomes practically worthless.

However, if you have peace of mind, and even though you have nothing else, you will have entered into that attitude where everything will begin to come back into your life; and here it is important to understand that the consciousness of absolute peace constitutes the greatest magnet that the individual can possibly develop in mind or personality; and therefore those who possess absolute peace of mind, will attract to themselves everything that may actually constitute their own.

Everybody realizes that these are but empty words of instructions to the natural mind to possess that which is beyond the reach of the natural man. We doubt not that it is possible to cultivate the mind to some extent and to produce that which seemingly is peace. Heathen philosophers in their ethical teachings have done this and certain oriental cults still do it. But it is all a delusion, an attempt to give to man through the control of the mind, what he can only receive through the Gospel of Jesus Christ. True peace can never be obtained by the efforts of self-improvement or by exercising the power of mind over matter. True peace is the blessed gift of God to those who have seen themselves lost sinners, helpless and undone, and who have believed on the Lord Jesus Christ, who died for the ungodly. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v:1). The only peace there is for poor lost humanity is the peace which was made in the blood of the cross, and therefore "He is

our Peace." What "new thought" and kindred cults attempt is an imitation of what the Gospel alone can give. Only true believers who walk in faith and in the Spirit know what absolute and perfect peace of mind is. They know that they are reconciled to God by the death of His Son; they know that God is their loving Father. They know that the Lord Jesus Christ loveth them and that all things must work together for good. Against all the metaphysical instructions of Christian Science, New Thought, Theosophy, etc., "the child of God" can put passages of Scripture which belong to God's children who are in Christ, which assure perfect peace of mind. We give but a few. "I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me" (Ps. xxiii:4). "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee" (Is. xxvi:3). "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your request be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv:6-7). "Casting all your care upon Him for He careth for you" (1 Peter v:7). Let us make use of our inheritance and enjoy it in faith. Peace, perfect Peace!



Polycarp Polycarp was a Saint of God who suffered martyrdom in the second century. When a young man he met the Apostle John, who told him much about our Lord. Marcion was the leader of a wicked cult which went by the name of Gnosticism. Polycarp the aged Saint, before sealing his faith by the martyr's death, met Marcion and addressed him thus: "*I know thee, thou first-born of Satan.*" Gnosticism as advocated by Marcion and others is once more troubling the church. It has appeared under different names; the most prominent are "Christian Science"—"Theosophy" and "The New Theology." All three contain the wicked errors of ancient Gnosticism. The Gnostics denied Jehovah as creator and invented a Being of their own. "Christian Science" has done the same thing and denies Jehovah.

“Science and Health” says: “Jehovah was a tribal god, idolatrously worshipped by Israel, ranking with Baal, Moloch, Vishnu and Aphrodite.” The new theology and the destructive criticism makes the same statement. The Gnostics taught that matter is evil and that the only way to escape from evil is to repudiate matter completely. Here again “Christian Science” follows closely, for it teaches that “the knowledge of good and evil is a knowledge gained from *matter or evil*,” that “matter is unreal”—“there is no sin”—“sin only exists as the material illusion remains.” But more than that Gnosticism denied the Deity of Christ, His sacrificial death and His Resurrection. So does Christian Science and its kin the New Theology, now so largely taught in many “evangelical” pulpits. The following “Christian Science” utterances taken from “Science and Health” are just like Marcion’s heresy: “His disciples believed Jesus dead while he was hidden in the sepulchre, whereas he was alive;” denying the physical resurrection in this statement, “resurrection is a new and higher idea of immortality and spiritual existence.” The denial of atonement is given thus, “The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the accursed tree, than when it was flowing in his veins.” The New Theology teaches the same.

Polycarp spoke well when he said to Marcion, the Gnostic, the denier of Christ and His redemptive work, “I know thee, thou first-born of Satan.” God give us the same courage to fling it into the face of “Christian Science”—“Theosophy, and “The New Theology,” the legitimate offspring of the destructive Bible criticism, “I know thee, thou first-born of Satan.”



A Vain Hope and Wish Charles Elliott, Ex-president of Harvard University of Cambridge, Mass., periodically utters his unbelief in the Bible through the Associated Press. Recently he did so again in the following words: “We believe that mankind would get along better than they do now, if it were positively known that the heaven of Revelation had been

burnt up and hell quenched." In this statement he has outdone all his former hisses against the Gospel of Christ and the Word of God. It certainly is shocking to hear an old man with one foot in the grave making such a statement. It shows that he does not believe in a revelation from God and that he does not believe in a life after death. His words rule out both. But it is a vain hope and a vain wish. Others before him have tried it, but the heaven in Revelation and the lake of fire are still, and will always be, the truth of God concerning the future destiny of the human race.



Shocking Comparison Before us is a printed sermon preached by a Methodist preacher in Brookville, Pa. He preached on Abraham Lincoln, and states in the course of his sermon that Lincoln did not accept the doctrine of miracles, or the atonement, or the inspiration of the Bible. The preacher then said: "If Lincoln or some man who believes like Lincoln should knock at my church I should bid him welcome." Then he quotes another writer:

"The conclusion of the whole matter then must be Abraham Lincoln was religious, not because of the dogmas he assented to or the creeds signed or unsigned, but because his heart was filled with a God-like love; because he was a truth teller, a right doer. If man-made churches had no place for him, the congregations of God, the church of humanity approved of him and welcomed him to the innermost sanctities. His kinship to the Man of Nazareth was proven in the fact that he, like the elder brother, went about doing good, he learned the beatitudes: 'He was humble in spirit,' 'meek,' 'merciful,' 'pure in heart,' he was a 'peacemaker,' and 'hungered and thirsted after righteousness,' consequently he saw God, was a son of God, a citizen of the Kingdom of Heaven."

But the climax is reached when this Methodist preacher continues this shocking comparison in his own words at the close of his discourse:

It was on a Palm Sunday that Lee surrendered the rebel host, to Lincoln's captain. It was the next Friday—Good Friday—that Lincoln was shot. A mere coincidence, you say. Perhaps. But at least a very suggestive one. He suffered vicariously like our Lord. He won the palm on Sunday, as did our Master. He met his Calvary on Fri-

day, as did the Christ. May we not truly say without any cant or superstition that it happened thus because he was like our Christ?

To say that Abraham Lincoln suffered vicariously like our Lord, etc., is blasphemy. But what can be expected of a preacher, who, according to reliable information from his town, denies the inspiration of different books of the Bible, such as Job, Jonah and Daniel, and who denies other Bible truths?



In the Chicago *Daily Tribune* the twenty-
Well-Named fifth anniversary of a certain "church"
 was recently reported. The pastor of the
 society in describing "his church" said it was "the church
 of this world." This name well describes many a so-
 called "church" today. Not the church of heavenly de-
 sign, with a heavenly calling, a heavenly hope and
 glorious destiny; not the church which is the habitation
 of God by the Spirit, a holy temple of the Lord; not the
 church of which our Lord saith, "They are not of the world
 as I am not of the world;" and "I have chosen you out of
 the world, therefore the world hateth you." But this
 modern church is an institution of the world, thoroughly
 conformed to this present evil age, minding earthly things,
 cultivating the friendship of the world, which is enmity
 to God and denying the cross and its redemption. "They
 are of the world, therefore speak they of the world and
 the world heareth them." And "the church of this world"
 is a growing church. It opens its doors wide to welcome
 anybody and everybody. The Lord Jesus Christ described
 it as the big tree to which the birds of the air come and
 lodge in its branches (Matt. xiii:32). May the Lord help
 us, dear readers, to bear a witness in our lives that we are
 a separated people and really and truly "not of the
 world" as He is not of the world.



We have before informed our readers of the
The In- crease in the price of paper, binding ma-
creased Cost terial, inks, etc. There is very little relief
 in sight, and some say the prices will go
 still higher. To show a little of the situation we quote from
 an exchange:

The Boston *Transcript* says that the high price of paper, and advancing wages, have made the year one of the most difficult for religious periodicals, for the production of Christian music and for the making of Bibles. Periodicals have been forced to reduce their sizes, and in many instances have been compelled to appeal to charity to keep alive. Within the past few years many religious weeklies have succumbed, and 1916 saw an unusual death rate.

Bibles have been demanded in larger numbers than ever before, and yet in some languages they have not been available, owing to war conditions, while in others the supply has been rendered inadequate owing to the cost of paper. The red with which some Bible edges are decorated rose from forty cents to \$8 a pound. It is safe to say that never was there a year when Christian literature, periodical and otherwise, saw such difficult times.

For this reason the price of Bibles and other books has been increased 25 and 30%. Some magazines which have a good income from advertisements, like the "Christian Workers' Magazine," have raised the subscription price fifty cents per year. "Our Hope" is now a very expensive item to publish. For the sake of hundreds of our dear readers who feel the pinch of the high cost of living we have not decided to increase our subscription price. Nor have we decreased the volume of the magazine or increased the prices on our books and pamphlets. To continue in this way we need the help of our readers. We are confident that our Lord, whom we honor and exalt in our pages, whose Word we defend and whose flock we try to feed, will supply all we need. But do pray with us for it and help us all you can.



Ephesians We are thankful for the many evidences which come to us frequently, that the Lord graciously uses one little volume on the *Masterpiece of God*, an exposition of Ephes. I-III. Many have asked us to publish chapters IV-VI of that great epistle. This has now been done in our study pamphlet on Ephesians. We are eager to circulate these two books, the *Masterpiece* (well bound in cloth) and the pamphlet on Ephesians. We would like to see five hundred in as many families. We therefore make you a special offer. The bound volume is 50 cents and the pamphlet is 20 cents. We will send the two to one address for **only 50 cents postpaid**. We can do this still because the volume, which we sell for 50 cents, was printed several years ago, when paper was one hundred per cent. cheaper from what it is now.



The time is short and our responsibility is great. **Another Offer** Possessing truth and enjoying it makes us debtors to the fellow members of the body who do not know these things. There are certain booklets which have been much used to help the people. We mention "*Rightly Dividing the Word of Truth*," by Dr. Scofield; the pamphlet "*If Christ Does Not Return*," *The Kingdom in the Old Testament*." Then we have published the very valuable articles which appeared in "Our Hope" on "*The Incarnation*" and "*The Wrath of God*" in neat pamphlets. We believe they will be greatly used.

We will do the following to help in the circulation of these booklets: We will mail postpaid for 50 cents **two of each** to any address with the understanding that they will be passed on to somebody else. That is we mail you ten copies, two each of the above named publications, for this small sum. And if you want them in larger quantities, to use in Sunday Schools or for Bible Classes, we will make you special prices. And do not forget the **Seven Brookes Pamphlets**. They are powerful in the presentation of great truths. "*His Riches*" will soon appear in a new edition. Nearly 250,000 copies of this Gospel message have been put into circulation. It has been a wonderful soul-winner.



The **Los Angeles Bible Institute** is being used in a remarkable way. The Pacific Coast and adjoining states need just such an institution which stands so firmly for the Faith delivered unto the Saints, and the brethren there give a bold testimony for the truth. Their attendance is constantly on the increase and hundreds of young people get a better knowledge of the Bible and become fitted to do effective Christian work.

We addressed recently the student body of the **Moody Bible Institute** in the Moody church. It was inspiring to talk to almost one thousand young people and hold their undivided attention for an hour's Bible study. May the Lord bless these and similar institutions, keep them from error and use them in defense of the Truth.



Once more gracious blessing has rested upon our **Blessings Again** ministry. In **Fort Worth, Tex.**, the St. Paul's M. E. Church proved too small to hold the people and the very large auditorium of the First Christian Church was secured, seating about one thousand, and this auditorium was soon filled. God blessed the ministry of His Word to hundreds. We have promised, God willing, to give Fort Worth, ten days in October, meetings to be held in the largest place, the First Baptist Church. The blessings were just as marked in **Portland, Ore.**, where we held the third annual conference in the large First Congregational church. We were sorry

not to be able to accept the many calls from cities and towns which were extended to us in Oregon and Washington.

The annual **Iowa Bible Conference** will be held in **Waterloo, Ia.**, May 13-19, in the First Presbyterian Church of that city. We hope many of our readers and friends living in Iowa can be with us. **Boise, Idaho**, will be visited by us D. V., May 27--June 1.

The Prophet Ezekiel.

Chapter XXXII.

The final prophecy of this section was given almost two years after the message of the previous chapter and about eighteen months after the fall of Jerusalem. First Ezekiel is told to take up a lamentation for Pharaoh and announce for the last time the work of judgment by the sword of the King of Babylon. After that follows another wail, a solemn dirge, over the Egyptian multitudes which have passed into Sheol. It is a vivid description of Sheol and those who have descended there. This conclusive prophecy was uttered by the prophet a few days after the lamentation over Pharaoh.

I. The Lamentation Over Pharaoh. (Verses 1-10)

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouldest their rivers. Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimst, even to the mountains; and the rivers shall be full of thee. 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 of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many

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people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

Pharaoh is addressed as a young lion among the nations. Some have rendered it "a lion of the nations is upon thee," applying it to Nebuchadnezzar; but this is only a paraphrase and not warranted by the Hebrew text. He is also compared again to the dragon or crocodile.* (See xxix:3). What the crocodile does in the rivers and waters, troubling them and stirring up the dirt, fouling the rivers, Pharaoh had done among the nations. And now his wicked doings would be arrested; a net would be spread over him with a company of many peoples, who would bring him out of his dominion like a crocodile taken out of the water. He would be cast upon the open field, "and I will cause all the fowls of the heavens to settle upon thee and I will fill the beasts of the whole earth with thee." Then the political destruction of the great land of Egypt is to be fully accomplished, here mentioned in symbolical terms, such as the darkening of the stars, the covering of the sun with a cloud and the withholding of the light from the moon. But while all this has a primary meaning as to Pharaoh and Egypt, these words of judgment also related to that which is yet, and soon to come upon this earth. Egypt is the type of the world as it lieth in the wicked one.

Nations to-day are doing what Egypt did. These nations, the final actors of the times of the Gentiles, in their inhuman, God and man defying actions, will not be permitted to go on forever. A day comes in which God will deal with them as He dealt with Egypt of old. When that day comes, the day of Jehovah, their complete overthrow will take place as described so frequently in the prophetic Word. Then the great judgment supper of God will take place, when the fowls under heaven are called upon to gather together and feed upon the slain. There is an interesting suggestion between verse 4 of this chapter and Revelation xix:17-18. The same is true when we compare verses 7-8 with Revelation viii:12. Then read Isaiah xiii:10 and Amos viii:9;

*"A whale in the seas" is an incorrect translation.

Joel iii:15 and Matthew xxiv:29. That day announced in these Scriptures and others is rapidly approaching and will bring the complete overthrow of the world-powers and the god of this age, Satan, who controls them. And in these days, in the startling events among the nations, we see that day approaching.

II. The Final Announcement of the Sword of Nebuchadnezzar. (Verses 11-16).

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will destroy also all the beasts thereof from beside the great waters neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude saith the Lord God.

The sword of the Lord to fall upon Egypt was the King of Babylon, previously announced in chapters xxix and xxx. At the close of the times of the Gentiles the predicted judgment will not come upon nations through some other nation, but the Lord Himself will appear and fight against the nations who are rebellious against God and against His anointed (Ps. ii). The stone, which Nebuchadnezzar saw in his dream, will fall and deal its destructive blow; and that stone is the Lord Jesus Christ in His personal Coming. Then the pomp of Egypt, this present age with all its boasted progress and glory, will pass away and the kingdom from above will be set up. "Then shall they know that I am the Lord." It is not a spiritual knowledge, or a knowledge unto salvation, but a knowledge in the judgments which take place.

"It is important to remark one point in this series of prophecies, which commences with the judgment of Jerusalem, the centre of the former system of nations. They are

executed with the object of making them all know Jehovah: only in Israel's case there is, besides this, the understanding and the special verification of prophecy. See chapter xxiv:24-27, Israel; chapter xxv:5, 7, 11, Ammon and Moab; verses 15-17, especial vengeance on the Philistines; chapter xxvi, Tyre; chapter xxviii:22, Zidon; chapter xxix:19, Egypt; as also chapters xxx:26, xxxii:15. With respect to Edom (chap. xxv:14), it is only said that Edom shall know the vengeance of Jehovah by means of Israel—a further proof that in certain respects this prophecy extends to the last days. These prophecies, then, furnish us in general with the manifestation of Jehovah's power, so as to make Him known to all by the judgments which He executed; already partially realized in the conquests of Nebuchadnezzar, but to be fully accomplished by-and-by in favor of Israel.”*

III. The Dirge and Unveiling of the Unseen World (Verses 17-32).

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes. The strong among the mighty shall speak to him out of the midst of hell (Sheol) with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused terror in the land of the living. There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain. There is Meshech,

*Even so the Lord will yet be known to the nations of the Earth by His judgments.

Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword. There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

Two weeks after the lamentation over Pharaoh, the prophet uttered this solemn and most impressive elegy over the multitude of Egypt and the heathen nations who have gone into Sheol. It has been called a weird Dantesque funeral-march over the whole heathen world; but it is more than that. We look here into Sheol and see the nations gathered there, stripped of their glory, in deepest abasement and shame. Their bodies are in the pit, the grave, and their souls in Sheol, the unseen regions. God's patience was exhausted with them, the measure of their wickedness became full, then judgments swept them off the earth and they passed away and descended into Sheol. And what irony there is connected with it! "Whom dost thou surpass in beauty? Go down and be thou laid with the uncircumcised." And as the King came there with his multitudes whom did they find there? Asshur, that is Assyria, is mentioned first: "Asshur is there and all her company." She was a cruel, pitiless, destructive power, and now she, who once caused "terror in the land of the living" is helpless, with all her power gone in the unseen world. Elam, Meshech, Tubal, Edom, the princes of the North and the Zidonians are named as being in existence there. Once

great powers but now cut off; they lie with the uncircumcised in weakness and disgrace. While in chapter xxxi:16 the dead and gone nations were comforted over Pharaoh who descended into Sheol; in this passage Pharaoh, who sees these nations, now is himself comforted as he discovers his former enemies there.

A similar statement about Sheol as a place of departed nations, who are nevertheless conscious, is found in the book of Isaiah. There the King of Babylon is seen in his descent into Sheol. "Sheol from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, all the chieftains of the earth; it hath raised up from their thrones all the Kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? Are thou become like unto us? Thy pomps are brought down to the grave, and the noise of thy viols, the worm is spread under thee, and the worms over thee?" (Is. xiv:9-11). Solemn words these are behind which stands the undeniable truth of a conscious and eternal existence of the human race. But only the New Testament Scriptures give the full light upon the future state.

"Until the Day Shall Break."

"Until the day shall break,"
 For while the Sun is gone
 It must be night.
 Soon, soon shall pass the night,
 Soon break the glorious dawn
 Upon our sight.

"Until the day shall break,
 And shadows flee away,"
 We wait for Thee.
 The shadow of Thy cross
 Lies heavy o'er the way,
 But faith can see

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That He who suffered there,
Our substitute to be,
Will come again.
Then haste Thy coming, Lord;
We long Thy face to see
And with Thee reign.

“Until the day shall break,”
And we shall see Him crowned
In majesty,
Yea, crowned by God’s own hand,
The King whom earth disowned
Despisedly.

Then shall the morning break,
And we with joy arise
Thy face to see.
And then forevermore
The glorious day shall break
For us, and Thee.

—H. McD.

Studies in Isaiah.

CHAPTER VI.

The Third Vision, Isaiah Beholds His Glory.

We now come to a portion of our prophecy greatly hallowed to us by the words of the Holy Spirit in the gospel of John, chapter xii, 36 to 41:

“These things spake Jesus and departed and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled which he spake: Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes nor understand with their heart, and be converted and I should heal them. These

things said Esaias when he saw his glory, and spake of him."

Well may we approach with reverence, and with earnest desire that our eyes may be anointed with that eye salve that He sells only to those who are so poor that they can pay Him nothing for it (Rev. iii: 17-18) (for He is not as the merchants of earth) and so peradventure may we too see His glory, and, in our limited way, "speak of Him."

It is the third vision—the third introduction to the main contents of the book; and, as a third again bears prominently upon it the significance of that number, and more evidently so in this case since it has evidently been placed out of its natural order, in the third place. For thus far, Isaiah has received no formal commission; we have it here. One would, naturally, have expected it to begin the book, but had it done so, its position would no longer have told of His glory fully manifested—for that, we remember, is the very meaning of "3".

But where is His glory to be seen today? Does it enter into rivalry with royal pageants and outshine the courts of kings? Surely not. The psalmist will tell us of another place in which we may find it:

"To see thy power and thy glory so as I have seen thee in the sanctuary." Again: *"They have seen thy goings, O God, in the sanctuary."*

And just as the *third* book of the Bible—Leviticus—takes us into the Sanctuary, where the beauty of Christ passes before us in offering and type, so in our book we are now coming into the Sanctuary that we may there "behold His glory."

The scene, then, is laid in the Sanctuary "the holiest of all," but while the temple on earth may supply the figures, it would not suffice, in its physical limitations, to exhaust the grandeur of this scene.

The chapter is again marked by three divisions thus:

1: Verses 1 to 4. The glory; a; the throne; b; the Seraphim; c; their cry.

2: Verses 5 to 7. The vessel to honor, prepared by, a; confession; b; provision; c; remission.

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3: Verses 8 to 13. The commission, a; its terms; b; its limitation; c; the restoration. "3" is everywhere marked on this singularly glorious Scripture. God in Christ is in very deed manifested.

The time of the vision is "the year that King Uzziah died", a significant epoch. For fifty-two years has this king reigned, and the nation has been blessed with every token of divine favor. Philistines, Arabians, Ammonites, have all been brought into subjection (2 Chron. xxvi) and now Uzziah is to die—and to die a *leper!* "The national glory of Israel died out, too, with King Uzziah, and has never recovered to this day,"* and thus we may say that its king's death figured that of the nation; for the nation, too, has died—a leper. There is, thus, a sad harmony between the time of the vision and its burden.

Nor may we pass over the very name of this king as being without value. Uzziah means "*the power of Jehovah.*" The power of Jehovah to approve, bless, save the nation under the covenant of law has been evidenced as abortive, as the vision shall shew; in this sense too then Uzziah passes away, and many centuries must run their course before we hear one, who had seen a sweeter vision, joyfully crying "*I am not ashamed of the gospel of Christ, for it is the power of God ("Uzziah"—for Jehovah is God) unto salvation to every one that believeth,*" nor then confined to the Jew, for He is also the God of the Gentile, and by that power every one, leper though he may be, is healed and given a deathless life.

1: But in this chapter the prophet drops all that is in the least artificial; now we hear no poetry, no rhythmic chant. The occasion is too solemn for any other than the simplest form of speech—all is simply prose.

He, like John in Patmos, becomes "in the Spirit," and sees Adonai (the Name of God as the supreme Lord of all; or, as in Acts ix:5: *Christ, who is over all, God, blessed forever*") with every accompaniment of majestic splendor, sitting on a Throne, which is itself "high and exalted," for "*His Throne ruleth over all*"; yet, while sitting on this lofty Throne, the hem of His raiment fills that glorious temple.

*Delitsch.

Seraphim hover on one pair of outstretched wings, while with another they cover their face, as not able to see that dazzling glory, and with the third they cover their feet, as not desiring to be seen.

Incidentally we may note for our comfort, that there are never any introductions in heaven, or the sanctuary. In that light of God Isaiah knows the Seraphim at once, in so far as to give them that name, as long after this Peter knew Moses and Elias, in the same light, and also without any introduction. So, I gather, we shall need no introduction to those whom we have never known here, *how much less to those whom we have*. That clear and holy Light reveals everyone and they are well known: "Not one shall seem a stranger, though never seen before."

We are not told the number of the Seraphim—it is not of importance; nor does the word Seraphim, *so applied*, appear elsewhere in Scripture; but its force is quite clear from the frequent occurrence of the root—*saraph*, "to burn," but not to burn-as-incense, not as a sweet savour, not as expressive of acceptance and delight—the word for that is *kahtar*: but to consume, as in holy judgment. *Saraph* is never used for the offerings of sweet-savor, always of the offerings that speak of sin put away in judgment. Burnt offering, Peace-offering, Meat-offering are *kahtared*, or burnt-as-sweet-savor; but as soon as we come to the sin-offering, it is *sahraphed*, or consumed without the camp. This will give us the significance of these Seraphim as far as the profit for us goes: they express the active, searching, burning holiness of God, and the writer of the epistle to the Hebrews tells out the truth that the Seraphim express when he says "*Our God also (as well as Israel's) is a consuming fire.*"

We have another order—similar yet somewhat distinct (for I assume that a difference in name speaks a difference in order) "Cherubim." These are expressive, in living forms, of the various perfections of the *righteousness of God's government*, ever protecting His Throne; for over it they bend with wing protecting (Exodus xxv:20); forbidding the approach, or acceptance of any sinner unrighteously. It was the Cherubim that kept the way of the tree of life, that

sinful man might not return, and eating of that tree, live in sorrow and separation from God, the Source of all blessedness, forever.

The Seraph searches, the Cherub protects: the Seraph speaks of burning holiness, the Cherub of inflexible righteousness; the Seraph the more active, the Cherub the more passive; yet we find, both in Ezekiel and Revelation, living creatures that combine the characteristics of both Seraph and Cherub. One is therefore inclined to believe that we get the intent of the Holy Spirit when we see in both rather personifications of divine qualities than actual personalities; but but no can speak dogmatically on such a point.

Verse 3. *And one cried to the other, and said, Holy, holy, holy Jehovah Tzebaoth: the whole earth is full of his glory.*

Thus may we learn that in that scene heart responds to heart. There is no discordant discussion—no difference—“all the mind in heaven is one.” Nor are any of them occupied with each other’s beauty, far less with their own; for “in His temple doth everyone speak of His glory” (Psalm xxix), oh, that we could learn that language here, for it is to be our mother-tongue.

In this three-fold ascription we may again see “God manifested”; and as we remember the still clearer revelation of Matt. xxviii:19, we hear in this antiphonal cry, not a mere repetition for emphasis, but the recognition of a trinity of divine Persons, each of whom is hymned as Holy; and at the same time in view of John xii, we must remember that it is on Jesus’ glory on which Isaiah looks, and this three-fold ascription only says, “in Him dwells all the fulness of the Godhead bodily” (Col. ii:9).

Further, let us note, and I trust not without some delight, that the atmosphere of heaven is very clear. As in our earth we sometimes say “how near in this clear light those far-off hills appear, that yesterday, in the mist, we could not see at all”; so, in the Sanctuary, so clear is the atmosphere, so bright the light that the happy dwellers there see afar; and though weary ages may intervene, and we poor short-sighted creatures who still live in the murky atmosphere of this sinful world, may not be able to see that coming scene of glory at

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all; or very dimly "as through a glass darkly", to these Sanctuary-dwellers, all intervening ages are as though they were not, and to them the "glory" ever fills the earth, as it eventually shall.

Let us at least learn that when God has purposed anything, so sure is its accomplishment that those who hear and believe speak of it as though it were already accomplished, for so these Seraphim cry "*the whole earth is full of His glory.*"

But not yet—no, not yet. The horrid sounds of war, the groans of suffering, the tears of the bereaved, the wails of the oppressed, the quivers of anxiety—these now fill the earth; but these do *not* tell *His* glory; far, far from it. But the present terrible conditions do not *end* His ways. That end shall see the earth, in every remote part, witnessing to the perfections of its true King. "*He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor,*" then shall "the whole earth be full of His glory."

Verse 4: *And shook the foundations of the thresholds at the voice of them that cried and the house became full of smoke.*

Everything was *moved*, for, *in contrast with this earth*, nothing is insensate in *that* scene. To the prophet's awe-struck sight, the very foundations swayed in responsive awe, as it were, to His glory. This was *their* antiphon to the uttered ascription of the Intelligences of Heaven. So praise ever spreads; it is beautifully contagious, as that later Seer heard the ever-widening circles, till "*every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*" And, again I say, O that we were quicker students to learn and to communicate *that* language—our mother tongue.

Now we turn to the second section, in which we shall see the Lord preparing a vessel unto honor for His use; and, as I believe it to be a pattern case, it will be well to mark the steps.

Verse 5: *Then, said I, Woe to me, for I am lost; for I am*

a man of unclean lips, and I am dwelling among a people of unclean lips; for mine eyes have seen the King, Jehovah Tzebaoth.

The first step, then, is that he is brought into that holy light in which he sees everything clearly, exactly *as it is*; and at once he cries out in dread alarm, "*I am lost!*" "O unhappy man!" do you say? No, for that is the path in which every one is led whom God intends to use. The light that He causes to shine ever reveals, in us all, only that all is "waste and desolate", yet that light is always good. So it was with Job (chapter xlii,) so with Daniel (chapter x), so with Saul of Tarsus (Acts ix), so with John in Patmos (Rev. i) and so with Isaiah. Saint, sinner; Jew, Gentile; king, peasant—all humbled to the same level of the dust in that light. Isaiah instantly recognizes that it is his own lips that are unclean—not merely those of his neighbors. He is of the same "clay lump" as all the rest (Rom. ix); in the light of that glory there is "no difference, for all have sinned and come short of it." He is no better, any more than Peter was better than his hearers in Acts iii:14, for had he not, too, "denied the Holy One and the Just?" Or that one thief on Calvary was better than the other—He was no less a thief. The publican in the temple was not "better" than the Pharisee: the only difference was that all these *confessed* that there *was no* difference. But that is of so vast a difference as to bring a blessing instead of a curse, a kiss instead of a blow, heaven instead of hell. This is invariably, in greater or less degree, the necessary precursor to all blessing or usefulness.

Verse 6: *And one of the Seraphim flew to me, and in his hand a glowing coal, taken with tongs from off the altar. And he touched my mouth with it, and said, Behold, this hath touched thy lips, and thine iniquity is taken away and thy sin expiated.*

Here, if I err not, we may, indeed, see "His glory", even in this "glowing coal"; for look a little more carefully at it, as that Seraph or burning one brings it. It is also burning; the fire from which it was taken is active in it still. It is, we may say, still suffering the judgment of the fire. Let this touch the unclean lips ever so lightly, and at once all iniquity

is taken away, only we must bear in mind that the very word used for "touched" forbids the thought of its being a casual inoperative contact. The word conveys the same significance exactly as its Greek equivalent in Luke viii:45, when the Lord felt that light finger-tip and asked "Who touched me?" In that touch there is always a communication of virtue.

The "glowing coal", then, is our Lord Jesus Christ; but not now on the "Throne high and lifted up," but rather lifted up upon the cross. Here we see, in one complete scene, what historically took place in two actions, on and after the final entry into Jerusalem in Luke xix. Then, too, He came to sit upon His Throne. "*Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass*"; but His people were not ready for Him as their King, but sorely needed Him in other guise. His love must meet this need. So He steps, as it were, from off the throne, and laying Himself on the altar, becomes the paschal Lamb and the "glowing coal."

In view of this can there be any question as to which of the altars this coal came from? There were two: the *golden* altar, standing in the "Holy Place", called the altar of incense, and the *brazen* altar, standing at the very entrance of the court, and called the altar of burnt offering. Nagelsbach, following Delitsch, decides that it is the former: "since any other kind of offering than incense in the heavenly sanctuary is incredible." But surely that is impossible and that for three reasons:

First, when the altar of incense is intended it is either specified by the words "incense" or "golden", or, as in a very few cases, the context does away with all ambiguity. Next, the Sanctuary ever included in its furniture a brazen altar, and the blood of the sin-offering that had been slain there was brought into the "Holy Place," and once a year into "the Holiest" (Lev. iv:1-24; xvi:9, 15), where it was offered by sprinkling before the mercy-seat; therefore the contention of Nagelsbach is not justified. Finally, the glowing-coal clearly speaks of the means by which the sin was put away; and this is quite out of harmony with the altar of incense, which was provided for the worship of those whose sins had *already* been put away. The fire by which that coal glowed

must then have been the fire not of complacency and delight, of which the sweet incense speaks, but—of judgment borne by another—the burning in that coal was “*sahraph*” not “*kahtar*.”

But this must be much more than on our “lips” today. It was quite in accord with the character of the dispensation, in which everything was external, that Isaiah’s *lips* should be touched, for the lips are the external manifestation of the heart (Matt. xii:37); but it is the heart that must now be affected, “touched” by that “coal”, for it is our Lord Jesus suffering, burning, being consumed for our *heart-uncleanness*.

O, my dear reader, that surely speaks far more powerfully than that Christ should sympathize with our “temptation”, when we mean by that word the activity of the inbred sin. He did not, does not, can not sympathize with our “temptation” to “uncleanness”; but He, Himself, was made to be “uncleanness”; and suffered as being just unclean. God sent His Son in the likeness of sinful flesh, and condemned, consumed, burned, *sahraphed* sin in the flesh. Let that touch the *heart*, and sin is both taken away before God, and utterly abhorred by Him thus affected, and then the lip may make joyful confession unto salvation, and be used for service.

Nor is it at all necessary to look upon the prophet Isaiah here as taking the place of an unforgiven sinner: far from it; he was surely a saint, before this. It is not his regeneration that is here figured, but his being made meet for the Master’s use, in accord with the context that follows. Just as it is not an unregenerate sinner that we hear in Romans vii also crying “*Woe is me*”, or “*Wretched man that I am*”, but a saint learning a deeper lesson. Nor does it mean that you and I are unregenerate because we too are learning the same painful humbling, yet wholesome lesson of holiness, in the utter corruption of all that is “in us that is in our flesh”; for it is thus that we too turn to Jesus our Lord, learn of His infinite grace, in being made the “glowing coal”, and are made meet for the Master’s use in the way of making that grace known.

And indeed in 2 Tim. ii:19 to 21 we have the same holy

truth: "*If a man purge himself from these he shall be a vessel to honor sanctified, and meet for the Master's use.*" Nor are the "*these*" thus spoken of, others like himself any more than Isaiah was told that by separating himself from "the people of unclean lip among whom he dwelt," his own lips would become quite clean; or than a housewife purges or cleanses a soiled vessel, simply by separating it from *other* soiled vessels, that, as everyone knows, would not affect its condition at all, it would remain just as soiled and useless as ever. But with men even a worse than a mere negative effect follows that kind of separation. It is the very root principle of pharisaism, and infallibly leads to that most hateful cry, "*Come not near me for I am holier than thou,*" since the principle of sin, untouched by the glowing coal, would still be active and working according to its nature in self-exaltation. No, no, it was from his *own* uncleanness that Isaiah was purged. And it is from iniquity—not other people's iniquity, but our own—that we who name the Name of the Lord are called upon to depart first of all. As thus purged, separation from those who still cleave to their iniquity follows naturally and inevitably; this separation, however, is not the *cause*, but the *result* of the cleansing. Just as Peter, in Mark xiv:71, was a "man of unclean lip among a people of unclean lip," nor can he separate himself from them in that confession; but the same Peter in Acts had been purged from his iniquity, and therefore was in unavoidable separation from those who had also denied the Holy One and the Just. Or, to carry on the illustration of the vessels in the house: the housewife never puts back the vessel she has washed into contact with those still soiled, or all her labor would be vain; but puts it by itself or with other cleansed vessels.

However, we must not confuse two truths; there is a cleansing that is accomplished at once by divine grace, as with Isaiah here; and also one that is progressive, the responsibility of which is pressed upon us in 2 Tim. ii; but the same principle or Person is the Agent of holiness in both cases—it is the "*glowing coal*": Christ suffering as sin.

Fain would we linger here, and see that "*glowing coal*" in 2 Cor. iv:10, "*always bearing about in the body the dying*

of Jesus" (the glowing coal) "*that the life also of Jesus may be made manifest in our body.*"

And again see it in that "saraph" or "burning one"* lifted up by Moses in the wilderness, for the sin of a people who (we may well note) had not just come out of Egypt; but of a people who were just about to enter their inheritance, for this may lead some of my readers, who may also be drawing near the end of their pilgrimage, to question whether they may not have something to learn still from that brazen serpent. Let us "consider" these things and "the Lord shall give us understanding in all things" (2 Tim. ii:7).

Thus the vessel to honor is prepared for the Master's use; now follows the commission, every step in which is filled with interest and profit.

Verse 8. *And I heard the voice of the Lord (Adonai) saying, Whom shall I send and who will go for us. Then I said, Here am I, send me.*

The question is not addressed to the hosts of unfallen creatures of heaven, or would there not have been a chorus of volunteers from among those angelic ranks crying, "Send me, send me!" But no, they are silent. No Seraph now responds, no Cherub offers himself, since there is now a man who is not only "a vessel to honor," but who, being "purged," has been thus "sanctified" and is "meet for the Master's use." None of the

"Ministers who did His will,
Spirits of pure and living fire,
Who stood with outstretched pinions still
To execute His least desire"

could now be sent on this mission to sinful men: a man whose lips have been unclean alone can go to a people of unclean lips—may that be why **you** are left here, my dear reader?

*In Num. xxi:6 the word for "fiery serpents" is simply "seraphim," exactly as in Isa. vi; while in verse 8 the reading is "make thee a saraph—a burning one," with no other word for serpent. Moses attained this by making the likeness of a serpent in brass, which glowed in the light of the sun as if it were being consumed. Just as He was made in the likeness of sinful flesh and when lifted up sin in the flesh was consumed in Him.

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Verse 9. *And he said, Go say to this people, Hearing, hear but understand not. Seeing, see, but perceive not. Make the heart of this people fat, and make their ears heavy, and their eyes plaster over, lest they see with their eyes, and hear with their ears, and understand with their heart, and they be converted and be healed.*

It is a strange, and indeed terrible errand on which the prophet is sent: To blind, to deafen and to harden; yet we may safely say at once that God never hardens hearts that would otherwise be soft, and that owe their hardness to His interposition. He does not blind eyes of those that would fain see, and apart from His interposition would see; it is but the foolish blasphemy of men in their enmity to God that thus argues. Let us seek for illustrations both from nature and from Scripture that shall help us.

Have none of my readers ever carried a bright light into a dark barn on a dark night? At once all the unclean creatures of darkness—the rats and the mice to whom darkness is alone congenial scatter to their kindred darkness; but the little birds, the creatures that are of the light, and of the day, fly to the light. The lantern comes into the darkness for judgment, and exposes the true state of all—what they really are, and what must be their natural place according to that nature. But the light of the lantern did not alter any of the creatures, only revealed them; it did not turn what was otherwise clean into unclean.

Again, it is the same genial beam of the sun that *hardens the clay, that melts the wax.*

So it is, not wrath now, but “*the riches of His goodness, and forbearance, and long suffering,*” that would fain lead to repentance; which, being despised by the hard heart, results in increased “*wrath in the day of wrath*” (Rom. ii:4, 5).¹

So, wherever Christ is proclaimed as filling all the need of sinful men, there is a sweet savour unto God; but not only in those who receive it—it cannot be without effect on any who hear, for to those who reject, the savor of Christ as “of death unto death” it hardens.

So, it is Jesus Who is the full display of all God’s glory—*the glory of an only begotten with a father; full of — what?*

wrath? Nay, "*full of—grace and truth*"; it is He Who coming—the Very Light—into this dark world, simply manifests everything and everyone; but by what means? By strokes of active judgment? Was it *thus* He made blind those who did see" in John ix:39? Far from it, it was by manifesting the works of God in mercy, "going about doing good and healing all that were oppressed of the devil," and finally being lifted up on the cross of shame. When all such love is rejected, what *can* He do? He "hides Himself from them" (John xii:36). He, Adonai, Lord of all, rejects the nation that has rejected Him; yet, even then, leaves it with a cry to every weary one to come to Him and He will give rest; nor will He by any means cast out one single one who comes.

The poor nation of Israel has been blinded as a nation now for "many days" (Hosea iii). "Jesus has hidden Himself from them." They read Moses, but a "veil is over their heart unto this day. Nor until it shall turn to the Lord shall that veil be taken away.—F. C. J.

(To be continued)

Gleanings in Genesis.

Arthur W. Pink.

The Flood: Gen. 6.

In our article on "Enoch" it was pointed out that the name of his child intimated that God had given warning to him of the coming of the Deluge—"And Enoch lived sixty and five years, and begat Methuselah" (Gen. v:21). The signification of Methuselah is, "**When he is dead it shall be sent,**" i. e., **the Deluge.** (Newberry). A divine revelation then was memorialized in this name. The world was to last only as long as this son of Enoch lived. If 1 Pet. iii:20 be linked to Gen. v:21 an interesting and precious thought is brought before us: "Which (the antedeluvians now in "prison") sometime were disobedient, when once the long-suffering of God waited in the days of Noah." To what does this "long suffering" refer which "waited" while the ark was a preparing? How long had God's patience been exercised? Nine hundred and sixty-nine years seems to be the answer—the span of Methuselah's life. As long as Enoch's son lived the world was safe; but when he died, then should it (the Deluge) be sent. Is it not a most impressive demonstration of God's "long suffering" that the man whose

life was to measure the breath of a world's probation, was permitted to live longer than any one else ever did live! Nine hundred and sixty-nine years—what an exhibition of God's mercy! How wondrous are the ways of Jehovah! As that child was to live until the time came for mankind to be swept away by the flood; and, as during this interval God's servants were to warn men from the coming wrath, shall not the mercy of God prolong that day? Shall not this man live longer than any other man ever did live? Shall not his age be unique, standing out from the ages of all others?—because that from the hour of his birth the Divine decree had gone forth, 'When the breath leaves his body the throes of dissolution shall commence; when he departs the thunder clouds of God's anger shall burst, the windows of heaven shall be opened, the foundations of the great deeps shall give way, and every living thing shall be swept from this earth by the besom of Divine destruction.' And so it was. Methuselah outlived all his contemporaries and remained on earth almost a thousand years.

Having viewed the **postponement** of the flood thro' the long suffering of God, let us next consider the **provocation** of it. We have already dwelt upon the fact that the New Testament scriptures call our attention to the "long suffering of God (which) waited in the days of Noah" (1 Pet. iii:20). These words intimate that God's long suffering had **already been exercised** and that it continued to "wait" even in the days of Noah. This causes us to inquire **how** and **when** had God's "long suffering" been manifested **previously** to Noah?

The word "long suffering" implies that God had dealt in mercy, that His mercy had been slighted, and that His patience (humanly speaking) had been sorely tried. And this leads us to ask another question—a deeply interesting and important one: What Divine light did the antedeluvians enjoy? What knowledge of God, of His character and of His ways, did they possess? What was the measure of their responsibility? To answer these questions is to discover the enormity of their Sin, is to measure the extent of their wickedness, is to determine the degree of their aggravation of God; and, consequently, is to demonstrate the magnitude of His long-suffering in bearing with them for so long.

While the record is exceedingly brief, sufficient is revealed to show that men in general possessed no small amount of light even in days before the flood. Not only had they, in common with all generations the "light of Nature," or as Rom. i:19, 20 expresses it, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are dearly seen, being understood by the things that are made, even His eternal power and Godhead"—which rendered them "**without excuse**"; not only had they the testimony of conscience (Rom. ii:14, 15), but, in addition, they possessed the light of Divine revelation. In what this latter consisted we shall now endeavor to show.

First, man had the Promise of a Redemeer. Before our first parents

were banished from Eden, God declared that the woman's Seed should bruise the serpent's head, and for His appearing believers looked and longed (see Gen. li:18). Second: There was the institution of expiatory sacrifices as the one means of approach to Jehovah. This was made known by God to Adam and Eve by means of the coats of skins which He provided as a covering for their nakedness. The meaning of His gracious condescension was clearly understood by them, and the significance of it and need of such sacrifice was communicated to their children, as is clear from the acts of Cain and Abel. That such knowledge was handed down from father to son is also seen in the fact that as soon as Noah came out of the ark he "built an altar unto the Lord . . . and offered burnt offerings on the altar" (Gen. viii:20).

Third: There was the "mark" which God set upon Cain (Gen. iv:15), which was a reminder of His disapprobation, a visible memorial of his own sin, and a solemn warning unto those among who his lot was subsequently cast. Fourth: as we indicated in our comments on Gen. iv, the institution of the Sabbath was even then established, as may be seen from the fact that there was a set time for worship (Gen. iv:3, margin). Fifth: the longevity of the patriarchs must be borne in mind. But two lives spanned the interval from the beginning of human history to the Deluge itself, namely Adam's and Methuselah's. For nine hundred and thirty years the first man lived to tell of his original creation and condition, of his wicked disobedience against God, and of the fearful consequences which followed his sin. A striking illustration of the communication of this knowledge from one generation to another may be seen in the words of Lamech, who lived to within a few years of the flood itself—words recorded in Gen. v:29, where it will be found he makes reference to "the ground which the Lord God hath cursed." Sixth: there was the preaching of Enoch thro' whom God warned the world of its approaching doom (Jude 14, 15). Seventh: the mysterious and supernatural translation of Enoch, which must have made a profound impression upon those among whom his lot was cast. Eighth: the preaching of Noah (2 Pet. ii:25), followed by his building of the ark, by which he condemned the world. Ninth: the ministry of the Holy Spirit (Gen. vi:3; 1 Pet. iii:19), striving with men and, as the record implies, this for some considerable time. From these things then it is abundantly clear that the antedeluvians fell not thro' ignorance but by wilfully rejecting a Divine revelation, and from deliberately persisting in their wickedness.

"With thee I cannot feel alone,
I cannot be forgot;
Though friends are changing one by one,
Thou, Saviour, changest not."

Who Will be Caught Up When the Lord Comes?

BY THE EDITOR.

The doctrine of the first resurrection and the coming of the Lord for His saints is nowhere taught in the Old Testament; it is altogether a New Testament revelation. As it is so well known, the Apostle Paul, who received from the Lord the revelation concerning the church, the one body, received also directly from the Lord the revelation concerning the glorious removal of the church from the earth. As the church had a definite beginning, so she will have a definite end. This end of the church on earth is made known in 1 Thess. iv:13-17. To read these familiar words and meditate on them, and to realize a little of what it all means, fills the heart with praise and joy unspeakable. Oh, for that shout, that assembling shout from the glorified Head to His own members! The dead in Christ shall rise first, then **we** which are alive shall be caught up together with them in clouds. The clouds will be the chariots of glory which take us into His presence. Then we shall meet the Lord in the air, and so shall we ever be with the Lord. **This coming of the Lord for his saints is the blessed Hope, the Hope of the Church, our Hope.**

We are to occupy ourselves with the question, who, when the hour arrives, will be caught up to meet the Lord in the air. Will all true Christians be caught up or only a few? This is an important question, important because that blessed event **may** come at any time. There is, in our days, a decided increase of teachers who teach what has been termed a "partial rapture." According to some of these teachings only those who believe that the Lord is coming, and who wait for His coming, who have a correct knowledge of His Second Coming, will be taken, and others who had not light on dispensational teachings, but were equally sincere, will be left to pass through the tribulation. Others again declare that only those will be caught up who attained to a certain spirituality. What is termed "a higher life experi-

ence" is, according to these, necessary to share in the rapture. Only "consecrated" Christians will be taken up who are loosened from earthly things. This teaching is found mostly among Christian believers, who are much occupied with themselves, their experiences, and who do not know the blessed position the believer holds through grace in Christ. Then there are numerous groups of people, some of them perfectionists, who are scattered from Maine to California, from North to South and who claim that only the 144,000 will be caught up, and that those who hold these teachings, or, possess their peculiar experience, will belong to that company. These people forget that the 144,000 in Revelation are of Israel. Some of the so called "Pentecostal people," now split up in different sects, have imposed another condition, that of speaking in a strange tongue.

There is still another view, or rather new presentation of the partial rapture, which seems to have unsettled some believers. We have received a number of letters from readers and others have come to us and asked us about it.

According to this view only those will have part in the first resurrection whose love and conduct after their conversion have made them worthy of it. We shall quote from a volume which teaches this:

"By the first resurrection Christ exercises His power; when, as we shall presently see, those only, whose love and conduct after conversion have caused Him to deem them worthy, will come forth from the dead, to form the complete church and to act as members of the Heavenly Kingdom.

"By the final resurrection of all the remaining dead; when those who have been saved, but did not attain to the First resurrection, will be raised to life: and those who have rejected the Saviour will come forth for judgment. This resurrection does not take place until the close of the millennial reign, that is, until at least a thousand years after the First resurrection."

According to this the first resurrection is a reward for faithfulness and right conduct. One has to attain a worthiness, what measure of it is not specified, and could not be specified by anyone. The complete church will be formed by those who were faithful. The other believers who were truly saved, and also indwelt by the Holy Spirit, but less faithful, will see no resurrection till the great White Throne

is set up. That this is altogether unscriptural need not to be further explained. No believer, who is saved by grace and hence is a member of Christ, will ever appear before the great White Throne. The second resurrection is of the wicked dead.

The author then goes to the Epistle to the Philippians and tries to show from the third chapter that the first resurrection is a prize. Especially is it the word of the Apostle in the tenth and eleventh verses he explains as supporting his false theory. We will let him speak in his own words:

“But what was the goal towards which Paul was thus directing his efforts? ‘If by any means,’ he continues, ‘I may attain to the select resurrection out from among the dead.’ In other words, his aim was to be numbered with those blessed and holy ones who shall have part in the first resurrection. But we must note, that he had at the time, *no certain assurance* (italics ours) that he would compass the desire of his heart. * * * Just before his death, however, it was graciously revealed to him that he was one of the approved.”

Speaking on the thirteenth and fourteenth verses of the same chapter in Philippians, he says:

“Here Paul again urges the fact, that, devoted as he was to his Master, he had as yet *no absolute certainty* of attaining to the first resurrection.” (Page 41.)

The worst statement on this line in the whole book is the following:

“The upward, or heavenward, calling is, of course, contrasted with the earthly calling of Israel. And its introduction here is sufficiently startling for those who have been taught that simple belief in Christ will win heaven for them, and membership in the Lord’s body. For Paul unmistakably affirms, that these high privileges are a prize and not a gift, and are accessible only by the gate of the First Resurrection—a gate through which, after all his sacrifices and labors and sufferings for Christ, he was not yet absolutely sure that he would be permitted to pass.”

According to this teaching the Apostle, who had received apostleship not of men but from the Lord, whom he saw in glory, the Apostle to whom was committed the Gospel of the Glory of the blessed God and to whom was made known the mystery of the Church, and that *all* believers are members of that body, this great Apostle and instru-

ment through whom God gave the greatest revelation, did not know himself that he belonged to the body. He did not know it in spite of his sufferings and labors; he had to suffer some more and only when he wrote Second Timothy had he a special revelation that he had labored and suffered enough. How ridiculous and more than that, insulting to the work and the Word of our Lord Jesus Christ! And if it were true what this book teaches, how dreadful it would be for almost every believer, for but few, if any, labor and suffer as Paul did, and we could have, even if we did, no assurance concerning our membership in the body and our share in the first resurrection, except by *special* revelation. But such a special revelation is nowhere promised in the Word.

We shall return after awhile to the argument of Philip-
pians.

But let us give the answer to the question, "*Who will be caught up when the Lord comes?*"

Every person who fell asleep in Jesus belongs to the company which is mentioned in first Thessalonians, "the dead in Christ shall be raised first," and *every* true believer in the Lord Jesus Christ, who lives when the assembling shout comes from the air, will be caught up in clouds to meet the Lord in the air. And if believers, as it is the case, were ignorant of the coming of the Lord, had absolutely no knowledge of the fact and therefore did not wait for Him, they will nevertheless be caught up. Let us make the statement as strong as we possibly can. Supposing the Lord came to-night to take His own out of the earth. Let us suppose a person who lived a very wicked life, but an hour before the Lord comes believes in the Lord Jesus Christ and is saved and accepted in the Beloved, made a partaker of the calling heavenly. This one saved by grace, though ignorant of the truth of God, would be caught up like the oldest, most matured Saint who loved His appearing for many years. Think of the dying thief. He pleaded, "Remember me when thou dost come into thy Kingdom." The assurance comes back to him, who could do no works to gain a prize, who was so ignorant in all spiritual matters, "To-day thou shalt be with me in Paradise." When the Lord comes with the assembling shout the body of the thief,

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saved by grace, as well as the body of Stephen, whose is a martyr's crown, and Paul's and every other one who was saved by grace will be raised up and *we*, meaning every saved one together with them, will be caught up.

But let us prove this statement by the only authority we have, the Word of God. Let the Scriptures give an answer to the simple question, "Is the first resurrection and to be caught up to meet the Lord in the air the prize for a holy, consecrated, faithful conduct and life, or is it a free gift of the grace of God in our Lord Jesus Christ?" The answer to this from the Scriptures is clear; it is put in every epistle as the result of grace and not as the reward for faithfulness and service. To cite all the New Testament passages which acquaint us with the wonderful truth of what grace has called us to and made us *in Christ Jesus* would fill page after page, and if we would ponder over them and search in its blessed depths under the guidance of the Holy Spirit, would fill our hearts with "joy unspeakable and full of glory." How clear it is seen in *Romans*. In the fifth of *Romans* we read of the blessed results of justification. It is not a question of *doing* from our side, but it is *God's doing*, for everyone who believeth on the Lord Jesus Christ. Peace, perfect peace, towards God. Every believer has it with God in virtue of the blood of the cross. There peace *was* made. The second, access by faith into this grace, wherein we stand, and the third result of justification, rejoicing in hope of the glory of God. And this hope of the glory of God is nothing else than what we have in the first epistle of John, "We shall be like Him for we shall see Him as He is." Read also *Romans* viii:29, 30, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son (in resurrection on the day of His coming for His Saints) that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also called, and whom He called, them He also justified and whom He justified, them He also glorified." Justification and glorification are inseparably connected. They cannot be severed. Both are from the side of God, the result of the finished work of our Lord Jesus Christ. God has justified and God has glorified. The glorification begins when our

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Lord leaves the Father's throne and comes into the air to meet those whom the Father has given to Him. Not one will be left behind. And who are they whom the Father has given to the Son? Everyone who believed and came to the Son.

It is in that rich unfathomable epistle to the Ephesians, where we read God's gracious purpose towards everyone who believes in Christ, accepted in Him, blest with all spiritual blessings in the heavenlies in Christ. We would have to go through all the precious words in the opening chapters, where we learn more fully than elsewhere that *it is all the gift of God*, not of works, lest any man should boast. "Even when we were dead in sins hath quickened us together with Christ (by grace ye are saved). And hath raised us up together and made us sit together in heavenlies in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in kindness toward us through Christ Jesus." Now we are there by grace. God sees us there in Christ and by and by we shall be there actually. It is clear from a number of passages that when the Lord comes for His Saints *all* believers without any distinction, whether they are full grown in knowledge, fathers, young men or babes in Christ, will be taken *because* they are Christ's and God's grace has put them there. This is not only clearly seen in 1 Thess. iv:13-18, but also elsewhere. "For our commonwealth is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our body of humiliation, that it might be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii:20, 21). But every man in his own order: Christ the first fruits; afterwards *they that are Christ's* at His coming. * * * Behold, I shew you a mystery; *we* shall not all sleep, but we shall *all* be changed (1 Cor. xv:23, 51). It is clear that *all* means the whole company of believers.

But there are other scriptural proofs that all believers will be taken up when the Lord comes. One is the unity of the body. "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we *all* baptised

into *one* body" (1 Cor. xii:12 and 13). It is clear then that all believers are members of the one body. The teaching in the above cited paragraphs is an open denial of the truth revealed of the church as the one body. "There is *one* body and *one* Spirit even as ye are called in *one* hope of your calling" (Ephes. iv:4). This one body, of which every believer is a member, will be joined to the glorified Head, it will be *one* joining and *one* presentation of the assembly. Now, if only certain believers are caught up and another number passeth through a part of the tribulation, and still another company is taken later and other believers will not be raised at all till the great white Throne is set up, the revealed truth of the one body, its organic unity and vital connection with Him in glory is completely set aside.

Furthermore, *the* apostasy and the revelation of *the* Antichrist cannot come till that body, the church, is taken from the earth (see 2 Thess. ii). The appearance of the final Antichrist therefore demands the complete removal of the one body. A remnant of believers, members of the one body, left in the earth during the great tribulation would still hinder the revelation of Antichrist and postpone it. The Saints in the tribulation are *not* members of the one body, but they are Jewish believers.

Again, "We must *all* appear before the judgment seat of Christ." This is the *Bema* in the air. *All* believers will have to appear before Him to receive approval or disapproval (*not* salvation or condemnation). Now, if they are *all* to appear before that seat in the air on the day of Christ—they must *all* have been taken up. When He comes at the end of the tribulation He comes with *all* His Saints. Many other Scriptures might be quoted which declare the same truth, Every believer will share in the first resurrection and be caught up when the Lord comes.

There are two passages which are generally quoted to support the teaching of a partial rapture. The first is taken to support the theory that it is a question of worthiness, and the second passage is claimed to make clear that only those will be caught up who look for the Lord.

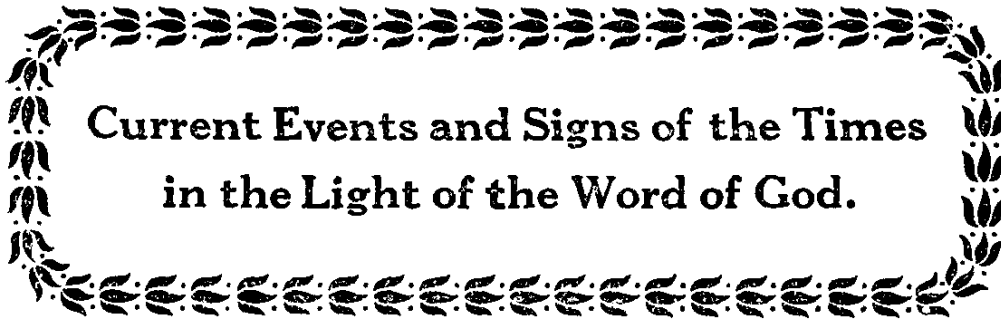
Luke xxi:36 is the first passage. "Watch ye therefore and pray always, that ye may be accounted worthy to escape all

the things that shall come to pass and to stand before the Son of Man." Our Lord spoke these words in connection with the prophecies concerning the end of the age when the earth and the heavens shall be shaken and when He will come as Son of Man in a cloud with power and glory. The title of our Lord, Son of Man, gives us His relation to the earth. When He was here in His humiliation He was Son of Man, when He comes in exaltation He comes as Son of Man. Nowhere is it said of the members of the body of the Lord Jesus Christ that they will stand before the Son of Man. The exhortation is one which concerns the Jewish remnant, the 144,000 in the book of Revelation. They will be in the earth during that time of trouble and with them it will be the question of faithfulness to the end to be accounted worthy to stand before the Son of Man. The disciples whom our Lord addressed in these words represent in type that Jewish remnant.

Hebrews ix:28: "So 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." This passage has been made to prove that only those who wait for Him will be taken up. The whole passage shows the three appearings of the Christ. He appeared on the earth to put away sin by sacrificing Himself. He appears now in the presence of God for us, He will appear the second time. This is unquestionably the glorious appearing spoken of in Titus ii:13, "The glorious appearing of the great God and our Saviour Jesus Christ." *He* who appeared and *He* who appears in the presence of God will be the *same* who comes back to the earth. Of course when He actually returns from heaven into the habitable earth, as the firstborn, bringing many sons to glory (all His saints with Him) there will be such who wait and look for Him and to them He comes for salvation, and these are the believing Jews. Of this we read in Isaiah xxv:9: "And it shall be said in that day, Lo this is our God; we have waited for Him and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." The passage does not teach that only such will be caught up who believe in His coming and look for Him.

And now, as so many believers seem to be troubled about the words of the Apostle Paul in the third chapter of Philippians we give a short word on that. The position of the epistle to the Philippians is significant. Ephesians speaks of the glories of the church, what every believer and the company of believers, the one body, is *in* Christ. Colossians acquaints us with the glory of Him who is the Head of the body, Christ. Philippians stands between the two and shows the believer *in* Christ with the life of Christ in him, living Christ and pressing towards the glory. It is the epistle of experience. In the third chapter the energy of this life in the believer is seen. Paul, of course, knew that he belonged to that glory. He had absolute certainty about the first resurrection. But this divine energy in him presses forward. It is in full harmony with what God's grace has made him. All in him wants to get there, where the grace of God in Christ had placed him once and for all. The life of Christ in him reaches out for that place and when he says, "By any means," he gives us to understand nothing shall hinder him, may the cost be what it will, he wants to lay hold of all for which Christ has laid hold of him. He reaches out after that goal, Christ in glory, because he knew he belonged there. This will be sufficient to show the way to a fuller understanding of the words of the Apostle. And if we know with the Apostle of the Gospel of the Glory what grace has done, what we are in Christ and shall be with Christ, surely the same divine energy would manifest itself in our walk, as we are waiting for the glory.

Oh, that we never might forget
 What Christ has suffered for our sake,
 To save our souls and make us meet
 Of all His glory to partake!
 But, keeping *this* in mind, *press on*
 To glory and the victor's crown.



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

Sorrows upon Sorrows. Little do we know in our land of the tribulations and sorrows which sweep over the European millions. The Belgian poet Maeterlinck has expressed it in the following words:

“At this moment in nearly half the habitable globe bad news journeys night and day. Since our earth existed sorrows have not been seen in crowds so dense, so busy, so domineering. In the happy far-off days of peace one met, here and there, the somber visitants, passing mountain and valley, nearly always alone, sometimes in twos, rarely in threes—discreet, half ashamed, and trying to pass unnoticed, humbly busy with the little messages of grief which destiny confided to them. Now they march head in air and almost arrogant. Swollen with their own importance they neglect all troubles which are not of a mortal character. They fill the roads, cross rivers and seas, invade the streets, do not forget the alleys, climb the harshest and rockiest paths. There is not a tenement in the most obscure *faubourg*, not a cabin hidden in the most miserable village in the most inaccessible mountain, which escapes their investigation and towards which one, detached from the sinister band, does not hasten with his hurried and pitiless steps. Through weather and space, across rocks and walls they speed, swift and determined, blind and deaf to all that would hold them back, thinking only to fulfill their task, which is to announce as quickly as possible to the most sensitive and disarmed hearts the greatest grief that can strike them.”

It is true since our earth existed there has never been such sorrows. And the end is not in sight. Germany is on the verge of starvation and is trying to starve England. Russia faces distress and her millions became restless and deposed the Czar. Still the time our Lord mentions when He speaks of the tribulation great is not yet reached, but we may be sure it is rapidly approaching. Present day events show clearly that the end of trouble and darkness for this age cannot be much longer delayed.

The Budding of the Fig Tree—The Jewish Hope. Over twenty-five years ago we wrote a little tract on "The Fig Tree." It was at the time when "the Lovers of Zion societies" were started among the Jews, and about the time when Dr. Herzl sounded his great call to the Jewish nation. The fig tree is the symbol of the people Israel. The fig tree, which brought no fruit, which stands withered during this age, the emblem of Israel's national death, is to put forth new leaves. "Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that the summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. xxiv:32-33). Slowly but steadily during the last quarter of a century there has been going on among the Jewish people a great national awakening. The great European conflict has not drowned the hope of Zionism. In fact, the Jewish national movement with its watchword, "Palestine for the Jews" is today stronger than it ever was since the calamity which overtook Jerusalem in the year 70, when the Roman armies conquered the city of David. It is now beyond doubt settled that when the European and near Eastern chaos is straightened out that the Jews will have their dream realized and Palestine will be turned over to this people. Among them great efforts are made to accomplish this and to create enthusiasm for the national idea. We quote a "Rallying Song," which appeared recently in the "Maccabaeans."

My People, my People! Arise, O bleeding East,
 Arise in the West-lands, you fools that blindly feast!
 The Nations call again—for faith, for deeds, for men.
 Yet we that rise when Israel cries—are less than one in ten.

My Brothers, My Brothers! O wandering, aimless horde!
 A clarion from Zion is speaking for the Lord!
 The thund'ring heavens command: Arise, a mighty band;
 With heart and voice make now the choice—and straightly
 seek your land.

How this national revival, the budding of the fig tree, must take place during the close of this present age so that the predicted events during the end of the age, before the Lord comes in power and glory, can be fulfilled, is known

to all students of the prophetic Word. The Jewish revival is a sign of the times.

The Coming Bankruptcy of the World. Few people realize the enormous cost of the world-war. Already over 71 billions have been spent by the warring powers and each day adds 100 million dollars to this staggering sum. The following figures are said to be the most accurate and reliable on the cost of the war and the present debt of the nations:

	Cost to date.	Daily cost.
Great Britain.....	\$16,730,000,000	\$28,900,000
France.....	12,700,000,000	18,000,000
Russia.....	12,270,000,000	17,000,000
Italy.....	3,840,000,000	5,000,000
Other Allies.....	2,400,000,000	4,000,000
Total for Allies.....	\$47,940,000,000	\$72,900,000
Germany.....	\$16,000,000,000	\$22,000,000
Austria-Hungary.....	6,800,000,000	12,000,000
Turkey and Bulgaria.....	1,000,000,000	1,500,000
Total Central Powers.....	\$23,800,000,000	\$35,500,000
Grand total.....	\$71,740,000,000	\$108,400,000

The table below gives approximate figures for pre-war debts of leading belligerent nations, loans already made and total present debts as far as known:

	Pre-war debt.	War loans.	Present debt.
Great Britain..	\$3,485,000,000	\$16,350,000,000	\$20,836,000,000
France.....	6,607,000,000	11,398,000,000	18,005,000,000
Russia.....	4,537,000,000	7,161,000,000	11,698,000,000
Italy.....	2,836,000,000	1,915,000,000	4,551,000,000
Total for Allies	\$17,465,000,000	\$37,625,000,000	\$55,090,000,000
Germany (Em- pire and States)	\$5,198,000,000	\$11,780,000,000	\$16,978,000,000
Austria-Hung'y.	3,970,000,000	4,227,000,000	8,197,000,000
Turkey.....	640,000,000	359,000,000	999,000,000
Total, Central Powers....	\$9,808,000,000	\$16,366,000,000	\$26,174,000,000
Grand total..	\$27,273,000,000	\$53,991,000,000	\$81,264,000,000

How long can these nations stand it? Not only they but the whole world is rapidly approaching bankruptcy. To this must be added that some of the resources of the earth become exhausted. Surely man's day is drawing near its close. But a better day is coming for this globe. Creation's Lord and Creation's Redeemer will come, yea, must soon come, to set things in order.

Come, then, and added to thy many crowns,
 Receive yet One, the crown of all the earth,
 Thou who alone art worthy! It was Thine
 By ancient covenant, ere Nature's birth;
 And Thou hast made it Thine by purchase since,
 And overpaid its value by Thy blood.*

*W. Cowper.

Personal Service.

Nehemiah II.

There is an artless simplicity in the narrative, which is at once an evidence of its truth, and an indication of its value to the feeblest worker for the Lord Jesus. The inspired writer begins by saying that he had not been sad in the presence of the king, for the cup-bearer was appointed to minister to the joy of the monarch. But the sorrowful tidings he had heard concerning the wretched condition of Jerusalem deeply affected his spirits, and it was impossible to appear gay in the shadow of an overwhelming personal affliction. He was not assuming a grieved expression, but was observing the only kind of fast which is of the slightest value in God's sight, even the chastening of the soul, genuine weariness of the world, and ardent longing for larger communications of divine love and mercy.

The king instantly noticed his sadness, and, knowing that he was not sick, said, "This is nothing else but sorrow of heart." Of course this made the cup-bearer sore afraid, for it might be the premonition of an outburst of anger, that would hurl the Jewish captive from his position in the palace, or cost him his head. All he could do was to reply meekly that his countenance was sad, because the city, the place of his father's sepulchres, was waste, and its gates

were consumed with fire. The tempest of wrath he dreaded did not follow, but the king quietly asked, "For what dost thou make request?"

It was a direct question, and an immediate answer must be given. It would not do to keep silent, or to seem embarrassed, or to meditate a suitable reply to the inquiry of the Persian despot, but between the question and the answer he found time to pray to the God of heaven. There was no movement of the lips, no bending of the knee, no visible sign of supplication, and yet there was true, earnest, acceptable, and prevailing prayer. There is not a more beautiful illustration in all the Bible of the reality and force and efficacy of what is called ejaculatory prayer, that is, prayer that is sent up like a javelin or dart to the throne of God. We talk of the swiftness with which messages are communicated along telegraph wires, but the desires of the heart can travel swifter than lightning to the bosom of our heavenly Father, and come back laden with the blessings of infinite grace and almighty power. Perhaps none are used in efficient service for the Lord, who do not enjoy the precious privilege of constant ejaculatory prayer.

God inclined the monarch to favor the praying man, for Nehemiah gratefully records the fact that "the king granted me, according to the good hand of my God upon me." *My God!* it is sweet to be able to say this in a faith that loses all sight of our own unworthiness, while gazing with adoring contemplation upon the inexhaustible riches of grace in Christ, for it strengthens the believer by the consciousness that the omnipotent One is on his side. "So I came to Jerusalem," he adds, "and was there three days." He was not there consulting with others, he was not there devising methods of work; but he was there alone with God, he was there filling himself, as it were, with resurrection power for the mighty task before him.

He did not tell any man what his God had put in his heart to do at Jerusalem, but he arose in the night, and went out by night, in the light of the stars or the moon to view the desolations of Jehovah's chosen city. "And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles,

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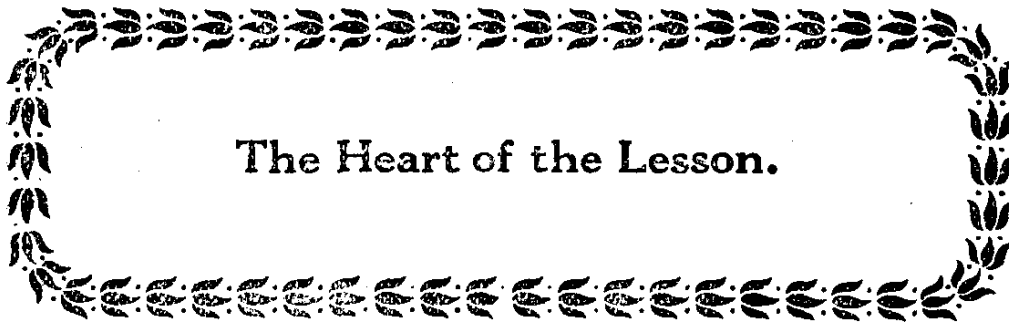
nor to the rulers, nor to the rest that did the work." He did not advise with others, he did not wait for others, he did not complain that others refused to help him, he did not ask the assistance of others, but he knew, as all know who have received a divine call to service, that his God was sufficient for all his need. He was like Paul long afterwards, who says, "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me" (Gal. i:15-17).

Nehemiah means, "the Lord is my comfort;" and if every believer were a Nehemiah, there would be no hanging back from service for some one else to take the lead, and there would be no resorting to feeble and failing sources of creature counsel and consolation. The man who can truly say "*my* God" is bold and independent, though he were by nature the veriest coward on earth. After he has been much alone with God, and while he keeps much alone with God, he can go out and stimulate others to work, as the King's cup-bearer did, but even then he must keep his eye singly fixed upon God. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. ii:22).

The revivalist from Persia, who kept God in full view ever before him, could answer the scorn of Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, with the noble words, "The God of heaven, he will prosper us; therefore we, his servants, will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." He did not go around, trying to get the money of "outsiders," but he was like the faithful witnesses for Jesus, whom the Holy Ghost so warmly commends, "because that for his name's sake they went forth, taking nothing of the Gentiles" (3 John 7).

It is this separation in heart and life from the world that suggests the secret of true and acceptable service. It is the failure of such separation, that reveals the cause of the lamentable condition into which the Church has fallen, and marks the sad decline and weakness of many a professed

Christian. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. vi:22, 23). It is worse than nature's darkness.—J. H. BROOKES.



THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
MAY AND JUNE.

JESUS THE SERVANT OF ALL.

(May 6. John xiii:1-17.)

Golden Text, Mark x:44.

Daily Readings.

Mon., Apr. 30, John xiii:1-11. Tues., May 1, John xiii:12-20.
Wed., May 2, John xiii:21-30. Thurs., May 3, John xiii:31-38. Fri.,
May 4, Mark x:32-45. Sat., May 5, Luke xiv:7-11. Sun., May 6,
1 Peter v:1-11.

I. LESSON OUTLINE.

1. An Humbled Saviour (verses 1-5). 2. A Complete Cleansing (verses 6-11). 3. A Helpful Service (verses 12-17).

II. THE HEART OF THE LESSON.

The Spirit through Paul writes of Christ as the humbled, emptied One (Phil. ii:5-8). Psalm xvi:1 presents Him to us in the same light. One of the chief reasons for that humbling is before us in our lesson; that of perfectly cleansing us from all sin and defilement in virtue of His perfect atoning work upon the cross of Calvary. This work of the cross is in His mind upon this occasion; His heart as to this is revealed at this feast (verse 1). Connected with it is His unchangeable love for His own whom He loved even unto death. With this work of the cross regarded as accomplished, our Lord went in the servant character and attire from one to another to wash the travel stained feet of each disciple. The significance of this is brought out through Peter's refusal to the point of being told that the washing was not merely the cleansing of the feet from dust, but rather pointed to

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that washing of the life of the already redeemed, cleansed one, that was necessary to any fellowship with Christ (cf. 1 John i:3; ii:2).

The Lord calls Peter's attention to this line of truth by the illustration, so well known, of the custom of bathing at the public bath, or the river, and then completing that bath at the home by simply washing the feet which had become travel stained on the way home. It is this continual cleansing which, as believers, we need that is here before us. Nor is there any one who can do this for us save our Lord Jesus Christ. Remember that the cross of Calvary was the place where, by His atoning death, He not only settled the question of our sins belonging to our old unsaved state, but where He bare all our sins and all our iniquity, even to the very last one, we may be guilty of in this scene. Otherwise we would not be able to have made sure to us the words of 1 John i:9; ii:1, 2.

In this matter we are to have fellowship with our Lord as we seek to help one another. Not that I can absolve any brother; nor that a fellow-saint must needs confess to me. But that I can pray for the erring one; seek to help him to Christ after the pattern of Gal. vi:1. And that it is also our privilege to help one another in our daily walk here.

JESUS THE TRUE VINE.

(May 13. John xv:1-16.)

Golden Text, John xv:5.

Daily Readings.

Mon., May 7, John xv:1-11. Tues., May 8, John xv:12-25. Wed., May 9, 1 John ii:18, 29. Thurs., May 10, 1 John iii:1-12. Fri., May 11, 1 John iii:13-24. Sat., May 12, 1 John iv:1-11. Sun., May 13, 1 John iv:12-21.

I. LESSON OUTLINE.

1. The True Vine (verse 1). 2. The Husbandman's Work (verses 2-8). 3. The Fellowship of Love (verses 9-15).

II. THE HEART OF THE LESSON.

Our God and Father is seeking for fruit, even the fruit of the Spirit (Gal. v:22, 23). The conditions under which fruit is obtained are definitely set forth by our Lord Jesus in this chapter. Above all else is the need of regeneration, for that is what is meant by the figure of the branch in the Vine, partaking of its nature and life and having all its need for life and fruit bearing met by the life and fulness that is in the Vine. And here is the work of the Father as the Husbandman, for "of Him are we in Christ Jesus." Then there is the divine work of pruning and purging the branch unto fruit bearing; as also in the excision of the fruitless one from its place of privilege in the Vine.

Mutual abiding of the believer in the Lord and of the Lord in him is a prime condition for fruitage, for apart from Him we can do nothing.

Let this sink into heart and life, for the days are alive with so many humanized, humanitarian makeshifts in the matter of fruit and fruit bearing. Then too as abiding in Him, and having His word abiding in us there is the possibility of unlimited asking in His name for whatever is needed for this life of ours, and increase of fruit to God. Nor is it amiss to remember one of the greatest incentives to a fruitful life in Christ is that God is thereby glorified.

Such disciples, such branches enter into a fellowship that is utterly unknown and not enjoyed by one who is merely saved, and who is content with a half-hearted life and walk. The measure of the love of Christ to us which is the very life and power and joy of this fellowship is that of the Father to the Son. "As * * * so" are definite in their measure. But they tell of a love that passeth knowledge. A love in which it is possible to abide by simply believing it (1 John iii:23; John iii:16; Eph. iii:14-20.) On His part this love is manifested in its fulness at the cross (verse 13; Rom. v:8). And love like His has no secrets from the whole-hearted disciple (verse 15; Rev. i:1-3). What dignity and power and privilege is that of every believer. Why do not all the born-again ones enter into this fully?

THE IMPORTANCE OF SELF-CONTROL.

(May 20. Isa. xxviii:1-13.)

Golden Text, 1 Cor. ix:25.

Daily Readings.

Mon., May 14, Isa. xxviii:1-13. Tues., May 15, Luke xii:35-48. Wed., May 16, Rom. xiv:13-23. Thurs., May 17, 1 Cor. iii:10-17. Fri., May 18, 1 Cor. viii:1-13. Sat., May 19, Prov. i:7-19. Sun., May 20, Rom. xiii:8-14.

I. LESSON OUTLINE.

1. The Crown of Pride (verses 1-4.) 2. The Crown of Glory (verses 5-6.) 3. The Erring People (verses 7, 8). 4. The Way of Truth (verses 9-13).

II. THE HEART OF THE LESSON.

The natural man is ever bent to have his own way of rebellion against God; and of walking in the path of carnal appetite. Yea, it is frequently his boast that he is able to do so much that is evil. He is full of pride and self-assumption. But remember that judgment is coming upon all the pride and haughtiness and sin of man. That judgment at the hand of the Lord is about to be executed. A judgment that will not simply remove men by death from this world, and so destroy the wicked in the Old Testament sense of that term; but that judgment which issues in eternal banishment of the impenitent sinner from the presence of God, to that outer darkness, to the eternal punishment of the lake of fire. Remember that not only is drunkenness thus doomed, but so is every sin that is not covered by the shed blood of the Redeemer. Yea, the very worst of all sins, unbelief in Christ, demands this from

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the Lord. The best that man can do apart from God is but as a fading flower. What then shall we say of the worst things of the flesh?

In sharp contrast with this crown of pride is the true crown of glory which the Lord is ready and willing and anxious to bestow upon His believing people. The promise of verses 5 and 6 looks forward to the millennial day when the very people Israel to whom these words came so many centuries ago, will receive their long rejected Lord and turn to Him from their own ways. Then will they find Him to be all this in fulness of grace to them. Nor can we fail to see how that, by faith, He can be to us the very fulness of blessing Himself.

From verses 7 and 8 we learn how the people came to err, and to walk in the wrong ways. Now mark that while it is true that wine thus causes men to err, there is also that which is symbolized by wine, even the spirit of the world that as surely intoxicates men's souls, even though they may wholly abstain from the use of wine. And this is the great spirit that is at work to-day; even the prince of this world, and the god of this age; using many means to cause people to err.

But God has a remedy. It is that of regeneration as seen in the weaned ones of verse 9. And then in the teaching of these weaned ones the things of the Lord, and so bring them to their rest in Him. But beware that thou do not refuse His teaching.

THE HOLY SPIRIT AND HIS WORK.

(May 27. John xv:26; xvi:14.)

Golden Text, John xiv:26.

Daily Readings.

Mon., May 21, John xiv:15-30. Tues., May 22, John xv:26; xvi:11. Wed., May 23, John xvi:12-24. Thurs., May 24, John xvi:25-33. Fri., May 25, John xvii:1-13. Sat., May 26, John xvii:14-26. Sun., May 27, Acts ii:1-18.

I. LESSON OUTLINE.

1. True Witnessing (verses 26, 27). 2. An Expedient Departure (verses 1-7). 3. The Spirit's Work in the World (verses 8-11). 4. The Spirit's Work in Believers (verses 12-14).

II. THE HEART OF THE LESSON.

The redeemed of the Lord were not to be left in this enemy's land unprotected against harm and danger. Nor will angelic ministration suffice to meet the need of the Lord's own while here. No less a Person than the Holy Spirit is sent by the Son from the presence of the Father, to be our Advocate—the One who takes full charge of all that concerns us down here, while our other Advocate, Jesus Christ the Righteous, has full charge of all that concerns us in the home to which we are bound.

The word of the Lord concerning His departure from them, and His absence has naturally filled their hearts with sadness. Nor has His testimony concerning the bitter enmity of the world against them done aught but add weight to their depression of heart. But now

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with His work finished here, and more work awaiting Him on their behalf at the right hand of the Father, work that none else could do, He must needs depart, yet His departure brings to them the other Comforter who is so specially fitted and able to take full charge of them in all their present way down here. With what tender love and grace does the Lord provide for their and our every need; and for all the contingencies of our stranger character and pilgrim walk in this scene.

In all their work of testimony for Christ unto the unsaved world the Spirit was to do that which none else could do. He was to reprove or convict the world of sin, of righteousness, and of judgment. Were this to rest upon our efforts there would never be any results accruing to the Lord in the saving of souls. But it is our privilege to have our ministry in demonstration of the Spirit and of power. And so have blessed results in saved ones.

Yet is His work far greater than that of leading souls to Christ for salvation. All these new born babes must needs be taught. And at this juncture is the danger from the enemy, who, as a minister of righteousness is only too ready to deceive and delude. How blessed to see and to know that we do not rely upon men, but upon the Spirit Himself to guide us into all truth. To take of the things of Christ and show them unto us. And to show us things to come.

JESUS BETRAYED AND CRUCIFIED.

(June 3. John xviii:1-18.)

Golden Text, Isa. liii:3.

Daily Readings.

Mon., May 28, John xviii:1-11. Tues., May 29, John xviii:12-18; 25-27. Wed., May 30, John xviii:19-24; 28-32. Thurs., May 31, John xviii:33-40. Fri., June 1, John xix:1-16. Sat., June 2, Luke xxiii:13-25. Sun., June 3, Isa. liii:1-9.

I. LESSON OUTLINE.

1. The Work of the Traitor (verses 1-3). 2. The Betrayed Saviour (verses 4-9). 3. A Wrong Defence (verses 10-14). 4. A Going Over to the Enemy (verses 15-18).

II. THE HEART OF THE LESSON.

Well knowing that the hour was at hand when He must needs appear on Calvary's Hill to fully accomplish the blessed and holy will of God, His Father, our Lord went calmly on through all the dread way to the very end. Even though Gethsemane held for Him the bitter agony of which John says naught; and the treachery of Judas which was there consummated, still on with the little company of His disciples. What courage! Yea, rather what grace and love! What yieldedness to God the Father in all things.

Yet does He manifest to His would-be captors His absolute power and dignity; the very assertion of Himself as I AM—the Jehovah, has

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its effect in their falling backward to the ground at His revealed presence. And then how willingly He yields Himself up to their hatred, and permits an arrest which they would otherwise have been unable to accomplish. Yet is there one stipulation that speaks so clearly of the gospel of grace. "If therefore ye seek Me, let these go their way." Yes, if He goes to the cross for our sins, taking our Barabbas place, then must we needs go free. Blessed salvation. Thrice blessed Christ of God our Redeemer and Saviour.

The loving, earnest, impetuous Peter cannot abide this. And, with what the world speaks of as commendable zeal, he proceeds to defend his Lord and Master. Little did Peter know that his drawn sword, if allowed its way, would have wrought the will of the devil, and not the will of God. It is ever thus, aside from the divinely commanded wars of the word. But the Lord will not permit Peter's zeal for Him to deprive Him of the privilege of drinking the cup which the Father had presented unto Him. So on in the path which the Father had marked out, the Son willingly, gladly went all the way to Calvary, and the grave.

Perchance Peter was just a little offended at the word of the Lord, just a bit slighted, and so withdrew from the immediate presence of Christ, and thus step by step went on to the denial of Him. Would we keep from the same sin we must needs walk in abiding and blessed fellowship with Christ our Lord. Even though He must needs reprove us and even rebuke us in our cross purposes from time to time.

JESUS CRUCIFIED.

(June 10. John xix:16-30.)

Golden Text, 1 Cor. xv:3.

Daily Readings.

Mon., June 4, John xix:17-30. Tues., June 5, John xix:31-42. Wed., June 6, Matt. xxvii:27-44. Thurs., June 7, Matt. xxvii:45-56. Fri., June 8, Luke xxiii:26-43. Sat., June 9, Luke xxiii:44-56. Sun., June 10, Matt. xxvii:57-66.

I. LESSON OUTLINE.

1. Jesus in the Midst (verses 16-18). 2. Jesus of Nazareth the King of the Jews (verses 19-22). 3. "They Parted My Raiment Among Them" (verses 23, 24). 4. "Behold Thy Mother" (verses 25-27). 5. "It is Finished" (verses 28-30).

II. THE HEART OF THE LESSON.

But who can write the heart of this lesson? It is none other than Christ Himself as the whole burnt offering; the sacrifice of a sweet smelling savor to God. The One in whom we find our place; and in whom we too are a sweet savor to the Father. We have put on Christ, even as the officiating priest of old found his clothing in the skin of the whole burnt offering.

The place of the cross is marvellously suggestive; in the midst, between the two thieves. The full salvation of God in Christ within easy reach of these two representative men. And how like them sinners are to-day. Some saved by a living faith. Others neglecting, or rejecting the Christ of God in unbelief, to their eternal loss and undoing.

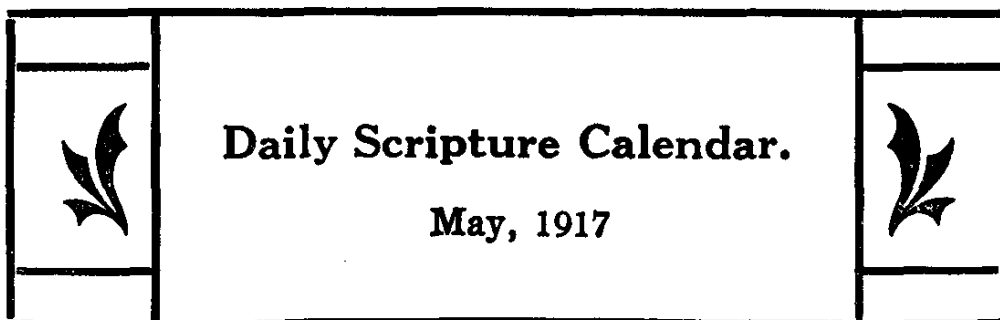
Nor is He there apart from His rightful Kingly Dignity. His title tells the world who He is. And His death just as clearly tells how He came into that glory and dignity, "ought not Christ to have suffered, and to enter into His glory?" Is His own explanation of the cross in that light?

Again do we see God's grace revealed at the foot of the cross in the fact that the very soliders that put Him to death became joint owners and possessors of His clothing. O, marvellous truth! My sins sent Him to that cross; and that cross through grace puts me in Christ; and I have put on Christ. And so am accepted in the Beloved.

Nor does the suffering Saviour forget that beloved Mother whose heart grief is so touching, but whose faith in Him has brought salvation and peace to her soul. Her whole future is cared for as He entrusts her to John. And does not the Lord entrust His helpless loved ones to His beloved disciples to-day? Is it not a great and precious privilege to take this work as from Himself?

What words of man can possibly explain the meaning of that last triumphant shout of our Redeemer as He yields His life and dismisses His spirit to the Father "it is finished." All the great and blessed work of redemption accomplished. So fully wrought out that nothing more is needed. And the believer is fully at rest in Him and at perfect peace with God.

(To be continued).



May 1. "COMPARING spiritual things with spiritual" (1 Cor. ii:13).

This passage has been treated with some beautiful variations of reading. The *expounding* means *mixing together*. So the idea is thus expressed: "Communicating spiritual things by spiritual means." To spiritual men, spiritual things explaining." "Setting forth spiritual facts in words which the Holy Ghost teacheth." "Composing spiritual things with spiritual words."

May 2. "SEARCH the Scriptures" (Jno. v:39).

More accurately, "Ye search the Scriptures." It is not a *com-*

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mand, but a rebuke; and an appeal as a reason why the Jews should have believed on Him of whom their Scriptures testified. But what was a *rebuke* to them, may properly be a *precept* to us. "Search" is a sportsman's term, meaning "trace out," as hunting game. It is used of the prophets, who *investigated* what the Spirit spoke of the sufferings of Christ (1 Pet. i:11).

May 3. "What ye hear in the ear, that preach ye upon the HOUSE TOPS" (Matt. x:27).

Compare this with Lu. xii:3. "Whatsoever ye have spoken in darkness shall be heard in the light." It was customary in our Lord's day for public proclamations in the villages to be cried out from the highest housetops, in the still evening air, when men were returned from labor. Thus it is not in *strict literalness*, but in the spirit of willingness to make truth known, that we are to proclaim the Gospel everywhere.

May 4. "Mary of WHOM was born Jesus" (Matt. i:16).

A simple statement, in which the ordinary reader would see nothing *peculiar*. But a change is here made to the *feminine* form, to indicate that Jesus was born of *her*, and not of *him*. Our translators properly render the term "born," and not "begat." It is one of those masterly touches of Scripture, whereby the Divinity of our Lord is hedged in, and the truth is emphasized that He was the "Seed of the Woman."

May 5. "Which of you, by taking THOUGHT, can add one cubit unto his STATURE?" (Matt. vi:27).

When our translation was made, the word "thought" was equivalent to *deep anxiety*. "Stature" means *age*, or *length of life*. So it is rendered about the Blind Man, and Sarah (Jno. ix:21, 23; Heb. xi:11). No one by anxiety expects to add a foot and a half to his *height*. But men do desire to *prolong life*, and use much solicitous care to that end. Thus our Lord's words are divested of seeming absurdity, and "cubit" becomes a figure of speech.

May 6. "His dear Son * * * who is the image of the invisible God, the FIRST BORN of every creature" (Col. i:15).

This is one of the greatest of Scriptures passages. Let us read it thus: "*The first-begotten before the whole creation.*" There is a lofty comparison between things *made*, and He, the *uncreated* One, existing with the Father from eternity, but becoming by the will of Godhead the first in a series of new creations. While all creatures are *created* by Christ, only those who are regenerated are *born* of Him.

May 7. "The kingdom of heaven suffereth violence and the violent TAKE IT by force" (Matt. xi:12).

This is not to be taken in a *good* sense. See Lu. xvi:16. Men are not *pressing into* the Kingdom, but *against* it; resisting it with violent usage. John suffered because he preached the Kingdom. Our Lord suffered likewise. The Kingdom was not then established that men could *press* into it. But they *resisted* the preaching about it, and thereby postponed it until the King, driven away by violence, shall return again.

May 8. "What went ye out into the wilderness to see? A REED shaken with the wind?" (Matt. xi:27).

The valley of Jordan abounded in canebrakes, so fragile that the faintest breath of wind stirred them or laid them flat. John was no such vacillating character as those *reeds* represented. But a *reed* was also a rude musical instrument, played by the breath, as John was moved by the Divine Breath. This is the lesson: "Be no more children, tossed to and fro, and carried about with every wind of doctrine."

May 9. "No man putteth new wine into old BOTTLES" (Lu. v:37).

New *bottles* were elastic *skins*. Two distinct figures are here seen. Judaism, like a *garment*, was put on *outwardly*. The New Covenant was an *inward* spirit of life. The Gospel could not be hidebound by ceremonies; nor applied as an addition to a worn-out system. A renewed *heart* alone has the expansive power to receive this dispensation of liberty. Thus at Pentecost the new wine was seen bursting old bottles.

May 10. "She being before INSTRUCTED of her mother, said, Give me here John Baptist's head in a charger" (Matt. xiv:8).

"Before instructed" is not at all the meaning. She was *urged on, set on, put forward, instigated* by her mother. Imagine the girl, with all her levity, shrinking from this demand for blood. But she was speedily won over to her mother, for Mark says she went to the king "with haste," rather with *zeal*. Herod had saved John from previous plots. So Herodias makes haste while he is drunken (Mar. vi:20, R. V.).

May 11. "The lord COMMENDED the unjust steward because he had done wisely" (Luke xvi:8).

It was not the Lord Jesus who *commended*, but "the lord" or master of the estate, a mere man. Such estates were rented out to stewards for a stipulated sum. They then made the most out of tenants. This steward's exactions being heavy, he was reported to the "rich man." "The lord" himself was not defrauded, having no personal dealings with the tenants; hence he could impartially *commend* the prudence of his steward.

May 12. "And when He had made a SCOURGE of small cords, He drove them all out of the temple" (Jno. ii:55).

Our Lord did not drive out the *men* with the scourge. Four distinct acts are asserted. He *scourged* out the irrational animals; He *poured* out the inanimate money; He *overturned* the unconscious tables; He *spoke* with divine authority to the responsible desecrators. Of the harmless doves He only said, "*Take* these hence." This unusual indignation and physical exertion reminds us of the coming "wrath of the Lamb."

May 13. "Behold the Kingdom of God is WITHIN you" (Lu. xvii:21).

This could not be true of the wicked Pharisees. A very different spirit to that of the Kingdom of heaven was *in them*. A man may

be in a kindgom, but a kingdom cannot be in a man. The margin rightly reads, "among you." God's royal majesty, in whom was the germ of the whole Kingdom, *stood among them*. The *person* of the King, rather than the *territory* of the Kingdom, is the emphatic idea.

May 14. "To sit on my right hand and on my left is not MINE TO GIVE" (Matt. xx:21).

Our Lord did not mean He had not the *authority* to impart the favors of the Kingdom to whom He would. What He did answer was, that He could only act conjointly with the Father, who long back in the counsels of eternity had arranged every detail of the Messianic Kingdom. There might be greater men than James and John, like the coming *Two Witnesses*, for whom this high honor was *already* appointed.

May 15. "Then the king said to the SERVANTS, Bind him hand and foot, and take him away" (Matt. xxii:13):

In the parable of the Marriage of the Son, a very nice distinction is lost by the uniform translation of the word "servants." In verses 3, 4, 6, 8, 10, the *servant's* are *men*. They stand for prophets and ambassadors, sent out to invite their fellow men. In verse 13 they are *angels*. They are as distinct a class as the *slaves who sow*, and the *angel-reapers who gather out the tares from the harvest field* (Matt. xiii:27, 30).

May 16. "Then was fulfilled that which was spoken by JEREMY the prophet" (Matt. xxvii:9).

This quotation is not in Jeremiah, but from Zech. xi:12. Infidels have rejoiced at the circumstance as a *flaw* against the Scriptures. As reasonable explanation we may say: 1. Jeremiah may have *spoken* what Zechariah *recorded*. For example read Acts xx:35 and Jude 14. 2. The term "Jeremiah" was used in a *general way* for *all the prophecies*, his standing first in order: ch. xvi:14, 3. The name Jeremy may have gotten into the text by error. Some old versions quite omit it. No, matter, the *prophecy itself* was marvellously fulfilled.

May 17. "Have ye not read in the book of Moses, how IN THE BUSH God spake unto him" (Mark xii:26).

While it is true that at the *Burning Bush* there was a conversation about the resurrection, yet that is not the exact meaning here. "Bush" does not indicate the *place* from which God spoke, but means that *portion* of Scripture which went by the name of *the Bush*; so designated by the Jews from the memorable incident. Romans xi:2 is similar: "Wot ye not what the Scripture saith *in Elias*." (margin).

May 18. "Then took Mary a pound of ointment * * * and ANOINTED the feet of Jesus" (John xii:3).

With this story agrees Matt. xxvi:6 and Mark xiv:3. Two women anointed Jesus. They are easily distinguished. One was a "sinner" of Nain, and nameless (Lu. vii:37). The other was His friend, Mary of Bethany. One anointed in the house of Simon the Pharisee. The other in the house of Simon the Leper. One anointed early in His ministry. The other near the end of his earthly life. One anointed in gratitude. The other with prophetic purpose.

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May 19. "He that is WASHED, needeth not save to wash his feet" (Jno. xiii:10).

The word *washed* is here remarkably changed to one which means to *bathe all over*. This same word is found in Acts ix:37; 2 Pet. ii:22; Rev. 1:5. It is plain it means *complete* washing. The other word in Jno. xiii:5, 6, 8, 10, 12, 14, is *partial* washing. For example, Matt. vi:17. The teaching is, that while justification by blood has *wholly* cleansed us, yet there must be a *daily* cleansing through the Spirit, by the Word.

May 20. "Many, I say unto you, will seek to enter in and shall not be ABLE" (Lu. xiii:24).

When? The 25th verse explains. By *dislocating* this passage from its following verse we limit the day of grace. When an Oriental feast is all ready and all are seated, there is a few moments' *tarrying* if other guests may arrive. Then the master of the feast arises, himself closes the door, and the feast begins. Thus with the Gospel feast—the door will be *kept open* till the last soul called and elected has come in.

May 21. "I appoint unto you a KINGDOM as my Father hath appointed unto me" (Lu. xxii:29).

The idea is not made clear by this reading. Our Lord is not saying He is appointed *separate kingdoms* to each of the Twelve; but a partnership in His own Kingdom. Thus we should read: "And I grant unto you (as my Father hath granted me a kingdom) that ye should eat and drink at my table, in My Kingdom."

May 22. "Now this man PURCHASED a field with the reward of iniquity" (Acts i:18).

That, Judas did not personally do. The *priests* bought the field after Judas was dead; for there was a *prophecy* they were compelled to fulfil (Zech. xi:12, 13; Matt. xxvii:5-10). Supposition: Judas had taken preliminary steps to purchase the field. Then, filled with remorse, never completed the transaction. He flung the money down in the temple, went and hanged himself, and the rope breaking, he fell headlong, according to this account.

May 23. "When they had opened the door and saw him (Peter) they were ASTONISHED" (Acts xii:16).

Let us not malign Peter's friends by saying "they *doubted* the answers to their own prayers." That is not at all the idea conveyed in the word "astonished." In the seventeen places where it is found it never means *unbelief*. It is a word of dignity, always describing the *joy* or *ecstasy* of faith already in exercise. So in Cornelius' house, the gift of the Spirit *surprised*. Peter's friends did not *doubt*; they were *beside* themselves at the *manner* of his deliverance.

May 24. "Ye men of Athens, I perceive that in all things ye are TOO SUPERSTITIOUS" (Acts xvii-22).

The roughness of this reading is much to be regretted. With graceful Christian tact Paul is *complimenting* rather than *condemning* the Athenians. So far as he could *praise*, he was praising their *religiousness*. One translation reads: "Ye are very religious;" another: "In all respects how unusually reverent of the demons ye are;" another: "In every way I see you given up to demon worship."

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May 25. "Whom therefore ye IGNORANTLY worship, Him declare I unto you" (Acts xvii:23).

Mark! it was not the demon-worship Paul approved, but that *religiousness* which led the Athenians to erect an altar to THE UNKNOWN God, lest in their superstitious service they should omit any deity. "Ignorantly worship" is a very coarse rendering. The idea is, the God whom they *understood* not, but *reverenced*, Him Paul would *set forth* unto them. They called him (v. 18) "a setter forth," and he retorts with the same word.

May 26. "The branches were BROKEN OFF that I might be grafted in" (Rom. xi:19).

Two distinct interesting words are found in this connection. The Jews are *broken off*, the Gentiles *cut off*, from God's metaphoric olive tree. *Breaking off* is a forcible wrenching without hand by sovereignty. *Cutting off* is a work done instrumentally. The word for *broken off* is found only here, three times (Rom. xi:17, 19, 20). The word for *cut off* is found several times and means either to *hew down* or *render ineffectual* (Lu. xiii:7; 1 Pet. iii:7).

May 27. "Out of the same mouth proceedeth blessing and CURSING" (Jas. iii:10).

In the Old Testament are two words. One means to *revile*, the other is to *degrade*, to which this in the text corresponds. Whenever the Lord or good men speak, they *degrade* or *impoverish*, but never curse. Evil men do *revile*. For example: "The Philistine *cursed* (reviled) David by his gods." "Thou (the serpent) art *cursed* (degraded) above all cattle." "That which beareth thorns is nigh unto *cursing* (impoverishment)."

May 28. "We have also a more SURE WORD OF PROPHECY, whereunto ye do well that ye take heed" (2 Pet. i:19).

The R. V. reads: "And we have the word of prophecy made more sure." Peter did not mean we had any *new* and authoritative prophecies, but that this vision of "the power and coming of our Lord" confirmed the *old* things already written. The abiding word of prophecy is contrasted with the transient glory of the transfiguration. Till the true day of glory does come, *prophecy* is to light the darkness.

May 29. "A LIGHT that shineth in a dark place, until the day dawn" (2 Pet. i:19).

A portion of this verse is parenthetical. A little paraphrasing will help to understand it. Read; "And we have more firm the prophetic word, to which nobly are ye doing, if taking heed (as to a lamp shining in a dark place, until what time day may dawn, and a morning star may rise) in your hearts; of this first taking note, that no prophecy of Scripture comes of man's own explanation."

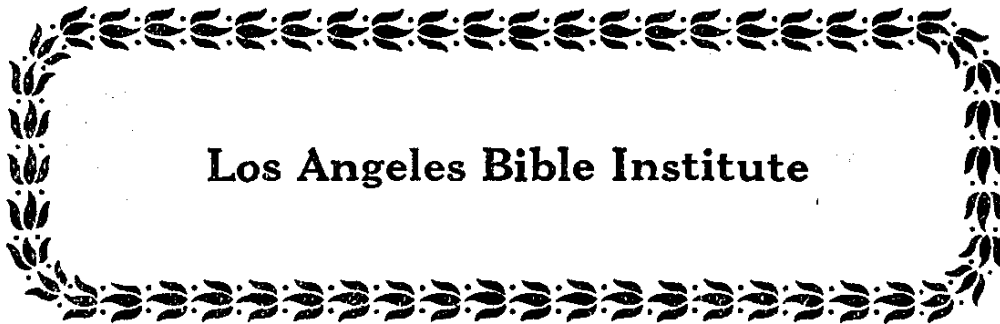
May 30. "The fine linen is the RIGHTEOUSNESS of saints" (Rev. xix:8).

The word is plural, and means *righteous acts*. No saint can weave his own robe of righteousness. But we can "work out" what God

hath "worked in." Bezaleel *wrought out* material the willing brought. David was not allowed to *build* the *Temple*, but he was permitted to *gather* material. Every righteous act of every saint is material *laid up* out of which the Spirit shall (figuratively) weave the Church's nuptial robe.

May 31. "The marriage of the Lamb is come; and His wife hath made herself **READY**" (Rev. xix:7).

This cannot refer to *earthly* or *personal* preparation for heaven. All our "meetness" of sanctification is the free gift of grace. It seems to point onward to that profound period between the Rapture and the Manifestation, the time of believers' judgment, when the *whole Church*, not individual saints, shall robe and prepare for the august ceremonies of her High Espousals and Grand Coronation. Alleluia!



Its Live Evangelism.

The latest reports from the Department Superintendents of the Los Angeles Bible Institute indicate a live and efficient work of evangelism in many different directions.

At the opening of the monthly conference, Superintendent Horton said: "We thought, two years ago, when we had one meeting a day, that we were doing pretty well. Now we have twenty meetings every week in the shops and fire-engine houses alone. I have been desirous of having an auto truck to carry the superintendent of this work and the students to these noon-day meetings—and now we have it. In the afternoons and at night we can send it out into the different sections of the city and through the outlying little towns. I think we could use two or three trucks of this kind."

The superintendent of the shop said: "We have about 700 men in the fire-engine houses, and through different shifts of workers we manage to reach them all. Last week I had the privilege of opening a Bible class in one of the large engine-houses. We are holding twenty meetings a

week and if we had the crews we could hold fifty. We are not forcing men into a profession of Jesus Christ; we are letting the Holy Spirit take the Word and drive it home to their hearts and consciences."

Solving the Problem.

One of the Bible women said: "I do not know that house-to-house work is going to solve the problem, but I am sure that it is the only way that the majority of people will ever hear the Gospel. Many people have lived here from five to ten years without ever attending a church—not the poorer people, but the middle class. The Bible woman has an opportunity, in a tactful way and in the power of the Holy Spirit, to take to the people that which they are needing. The Lord has wonderfully blessed many of us as we go from house to house."

Another Bible woman said that "the work is arduous but it certainly is not monotonous, for we have so many calls from all classes and conditions of people."

A worker among the Spanish people said: "I find that the Mexicans in the railroad camps are as sheep without a shepherd, and I am so glad that God has given me the privilege of being the shepherd in these camps. In the past month I have found sixteen camps which we visit, some of them every week, and some that we can reach but twice a month. Altogether we have seven classes into which the single men come together for the study of the Bible, and some Bible classes for the whole family."

Speaking of the work among men at the Biola Club, in the business section of the city, the superintendent said: "Our place is not like a mission, but like a club room, with a piano and victrola. People come along and want to know what the name 'Biola' means. Usually they find out, and sometimes they find out a lot more. One of the International Bible Students (Russellite) came down and told us what he believed and wanted to know what the Biola Club was for. I was able to lead him into the truth. He came back last week and said, 'I am trying to get back those pamphlets I gave out last week.' We have had between 145 and 150 conversions."

Among the Sailors.

The harbor work on our great California coast is a problem as immense as the field. It is being ably cared for at Los Angeles and San Francisco harbors by our workers. In making his report the superintendent said: "We are not able, like some workers, to report that we have traveled so many miles, or covered such and such territory, but we can say that we have visited ships that have traveled sometimes 20,000 miles to get to us, and this is quite encouraging. I can name just a few of the ships coming into San Francisco within a few days. Among them was a great Australian liner, all English speaking, with a crew of about 150 men. Right next an English ship, coming from Chile, with English officers; then a Danish steamer with all Danish men on board, coming from Japan and bound for Denmark. Next a ship from Asia, a Dutch steamer, carrying Dutch officers and crew of forty or fifty men; an American sailing vessel, coming from the South Seas; a French sailing vessel from Chile, stopping here to load freight for England and France; a Norwegian ship coming from Chile, having all Norwegians on board; a Dutch ship from Java, with a Chinese crew and Dutch officers.

"If I were to go back today, in those same places there will be other ships, and when they leave other ships still will come in, and to all of them we have the privilege of ministering the Gospel. One thing that especially impresses them is the fact that we give out books and Testaments all free of cost, in their own language. They say, 'How can you do it?' We tell them, 'The Lord does it for you; you are just to accept it.'"

At Los Angeles Harbor a "Biola Hall" has been opened near the water-front, and meetings are held there nightly. Curiosity concerning the word "Biola" makes many an opening for presenting the Gospel to sailors and others.

Science-Proof.

Another of the Bible women, speaking of her work among young people, said: "We have a system of memorizing fifty verses which is being used quite extensively. One

very beautiful girl came into the classes recently—her father a club man and her mother a society woman. She said she was so fascinated she could hardly wait from one day to another to find which verse came next. In the contest, she ranked among the first. She went away to college and right away, in studying science, came in conflict with the teaching of the school. Some of the faculty waited on her and said that she was entirely too orthodox and that they did not like to have her speak out in that way in class, but she insisted that she knew what she was talking about and that she could not go back on the dispensational teaching she had been having. She wrote me that she ‘wanted to spring the fifty verses on them.’ ”

The School's Opportunity.

Dr. William Evans, Associate Dean of the Institute, spoke, in part as follows: “Our school is for training men and women to do not only the kind of work you have been listening to, but many other kinds of work that have not been mentioned. This school has a very much larger number of students than the Moody school had when it was much older; about seven years of age, and with from 265 to 300 students is a wonderful leap over two years ago. No other school in the world has the opportunity that this school has, especially in regard to the foreign field.

“We have longed to see very many more natives from the foreign countries here—from Korea, Japan, China. We have hoped that the day would come when some of us would go to these foreign countries to establish Bible Schools and then send them over here. Already we have begun to do something of that kind, but this school, standing as it does in the very gateway of the Orient, has a wonderful opportunity, greater than any other school I know of.

“We have a fine lot of men and women. I don't suppose you know what it means for a man who wants to become a minister to come here and scrub floors, or wait on the table and work his way through; when, for instance, he might go to a Seminary and have \$250 a year allowed him. I wish we could do something like that. I know some people say that it is not a good thing to help the students financially;

that it spoils them. I would like to have been about half spoiled when I went to school! I think it is a shame that many of God's people, with plenty of money to spend on things that are not necessary, cannot see the wonderful investment they could make in men and women. No man living can work seven hours a day and keep up with his studies. If some of these men 'make good', after putting in seven hours work a day, what could they not do if they had more time to devote to their studies? We have splendid men and women here. I wish some of you could come to the classes and get acquainted with them."

Full information concerning this free school of excellent training, practical Christian work and ideal surroundings for students, may be had by addressing T. C. Horton, Superintendent, Sixth and Hope Streets, Los Angeles, Cal.



Requests for Prayer.

A preacher writes: Pray for a spiritual blessing upon myself and my work.

Pray for relief from very heavy financial burdens.

Please pray for my son and his wife. She has become entangled with Christian Science.

Pray for my brother and sister, who have gone into Christian Science.

We have a number of letters, which request prayer for different relatives who are being deceived by this modern day delusion.

Pray for Central American Mission work.

Remember in prayer the different Sermon Bible Conferences, that the Lord's richest blessing may rest upon the ministry of the Word.

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Editorials.

**Till He
Come.**

The promise our Lord gave before He returned to the Father's house, "I will come again and receive you unto myself that I where I am ye may be also," will surely be fulfilled when the Father's time has come to call His children, the fellow-heirs of His Son, for the great gathering above. The prayer He prayed, "Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me," will be answered for the Father heareth the Son always (John xi:42), and He will give Him His heart's desire and the request of His lips (Psalm xxi:2). Till the promise is fulfilled and the prayer answered, His own walk in faith in blessed anticipation of the greatest of all, the coming event, to see Him in His glory, to meet Him face to face, to be forever with Him.

Till He comes—what? Said the bride in Solomon's Song, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh and the hill of frankincense." When He comes the day dawns and all shadows must disappear and forever vanish. Till then, she said, her place would be the place of the myrrh and the hill of frankincense. Myrrh, which means bitterness, is the emblem of death; frankincense in its fragrance is symbolical of worship. Till He comes we think of His mighty love, who died for us and worship Him. Of this the Apostle speaks when he wrote to the Corinthians of the Lord's Supper. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till He comes." The blessed memorial feast in fulfillment of His precious request, "do this in remembrance of Me," keeps before the hearts of His worshipping children

the three great facts: He died for our sins; He lives in glory; He is coming again. Every Lord's day His blood bought people should remember Him in this way; and whenever we do, showing forth the Lord's death, worshipping Him, we are reminded it will only be "till He comes." And when He comes we need no longer His table, He has prepared for us in the presence of our enemies. Then we shall see Him, and that face to face. Oh, what joy and glory to behold Him then in all His glory! What happiness to see Him who is altogether lovely!

Till He comes—what? "Occupy till I come", He said in the parable in which He speaks of Himself as the "nobleman who went into a far country to receive for himself a kingdom, and to return." Till He comes we must be like a wise and faithful servant, who is obedient and faithful to his absent Lord. It means the faithful use of what He has given to us, which is really His. We are only His stewards. And when He comes our serving, our suffering, our toiling, our praying and our stewardship ends. Then we shall reap and rest and receive from His loving hands the promised reward.

Till He comes—what? From the throne He speaks once more His, "Till I come."—"Hold fast till I come." (Rev. ii:25). Hold fast my word; hold fast the truth; hold fast His Name; hold fast the confession of our hope, without wavering. What a help it is to remember in the midst of the conflict, the ever increasing darkness, in which the wicked spirits do their final work, that it is "till He comes." And when He comes Satan will be bruised under our feet and we shall receive the crown of life.

"If I will that he tarry till I come"—thus He spoke after announcing Peter's departure, His coming martyrdom by crucifixion (John xxi:18-19). Of John He said, "If I will, that he tarry till I come." We do not enlarge upon these words and their meaning at this time. We but point out that some of His people will surely tarry till He comes and like John in Patmos hear His voice, "Come up hither," and then pass in through the door opened in heaven. And the blessed thing is that He may thus speak about us, who wait for Himself.

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"Oh joy, oh delight
Should we go without dying;
No sickness, no sadness,
No death and no crying."

For we shall not all sleep, but shall be changed, in a moment, in the twinkling of an eye. May His Spirit keep us in the freshness of this blessed Hope of His imminent coming.

And when He comes, His own are with Him, the trophies of His grace, the witnesses of His power, in whom He will be glorified and admired. And when He comes the overturning times are past, the chaos with which this fast closing age ends, will be forever gone. All what is now on the earth in suffering and sorrow, conflict and confusion, will be "till He comes whose right it is" (Ez. xxi-27). Oh, say it daily "till He comes." Oh, listen to His voice as He speaks to you "till I come."

"Only a few more burdens must we carry,
In heat and toil, beneath the scorching sun;
Only a little longer must we tarry,
Only a little longer "Till He come."

Only a few more billows, wildly tossing,
Beating us backward from the longed-for shore;
Only a few more snares our pathway crossing,—
Then will the trials of the way be o'er.

So let our eyes be on Him in His absence,
Seeking to serve Him in this day of grace,
While the thought cheers us in our constant sadness;
Soon He will come, and meet us face to face."



**Give Us
Help.**

"Give us help from trouble; for vain is the help of man" (Ps. lx:11). Dark days are right ahead of us. Days of perplexity, days of distress, days of sorrow and suffering. The faith of His children will be severely tried and tested. Yet we can face it all in calmness and with perfect peace, for if we are the Lord's, we know that we and our loved ones, and all we have, rest in His hands. He is our keeper and He neither sleeps nor slumbers. And though we may

face the severest trials we shall find out the truth of His word "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ" (1 Pet. i:7). While we are being tested we also can test His goodness and mercy, His faithfulness and His power and find how good and gracious the Lord is. But we all must cling closer to Him. We must learn constantly our whole dependence on Him, and how vain the help of man is. We must trust and trust Him again, who said, "Call upon Me in the time of trouble, and I will deliver thee and thou shalt praise Me." There is nothing too hard for the Lord. "The Lord of hosts is with us, the God of Jacob is our refuge." Look up in faith and see how He fills the throne, who has promised never to leave nor to forsake.

Ye fearful saints, fresh courage take:
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.



The Dark Side The darkest days for this age, so long ago predicted in God's infallible Word, are now coming rapidly upon our age. All our Lord and His prophets foretold about this age and its end is now in sight. There is distress of nations with perplexity, and as it increases, men's hearts begin to fail them for fear, and for looking after those things which are coming to pass on the earth (Luke xxi:25-26). Thrones begin to crumble and the people arise to demand their rights. Over two-thirds of the world is at war. Nation is lifting sword against nation. Plowshares and pruning hooks, the peaceful implements of agriculture, are turned into spears and swords. Joel's message is history today, "Proclaim ye this among the nations; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords and your pruninghooks into spears" (Joel iii:9-10). Hunger is threatening the whole world. The sword, the famine and the pestilence are God's

sore judgments upon the world. And much more is yet to follow, for it is written "that the earth shall reel to and fro like a drunkard, and shall be removed like a cottage and the transgression thereof shall be heavy upon it" (Isa. xxiv:20), and "by fire and with His sword will the Lord plead with all flesh, and the slain of the Lord shall be many" (Isa. lxvi:16). The Bible contains scores of other unfulfilled judgment messages. They will all find their fulfillment in the near future on that day of the Lord of which Zephaniah heard by the Word of the Lord. "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and of distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land" (Zeph. i:14-18). Surely the literal accomplishment of all these divine utterances of God's holy Prophets is now not far away.



The Bright Side But there is another side. It is the bright side of a glorious future. If the judgments are literally coming to pass then we know that the promises of blessing and glory will also some day be literally fulfilled. There is great comfort in this for all His people. Our God will not fail nor will the Lord disappoint the expectations of His waiting children who look for His coming. He will surely keep His own out of the rapidly approaching trial which is in store for the world. He will keep His promises to come again to receive His own and call them by the gathering shout to meet Him. He will deliver us from the wrath soon to come upon this evil age. And all He has promised for His redeemed ones

He will surely do; His glory will become our glory; His inheritance our inheritance; His image will be borne by all His own; His name on all their foreheads and His home will be our home. Eternal glory is right before us and may burst upon us in the twinkling of an eye. This is the bright side.

And there is much more. The sword is not going to devour forever. Warfare will stop some day and nations disarm, to learn war no more. The glory of the Lord will fill the whole earth and the knowledge of it cover the earth as the waters cover the deep. Righteousness will reign over and on this earth and there shall be an abundance of peace. The Kingdom of Christ will include all the kingdoms of the earth and He shall have dominion from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before Him; all nations shall serve Him. But we also know that this bright side can only come when He comes. Man cannot bring these things about; our blessed Lord is the only One who can do it all. For Him we wait; for His speedy coming we pray, "Even so, come Lord Jesus." Surely these days in which our lot is cast are solemn days, for we see God's judgments beginning on the earth. But these days must be days of blessed waiting and anticipation, as well as days of untiring service.



Peace among the warring nations will probably soon be made. They will lay down their swords and come together to readjust matters, and that will be a gigantic task. But will that peace be a permanent, a lasting peace? We know it will not be permanent. Permanent peace can only come with the coming of the Prince of Peace. He alone can speak peace to the nations and make them turn their swords into plowshares. Before universal and permanent peace can come Satan must be bound and the times of the Gentiles receive the fatal blow from above, as revealed in the striking stone which demolished Nebuchadnezzar's image (Dan. ii). The *London Christian* had some

time ago a good paragraph which makes this very clear as well as God's program for this age. We quote it:

"The Christ once crucified, and now living for evermore, is calling out from the world a people for His own possession. In the present age He works through those who accept His sovereignty and own His leadership, to the evangelization of the world, and thus to the increase of their number; and in the fulness of time He will come again visibly to unite His people to Himself and to inaugurate a new era of world government in which they and He shall be associated until the end of time. Hence we do not look for any gradual improvement of the world. Our faith is not in the slightest degree staggered by the sight of nations consuming one another in a blaze of hatred and fury. The utter overthrow of civilization does not for a moment disappoint us, for, taught by Christ, we never expected anything else. The setting up of a kingdom on earth, while the rightful King is away, has never been our ideal, and hence its seeming and actual failure comes as no shock. Things are happening just as He foretold—and will yet happen. Peace in this present strife may be made, but no permanent peace, no brotherhood of men can ever be set up by force of arms or skill of diplomacy. The coming of Christ Himself is the only hope of His people, who in these dark days should be watching for His appearing more than they that watch for the morning.



A good Message Our friend Dr. Mark A. Matthews, of Seattle, Wash., sent a few weeks ago a good and stirring message to the daily papers of the city in which he is so well known by his long and effective ministry. He handed us a copy and we give it herewith.

"Next to the incarnation of Jesus Christ His resurrection is the greatest fact in history. No fact is more thoroughly established. His resurrection guarantees the resurrection of our bodies, and forever establishes the fact that Jesus Christ, who came in the flesh, who died for our sins who arose for our justification, ever lives to make intercession for us. He has conquered sin, death and the grave. Those who accept Him as the Son of God and believe that He is very God of very God are saved, and there is no power in earth or hell that can take them out of the hands of God. His resurrection guarantees His second coming and His ultimate triumph over sin, and His reign in absolute righteousness.

We are approaching the most stupendous future event in the world's history; namely, the second appearance of Christ. How far we are away and what shall intervene before that great day comes no man

can predict. The world is on fire; men are restless; thrones are crumbling; empires are falling; democracies are arising, and they shall give way to a theocratic government where God is absolute, and eternal righteousness supreme.

“This is the hour for evangelistic efforts, stupendous personal evangelistic efforts; this is the hour for men to be serious, thoughtful, prayerful, religious and consecrated; this is the hour for churches to fill; for family altars to be rebuilt; for Bibles to be opened, and Bible classes to be crowded with eager men and women searching the Scriptures for the way of life and truth in Jesus Chrst. Out of all the turmoil, disaster and conflagration Jesus Christ who arose from the dead shall lift His church, and the saints in Him shall be free from the coming tribulation.”

This has the right ring in it, and may God grant we may see everywhere a still greater revival in the study of the Word of God. Surely the time is short and the king's business requires haste.



Among true Christians the interest in the **The Increasing Interest** study of the Word is rapidly on the increase. All teachers give the same testimony that large numbers attend every Bible Conference. We have before us some thirty unanswered calls to come and hold meetings to expound the Word of God. Never before has there been such a widespread interest and earnest searching of the Scriptures among those who are true believers. The circulation of books and pamphlets which unfold the truths of the Bible is done by many on a very large scale and is a tremendous factor in making the truth known. Several thousand copies of Blackstone's "Jesus is Coming" were recently sent to preachers, and, as we hear, good results have followed. Surely while the enemy is so powerfully at work in perverting the doctrine of Christ, the Holy Spirit likewise works in His mighty energy. It is all an indication that the end of the age is rapidly approaching. May all our readers feel their responsibility in disseminating the Gospel and to reach those who know not the truth. Let us also pray for the Lord's blessing upon the different Summer Bible Conferences

which will be held in various parts of our land, that great good may be accomplished through them.



The Increasing Apostasy We have before us again numerous reports of sermons and lectures, delivered by men who lay claim to be Christian teachers and leaders. We cannot mention them all, but they give additional evidence of the rapidly increasing apostasy and the corruption of the professing church. One socialistic preacher declares that the solution of the problem of social conditions would come in the form of a man, a savior like Jesus Christ. He said, "Whether this saving being will come from the church, or as Christ came two thousand years ago from the people, will determine largely the trend the solution will take." Another one declared that God labored for thousands of years to produce a perfect man, and that He succeeded in putting Jesus Christ into the world. And now God, said he, tries again, and as a result of this great war and present day world conditions, a superman will be produced, etc.

A well known professor addressed a society of Biblical literature and exegesis in an Eastern College. Here are some of his words:

"The miracle at Cana must be interpreted allegorically. Jesus turned the water of the old dispensation into wine; the blood of the new covenant. Similarly, the resurrection of Lazarus symbolizes the revivification of the defunct church."

There was no actual miracle at Cana and Lazarus was not resurrected from the grave, according to this Professor, who also touched on the "censorship" exercised by early re-writers of the Bible. As an example he referred to a section of Proverbs, retouched by the writers, he said, for fear of casting an aspersion on Noah.

"The early Hebrew censors were as arbitrary and unreasonable as modern military censors are."

Others deny publicly the inspiration of the Bible and class the Holy Scriptures with the productions of other ancient nations. Some sneer at the belief in a personal devil and deny eternal punishment. In short, every article of the faith delivered unto the saints in being questioned, attacked and set aside.

A daily paper of Grand Rapids, Mich., makes sport of the way a certain church in that city has solved the problem of the mid-week prayer meeting, securing thereby full houses. Before the prayer-meeting a supper is served and after the prayer-meeting, at 9 P.M. the young people have a dance in the church parish house and others play a game of pool and checkers. How sad all this is. Surely in these solemn days, when God speaks so loudly, the hearts of the unsaved mass of church members, who have an outward form of religion, are being hardened more and more by their wilful rejection of the Truth. Even so the Holy Spirit has foreseen and predicted that it should be thus in the last days of this age.



Our readers will remember the strange **Disordered Hallucination** statements Dr. John H. Boyd, pastor of the First Presbyterian Church, of Portland, Oregon, made concerning the Bible, denying its inspiration and revelation. We printed them in our April number. While on the Coast a leading Presbyterian minister gave us a pamphlet containing two sermons preached by Dr. Boyd and published under the title, "Pulpit of the First Presbyterian Church, Portland, Oregon." In reading these two sermons we were amazed at the perversion of the truth this preacher proclaims. It far exceeds in perniciousness the delusive teachings of Christian Science and kindred anti-christian systems. To put it mildly we were shocked at these utterances of a man who calls himself a Presbyterian.

We handed the pamphlet to one of the most prominent Presbyterian preachers of the East and asked him to give us his estimate. He answered as follows:

"I have read with pain the **disordered hallucination** of Dr. Boyd. He has demonstrated the folly of his wisdom in an attempt to construct a theory of human regeneration without reference to the atoning work of the Son of God and without any apparent consciousness of the need of the birth from above. A perverted vision is worse than blindness. I pity the people to whom he ministers. But all this is a sign of the rapidity with which the world is moving on to the solemn hour when God shall send a strong delusion that they that have not received

the love of the truth shall believe the lie. God only knows what retribution awaits the man that bewilders poor humanity with such mists of folly."

He expresses it correctly when he calls such evil teachings "disordered hallucination." But it is all the result of having rejected the Bible as the inspired Word of God, as he has done. Then we handed the two sermons to an able Bible teacher, and asked him for a criticism. He writes:

"Christ's atoning death is omitted. The need of the new birth is also ignored. Man has been developing from a frog to his present state and he is now advancing to be an incarnation of God, and one of us will soon sit in the temple of God and shew Himself to be God!

Although evolution has been given up by the scientists as being unscientific, that is nothing, that only has to do with his physical evolution. There is now going on His spiritual evolution, which will culminate in more than the devil promised, that ye shall be as God, but that ye shall be God (2 Thess. ii). Not a word of gospel about a sinner needing a Saviour in this effusion of vanity and conceit."

This teacher also hits the nail on the head when he terms these two sermons an "effusion of vanity and conceit." These men who pose as preachers of an evangelical denomination and deny the very fundamental truths of Christianity, are doing a thousand times more harm than Thomas Paine and Voltaire did a hundred years ago. They are more than a curse in the critical hour which is upon us. Instead of calling God's people to turn to God and to His Word, they lead as blind leaders into the coming apostasy and bye and bye into the outer darkness. Like the false prophets in Israel who prophesied smooth things and cried peace, peace, even when Nebuchadnezzar's armies were before the gates of Jerusalem, these men as the mouth-pieces of lying spirits, prepare the unsaved mass of nominal church members for the reception of the man of sin.



Christian Endeavorers Perplexed Numerous members of the Christian Endeavor Society seem to be very much perplexed over a story which their founder, Mr. Francis E. Clark, has recently written. The title of the story is "Both Sides of the Veil." As we have been asked to say something on this

matter, we do so now in order to help our young friends. We give first of all the preface to this story. Mr. Clark says:

It seems to the author that the Bible, in its historical portions as well as in its more direct teachings, both implies and asserts that the "spirits of just men made perfect" do return to earth to warn, to counsel, and to help those left behind.

This is also the well-nigh universal hope of mankind, which, unfortunately, has led many into the vagaries of spiritualism, with its crude "manifestations," its rappings, table-tippings, and its frequent vulgar frauds.

While we do not deny that there may have been, and may still be, visible and audible manifestations of spirit forms and voices, the eyes and ears of the vast majority of mankind, if not of all of us, are too dull and earthly to see and hear them.

Nevertheless, many of us, the author included, have been conscious of strange, impelling impulses and restraints, which, as we look back upon them, we saw came at crises in our lives, though we may not have recognized any crisis at the time.

Why may we not rationally believe that the heavenly Father employs at these times, as His messengers and ministering spirits to us, those on the other side of the veil who loved us and best understood us?

This story is meant to embody this thought that in quiet, loving suggestions, which came to us, we know not how or whence, our loved ones, who have laid aside the earthly body, still may lead and guide us into the right paths.

Then he gives his story in which departed ones are made to return to help those who were left behind, not alone through voices and impressions, but also through visible manifestations. A full fledged spiritualist could not have written a better story to popularize his wicked inventions. We do not wonder, therefore, that scores of young people are greatly perplexed and asked "Is not this Spiritualism?" Mr. Clark makes a very serious mistake when he says "that the Bible in its historical portions as well as in its more direct teachings, both implies and asserts that the "spirits of just men made perfect" do return to earth to warn, to counsel and to help those left behind."

The Bible teaches no such thing. The ministering spirits mentioned in Heb. i:14 and elsewhere are not the disembodied spirits, but they are the angels of God, whose company is innumerable. The insinuation Dr. Clark makes in

his story that Christians become angels after death is likewise unscriptural. Departed saints are in the presence of the Lord and wait in paradise for the day in which they will receive their resurrection bodies. Then all the redeemed will not become angels, but will be like Christ and reign with Him.

Still worse is the assertion that "our loved ones who have laid aside the earthly body, still may lead and guide us into the right paths." This statement ignores the Holy Spirit and the work He has come to do in the believer. The Holy Spirit has come as the other comforter to guide and lead the people of God into the truth and in the right paths.

With many others we deplore the publication of this story, which must do harm to young people. In our days Spiritualism makes a tremendous headway. Young people are especially susceptible to these occult things and ought to be warned against spiritualism in which demons manifest their power.



We picked up a copy of *The Christian Science Monitor* while traveling. Someone wrote to that paper on angels, quoting Exod. xxiii, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Then the writer says:

"This, the student of Christian Science discovers, is just what is happening to him. Mrs. Eddy, upon page 581 of the Christian Science textbook, defines angels thus: "ANGELS. God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." And the earnest Christian finds that as these angels of spiritual understanding come to him they unveil to him the errors of human belief in general and the errors of his own human nature in particular."

According to this "angels" are simply "thoughts." Then in the rest of the article "Christian Science" is actually put down as the angel of whom Moses spoke. What a puerile perversion of the Truth of God! Yet it grows as nothing else, an eloquent evidence of the judicial blindness which

seems to come now upon all who have not received the love of the Truth and obeyed not the Gospel of Jesus Christ.



A New Volume Begins This June number of "Our Hope" completes the twenty-third year of the magazine and the July number will be the first issue of Volume XXIV. We are thankful to our Lord for His gracious help in so many ways, and that He permits us to go on in the monthly sending forth of this testimony. He has given great blessing to the household of faith through "Our Hope," in which we greatly rejoice. Hundreds of His children in every portion of our country tell us how the monthly issues are used in helping them in their spiritual lives and in the study of the Word. For all this we give Him the praise and glory.

In His Name we continue. Though the difficulties at present are many, and constantly on the increase, we know that He whom we seek to glorify in our pages will supply all need and sustain us in the future as He has done in the past. But we desire the prayers of all our readers and their hearty co-operation. We have lost hundreds of readers of late through their failure to renew promptly. We hope, through the interest of many of our readers a large number of new subscribers may be obtained.



Correspondence and Manuscripts We are very sorry to be unable to answer many of the letters of our esteemed readers, because they contain questions on Biblical and Doctrinal matters which would take many pages to answer satisfactorily. We attempted this occasionally and then found that our answers only produced new questions which called for more explanations. Others write in the spirit of controversy and would like to argue certain fine points by personal correspondence. Any one must see how impossible this is for us to do. The Editor travelled last year about 32,000 miles, addressed nearly 400 audiences, besides editing "Our Hope", working on the Annotated Bible, examining new books and answering a great many letters which called for help in spiritual matters. Only His mercy and strength makes this continued work possible. Put there is a limit and that is reached when so many good people ask us to tell them in private correspondence about the

beasts in Daniel, Anti-Christ, the duration of this age or about the future state, the gift of tongues, and scores of other matters.

And please do not send us manuscripts of sermons you preached, or other manuscripts to read and to correct, or give suggestions for public addresses. We would like to do all this. It would be a great delight to serve everybody in all these matters, but we would have to work day and night to accomplish this and that would be very wrong. We may open again, God willing, in the fall a "Question Department" in "Our Hope."



**Summer
Conferences**

The **Stony Brook** Bible Conferences will begin on July 9th, and will last through July and August. July is devoted to systematic Bible instructions covering The Pentateuch, the Prophet Ezekiel, minor Prophets, Hebrews and other New Testament Epistles, etc. The teachers include Prof. Griffith Thomas, C. I. Scofield, A. C. Gaebel, B. B. Sutcliffe, Ford C. Ottman, G. Guille and L. S. Chafer. The Editor will give five lectures on the Prophet Ezekiel and the minor Prophets July 9-18.

For full programs please address Dr. Ford C. Ottman, Stamford, Conn.

Another good Conference for preachers, ministers and Christian workers will be held at **Montrose, Pa.**, July 9-27. The teachers include Drs. Torrey, Evans, Kyle and Griffith Thomas. For detail information, programs, etc., address R. M. Honeyman, Montrose, Pa.



**Portland
Depot**

Our many readers in Portland, Oregon, will be pleased to learn that we have opened a depot of our books and pamphlets in their city. The Conference we held there this Spring has been of marked blessing and large numbers have become interested in Bible-study and in "Our Hope." The demand for good Christian literature, we expect, will justify the opening of our little book depot there.

This will be in charge of Pastor Walter Duff, of the Baptist Tabernacle Church on East 8th and Grand Street. His residence is 4204 East 45th Ave. S. (Phone Home B. 1094). He has copies of all our publications on hand; also sample copies of "Our Hope". You can order your supply through him and he will, through his excellent Bible classes, interest others as well.



**Early
Printing**

We have to print our editions a good deal earlier than before. For instance this June edition was put on the press the first day of May. We are obliged to do this so that all our readers get the magazine before the first of June. It takes 10 days to print and about 10 days

for the mailing. This explains why requests for prayer and other matters appear a month later after they were received.

For this same reason we cannot give reports of meetings held as promptly as we would like to, and sometimes changes have to be made which cannot be printed in time.

During the last week in April we had a series of excellent meetings in **Winnipeg**, at the United City Mission Building. We were glad to see our many Canadian friends again. The Lord blessed His Word richly. Our engagements in May included **Waterloo, Iowa** (third yearly Conference); **Council Bluffs, Iowa**, and then we planned the first Bible Conference in the Capital of Idaho, **Boise City**. We hope to give a little report of these meetings later. Do pray for us and for the ministry of the Word.



Colorado and California The second Tourist Bible Conference D. V. will be held in the First Congregational Church of **Manitou Springs, Col., July 22**. For detailed information, suitable places to stay, etc., please write Pastor C. P. Martin, Manitou Springs, Col. We hope to welcome many of our Texas, Kansas, etc., friends. We hope to visit Colorado Springs and Denver during September.

We call especial attention to the work in **Los Angeles, Cal.**, during the entire month of August. All meetings will be held in the **Bible Institute Auditorium**, which has a seating capacity of over 3,000. The Editor hopes to speak three times each Lord's day and special Bible instruction will be given by him, four times each week (Tuesday-Friday evenings). Programs may be had later by addressing T. C. Horton, 536 So. Hope St., Los Angeles. The Bible Institute has accommodations for all at moderate cost. We hope all our California readers and many others can attend.



Our brother **Harris H. Gregg**, for so many years the successful pastor of Washington Ave. Presbyterian Church, St. Louis, Mo., has resigned and is now going forth in Bible teaching work. Mr. Gregg is a very helpful teacher, who has done much good in St. Louis and we are sure will be a still greater blessing to the body of Christ. We recommend him heartily for Bible Conference work. Address him at 153 Institute Place, Chicago, Ill.

To our readers who visit the North Pacific Coast this summer we recommend the **Chicago, Milwaukee & St. Paul R. R.** We came east recently over this road, now electrified for some 500 miles, and were greatly pleased with the excellent service which makes the trip very enjoyable. The scenery, especially through the Bitter Root Mountains, is unsurpassed.

The Circulation of "His Riches" in Hospitals and Trenches.

We have printed another large edition of the Gospel booklet "His Riches." Some 250,000 of this little work will soon be in circulation in six languages. We sent some to England where they were used among the wounded and sick soldiers. They were greatly appreciated and brought much joy and blessing to the young men.

One of the leading chaplains in the British army sent us the following letter:

Dear Brother: Your kind letter came to hand. I have been transferred over to this chaplaincy. Our hospitals are always full of sick and wounded men from the front as we are so near to France. I am sure that **many**, if not **all** of our patients would be glad to read your precious little book "His Riches." It brings very clearly and forcefully to the mind the supply of our greatest need. I shall be glad also to send as many as possible to the men in the trenches, who are our greatest concern and first care. These are the times when men realize that "anything at all in religion" will not do. They must know absolutely what they must do to be saved. Any other Gospel than the Gospel of God does not find acceptance with most of the soldiers now. I shall be glad to make the best possible use of whatever Gospel literature you may entrust me with.

Fraternally yours,

Chaplain W. F. P.

We have sent the Chaplain 1,000 copies of "His Riches" and shall continue to supply him. Another brother writes from Cheshire that he labors among 1,500 sick and wounded, and still another letter asks for help.

What Shall We Do?

The need will become greater and greater. Surely this is a good time for sowing the seed of the Gospel. We want to make the next edition of "His Riches" very large. It is **your** opportunity, dear reader, as well as ours. **You** can have a part in this ministry and cheer some one through this Gospel message, and no doubt many precious souls will be brought to Christ by reading it. Another interesting letter just received requests the sending of parcels of "His Riches" to the camp in the **desert of Sinai**.



It is not the *presence* of sin in me which hinders in the least my communion with God, for "our old man has been crucified with Christ." It is the *allowance* of it, for then it is still the love of it, and of my will, which are at work.



The Prophet Ezekiel.

Chapter XXXIII.

The previous chapter closed the predictions which were uttered by the Prophet before the destruction of Jerusalem, and now we come to the second part of this prophetic book, containing the predictions of Ezekiel after the fall of Jerusalem. And these predictions unfold the great future of Israel, their restoration and national revival, the spiritual blessings in store for them, the invasion of their land by the last enemy, Gog and Magog, their complete overthrow, and the deliverance of His people. After that, in the final nine chapters of this book, the Prophet records the vision of the coming and crowning glory of Israel, as they shall possess it when restored to their land. Here we learn how the departed glory will return and the Prophets describe a great temple and its worship. It is the millennial temple, that coming, earthly house to which the nations shall turn to worship the King. Then the name of Jerusalem will be "Jehovah-shammah"—the Lord is there (xlviii:35). While the predictions uttered by Ezekiel before the fall of Jerusalem have mostly been fulfilled, as we learned in our expositions, the great prophecies which we follow now, given after the fall of the city are still unfulfilled. These predictions are of great importance and of deep interest, for they give God's program for His chosen people, how He will deal with them in His infinite grace and receive them nationally when the times of the Gentiles are over and He comes again. Because these things are now so very near, and we stand on the threshold of their fulfillment, they are for us of double interest. We shall therefore examine them more closely and also learn from present day events how all is now getting ready for the accomplishment of God's revealed purposes.

In the introductory chapter of this section, Ezekiel as the watchman is commissioned to warn the house of Israel; then the messenger came announcing the fall of Jerusalem;

the prophet's lips were unsealed and he was no more dumb, but uttered again the Word of the Lord.

I. The Commission to the Watchman.

Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul (Verses 1-9).

The commission to Ezekiel as watchman corresponds to the same commission as found in the first section of this book. See chapters iii:16-21. The watchman is to warn of impending danger by the blowing of the trumpet. If the warning is unheeded, the consequences rest upon the person who rejected the warning. But he that taketh warning shall deliver his soul. And if the watchman is not faithful in sounding the alarm and disaster overtakes some on account of it, their blood will be required at the watchman's hand. Ezekiel was set as a watchman unto the house of Israel. He received the message from the Lord and was to warn them. The divine message was that the wicked should surely die, and if the watchman neglected to deliver that message and warn the wicked, he would die, while his blood would be required from the hands of the watchman. But if the wicked was warned and did not act upon the warning, he would die; the faithful watchman had delivered his own soul. Ezekiel was the faithful watch-

man while the false prophets did not deliver the message and perished with the ungodly. How great then the responsibility of those who are called as watchmen! And how few the faithful ones who deliver the divine warning to the unsaved!

II. Principles of Divine Justice Announced.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered: but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways (Verses 10-20).

The exiles knew that the just wrath of God rested upon them as a nation and that their sins were unforgiven. Therefore they asked "If our transgressions and sins be upon us, and we pine away in them, how should we then live?" They also accused the Lord of inconsistency by saying "the way of the Lord is not equal" (verse 20; see also xviii:25, 29). The answer Jehovah sends them makes known the principles on which He will deal with them individually as a just God. "O ye house of Israel, I will judge you every one after his ways." Judgment rested

upon them as a nation, but the individual still could turn to the Lord in repentance. What a wonderful declaration it is which is recorded in verse eleven! "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" What compassion and mercy! As it was a day of judgment which had come upon them, true repentance was the needed thing. A past righteousness could not shield them from the judgment if sin had been committed. "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." The wicked confessing and forsaking his sin would find mercy and forgiveness, while those who were impenitent would surely die and not live. "None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." And this gracious promise was given in anticipation of the work of the cross, the redemption by the blood of Christ, by which God's righteousness is declared in passing thus over sins of Old Testament believers, who turned to God (Rom. iii:25). The principles of Divine justice are summed up in verses 18 and 19. "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby." Needless to say all this must be viewed as under the law-covenant. But their complaint that the way of the Lord is not equal was wrong; it was their way which was not equal. They were to be judged each according to what they had done.

III. The News of Jerusalem's Fall. The Prophet's Mouth Opened.

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. Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb. Then the word of the Lord came unto me, saying, Son of man, they that inhabit those

wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land? Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence. For I will lay the land most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through. Then shall they know that I am the Lord, when I have laid the land most desolate because of all their abominations which they have committed (Verses 21-29).

At last the long threatened and predicted fall of Jerusalem through Nebuchadnezzar, which had happened months before is announced to the exiles by one who had escaped. The hand of the Lord was then upon the Prophet in the evening, afore the messenger had arrived, and had opened his mouth. In chapter xxiv:27 the promise had been given that when he that escaped came, the Prophet should be no more dumb. "In that day shall thy mouth be opened to him which is escaped, and then shall speak, and be no more dumb, and thou shalt be a sign unto them; and they shall know that I am the Lord." This dumbness does not mean that his mouth was silent and did not utter a word, for he prophesied in chapters xxv-xxxii. He was to be dumb as regards Israel and his testimony to his people; the intervening chapters, before the messenger came concerns other nations. And now the messenger had arrived, his mouth is opened again to prophesy concerning Israel. It seems the hand of the Lord was upon Ezekiel from the evening to the morning when the messenger announced "the city is smitten." The words recorded in the first part of this chapter are undoubtedly the prophet's evening discourse and form an introduction to this section. He is told to rebuke those that inhabit the waste places in the land of Israel. This is the remnant left in the land by Nebuchadnezzar, to whom the king of Babylon gave Geddaliah as ruler (2 Kings xxv:22). In spite of the great judgment which had come upon Jerusalem and upon the land, this

remnant, which remained in the land, was unbroken and exhibited a strange self-confidence. They reasoned in this wise: "Abraham was one and he inherited the land; but we are many; the land is given us for inheritance." But they lacked the faith and righteousness of Abraham, and the Lord uncovers now their false claims and pretensions by showing their moral character. Their hearts were hardened; they lived on in their wicked, vile and idolatrous ways. "And shall ye possess the land?" asks Jehovah. And He answers, "As I live, surely they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the strongholds and in the caves shall die of the pestilence."

IV. Hearers of the Words of the Prophet, and Not Doers.

Also, thou son of man, the children of thy people still are taking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them. (Verses 30-33).

How deplorable was their condition, listening to the Prophet's words, saying one to the other, "Come, I pray you, what is the word that cometh forth from the Lord." They took before the Prophet the position as God's people, professing it with their mouths, listening to all the Prophet said and yet refused obedience. With their mouth they showed much love, they spoke nice and pleasant words, but their hearts continued in the evil ways. As the Septuagint version paraphrases it "because a lie is in their mouth." They were hearers of the words, but not doers. And such is today the sad condition of Christendom. What the Prophet had announced was coming to pass and when

it came they would find out that a Prophet had been among them.

And even so today. The mass of professing Christians listen to the words of God. They remain indifferent. Their hearts and consciences are not touched. But ere long they, too, will find out "that a Prophet hath been among them" and that the Word they rejected and refused to obey will condemn them.

Soon Shall the Shadows Flee.

"The world grew weary waiting for a King
Whose chariot tarried. Age to age had called,
And seer to seer made answer through the gloom,
'Behold, He cometh!' And the waiting heart
Was stirred by each fresh herald of the Dawn;
As if the long-desired of nations stood
Already at the door.

"From shore to shore,
Along the sleeping seas, the cry went forth,
And distant watchmen heard it and were glad,
And cried again, 'The King is close at hand.'
And some there were who heard that cry and rose,
Weeping for joy, and said—'Oh, dark and long
Has been the day of waiting for our God!
But now He comes, and coming, brings the day.'
Yet, when they opened wide the doors for Him,
And stood with beating hearts and hands outspread,
Only the moonbeams entered, and the wind,
And still He tarried.

"Darker grew the sky;
The moon had set: At times some voice would cry,
'What of the night? Is there no dawn prepared
Along the Eastern hills? Shall this desire
Taste never sweet fulfilment? Must this hope,
So long deferred, die out at last?' But none
Made answer to the cry; and silence fell
Once more, and darkness passed upon the land;
Yet was the Dawn prepared.

“That darkest hour,
 Before the veil of night was rent, went by,
 And hearken! Far away beyond the seas,
 Among the sacred hills, a maiden sings
 Whose heart has caught the Dawn. She sweetly sings,
 For, set apart, and blessed, and called of God,
 She waits His promise. In the crystal East
 Her day is breaking. Angels come and go
 Across the fragrant hills, to visit her
 In those still hours of her mysterious hope;
 And by the cottage door she sings: ‘My soul
 Doth magnify the Lord; my heart is glad
 In God my Saviour.’ Happy song of one
 Whose heart has caught the Dawn!

“And now, once more
 We wait for Him. It is a little while
 And He shall come again. A day shall break
 That knows no eventide. A sun arise
 That shall no more go down; and now we hear
 Not one sweet maiden singing by the door,
 Among the sacred mountains far away,
 For every Christian heart has caught the Dawn,
 And every faithful spirit joins the song—
 ‘Soon shall the shadows flee; the day shall break
 On every weary land; the King once more
 Shall have His own, and reign from shore to shore.’”

—Selected.

The Casting of a Shadow.

BY THE EDITOR.

Both Testaments announce the coming of a person who will be the culmination of all lawlessness and God-defiance. Many passages in the Old Testament could be cited in which God's holy Prophets describe this sinister person. We read of him in Psalms x, xliii:1, lii:1-5, lv and in others. Almost every Prophet has something to say about this coming one. Isaiah, Jeremiah, Ezekiel and Daniel had their visions concerning him and picture this person as the

consummation of wickedness. We quote Daniel's vision in which he gives us the photograph of this being. "And the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and speak monstrous things against the God of gods; and he shall prosper until the indignation be accomplished; for that which is determined shall be done. And he will not regard the god of his fathers, nor the desire of women, nor regard any god, for he will magnify himself above all" (xi:36-38). Habakkuk describes him as the head of the house of the wicked (iii:13); Zechariah speaks of him as the "idol shepherd" (chapter xi). Our Lord mentions him likewise. "I am come in my Father's Name and ye received me not; if another shall come in his own name, him ye will receive" (John v:43). One of the completest descriptions is given by the Holy Spirit in the second epistle to the Thessalonians.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. 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; 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, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The Apostle John writes of him as the Antichrist, who denies the Father and the Son. In his great apocalyptic vision he saw this person arising out of the land.

And I beheld another beast coming up out of the earth; and he had

two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 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. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for is it the number of a man; and his number is Six hundred threescore and six (Rev. xiii:11-18).

These two passages quoted from 2 Thess. ii and Rev. xiii tell us that he will be Satan's man and Satan's masterpiece. The true church will not be down here when these Scriptures are fulfilled and this dreadful being is manifested. His full manifestation is hindered by the Holy Spirit's presence on earth, indwelling as He does the body of Christ. But when the body of Christ, to which every true child of God belongs, is taken from the earth, by the Coming of the Lord for His saints, then that wicked one will be revealed to manifest Satan's power and Satan's wrath.

Significant days these are in which we are living. The prophetic Word has been and is being strikingly vindicated in what is now taking place on the earth. The end, the very end of the times of the Gentiles is at hand. All is rapidly preparing for the final, tremendous and startling events, with which this age is to close and before the age to come, the age of righteousness, peace and glory, dawns. We can see now, with eyes opened, how things are about coming to pass. And we can almost see the shadow of this coming man of sin, the false Christ.

He casts his shadow in the different anti-christian cults, like Christian Science. The widespread revival of Spiritism, this demon system in and through which lying spirits

operate, ruining the souls and bodies of men and women, is another indication that the leader and master of all delusion cannot be far away.

Our editorial notes in this issue give another sign of his coming. Apostate preachers speak of a man who is to come to solve the problem of the social conditions and that a superman will arise as the result of the European upheavals. That there is a **Man** in heaven, even the Man Christ Jesus, who alone can save and deliver, through whom peace and righteousness will come, they refuse to believe. They expect a man from man. And these expectations are well founded, for this wicked man with the flattering and deceitful tongue will soon come.

In the capital of our land, Washington, Theosophy, Esoteric Buddhism is very strong. Society leaders, especially women, are its devotees. They have in Washington now an eighteen-year old boy upon whom they look as the **new superhuman who is to save the world.**

Heralded as a worker of miracles, a great teacher and a prophet, this boy means more than anything else in the world to the Oriental Esoteric Society of Occultists, the members of which look upon him as a superman, an approach almost to Deity, endowed with more than human and some believe divine power. They call him Boudh Sadou, the "Grand Adept," or "New Master."

Although accorded every attention and homage, the boy is being kept under close surveillance, and is allowed to communicate with high factotums of the cult only, awaiting the "time" when he shall be properly introduced to the world."

Think of it! And all this in Washington, D. C. Here is another sign. A Dr. Frank Crane is a daily writer for the *New York Globe* and also a frequent speaker in Y. M. C. A. meetings. Our attention was called to an article from his pen on "Bahai." Our readers must know that Abdul Baha, a sun-worshipper, was in this country, and his dupes believe him to be a second Christ. Mr. Crane insinuates that Abdul Baha may be the coming deliverer. We quote a few paragraphs of his article.

"Is the great movement to come out of the East?"

Of course the great movement is bound to come. It is simply unthinkable that mankind should go on as it is, divided, contentious, a

rabble of conflicting nationalisms and religions. Though our progress is slow, yet every intelligent lover of the race believes that we are headed toward brotherhood.

Who shall deliver us from our barbarous sectionalisms, our feuds and cliques and provincial groups, and make us realize humanity?

Maybe it is Abdul Baha. He is a strange figure, emerging from the Orient, whence come the great spiritual impulses, and preaching the fascinating gospel of unity.

The ins and outs of Bahatism I do not know. It may have provincialisms as bad as ours, but they are not apparent. Its general principles, however, are alluring."

This is another shadow cast. And so we could continue. The poor, blinded world is demanding a leader, some great one. The Bible, which gives the truth about the solution of everything; the Bible which reveals the future and the coming of the King, they have rejected. The leaven of the Higher Critics is doing its evil work. And so having turned their ears from the truth they are turned to fables and ere long they will welcome with open arms the man of sin, whose shadow falls so markedly across our times.

And we? We who are the Lord's and know the truth—oh! let us cling closer to Him, walk more than ever in His fellowship. The casting of the shadow is the harbinger of the rising of the Morningstar, His coming to take us home to never-ending glory.

Studies in Isaiah.

CHAPTER VI (Continued).

But are we better than they? Does the present professing church, occupying the place of God's witness on the earth, claim any advantage over the Jew? It would be a vain claim, for He says to that very witness, this very day "*thou knowest not that thou art wretched and miserable and poor and blind and naked.*" How dreadful the condition, to be all this and not know it: to be really poor and yet live under the delusion that we are rich; to be in God's sight "naked" and yet to be conscious of no shame; to be blind and not know it. Blind and yet to say "We see," as those poor Pharisees in John ix, for they saw Him not at all, while he who had been blind could see in Him One without rival

—the Son of God. Then test and see if this world's glory attracts me, I am verily blind; if I see not such beauty in Jesus as to dim all earth's glitter I am altogether blind: if I am self-satisfied, it is the surest proof that my heart is hardened—oh, well for us if we hear His voice, and buy from Him the needed eye salve that we may see.

But what has now hardened the nations of Christendom? Twenty centuries of long suffering, and the music of the gospel sounding through those centuries. It is this grace despised, this love rejected that has brought the hardened Gentile very near to the same place of utter rejection as the hardened Jew—both are hardened by the very warmth of the goodness they have despised; it is a very fearful thing to trifle with Love.

Verse 11: Then I said, O Adonai, how long? And He said: Until cities be wasted without inhabitant, and the houses are without a man (in them), and the ground be utterly wasted, and Jehovah shall put men far away, and great shall be the solitude in the midst of the land.

Here then is the future of Israel revealed to the prophet in answer to his submissive yet mournful inquiry: "How long?" An inquiry that, in itself, speaks eloquently of faith, for it recognizes that there must be a limit to Jehovah's judgments on a people who have still promises unfulfilled. To leave them thus would be quite impossible; Jehovah hath spoken; the only question then is "how long" before His word is made good? We too may learn of the prophet, for we too have a promise still unfulfilled, "*I will come again and receive you unto myself*" Lord, how long?"

But that limit will only be reached by that beloved elect nation, after its towns are in ruins, and utter desolation reigns in that land once called for its beauty "the glory of all lands" (Ezek.xx:6).

So has Palestine lain for many days, but Jehovah, the covenant-keeping God, could never allow such an end as that. To leave what He once made fair thus "without form and void"—*that* were impossible, whether it be the original material creation of Genesis i:1, or Palestine, or this earth as it is today, or these bodies of our humiliation—oh no, all

must, at the end, be "full of His glory", and none of these do, as yet, witness to that glory in their present conditions. Lazarus, *in the sepulchre*, did not witness to the glory of God; but Lazarus raised therefrom did do so very clearly.

Verse 13: *And yet in it shall be a tenth; and this shall return—this also again is given up to destruction; as the terebinth and as the oak, which, when they are felled, the rooted-stump* remains, thus the holy seed is the rooted-stump.*

Thus like their father Jacob, whose history foreshadows their own, a conflict awaits them too on their way to "Bethel", the House of God, and this is called "the great tribulation", or "the time of Jacob's trouble" (Jer. xxx:7); or, in the words of our prophecy, "they shall be given up to be consumed."

So as to "Judah and Jerusalem" a tenth part shall return; not, of course, an exact literal tenth, but a tithe, expressive of the claim that Jehovah still makes to the nation, Jehovah shall have His tithe, which shall come back from their burial among the nations, and thus be a nation raised from the dead, "some to everlasting life and some to shame and everlasting contempt" (Dan. xii:2).

For even after their return to their land, their sorrows are not ended. In accord with the whole principle of divine

*The Hebrew word that is variously translated by scholars "trunk," "stock," "substance," "root-stump," is not easy to render so as to give precisely the true idea to the English reader. It is not merely a *stump* that is left standing, for, if the tree were dead, this would still be there; but never again would it sprout. It is from a root-word meaning "to fix," "to establish"; from this comes "to *plant*"; and in our verse carries with it the idea of something that has been divinely established or planted, is therefore *living*, and never to be quite rooted-up. In that rooted-stump is life, and this life secures the revival of the tree. The trees selected for the illustration, too, are very significant of the same truth: *ehlah* (terebinth), and *allohn* (oak), are from one and the same root, "to be strong," and this same root provides the Name for God—*El* and *Eloah*, the "Mighty One." Thus "terebinth" and "oak" also speak of what is firmly rooted and grounded with divine life. Could anything figure more perfectly that believing remnant of Israel, preserved solely by divine grace, who, as we now, are "*kept by the power of God through faith unto salvation ready to be revealed in the last time*" (1 Peter i)?

prophecy there has already been a foreshadowing of that return, in the remnant that came back from Babylon in the day of Ezra; but the prophecy was by no means exhausted by that very partial and shadowy fulfilment.

God gives a prophecy, and then, to make it the "more sure," that is, more clear (2 Peter 1:19), He gives a preliminary fulfilment as an illustration; but this illustration must never be counted as exhausting the prophecy. Thus, with the great book of New Testament prophecy, Revelation, the same divine principle has been followed; and our wisdom consists, not in making or seeing the two schools—futurist and historical—as they are called, mutually destructive, as so many have done, but to be mutually helpful. The "historical" is the foreshadowing of the final which still lies in the future.

So "Judah" shall return, and every sign of that return is prominent today. Each of earth's nations thinks of its own interests in this war and its outcome; but, while they do not take the very first place in the councils of the nations, there are two peoples that, in the light of God's word, we believe are more important than all the others just now. First and foremost is the *Jew*, and then the people that has its foot on Jerusalem, the *Turk*—the former for restoration to its land, chastening, and final blessing and expansion; the latter for expulsion from that land, and in the figure used in the Apocalypse—the Euphrates from which they came—for "drying up", as they have been for the past century. But never shall Israel perish utterly, any more than a living seed perishes when buried in the earth; the life-germ within it causes it to survive the dissolution of its outward frame, and even through that dissolution—for it is not quickened except it die—there springs up a new plant in new life and beauty. Or, to keep to the figure of the Scripture, any more than an oak that has been cut down perishes finally, when it has life in its roots, a fresh sprout springs up, and in that sprout the tree continues to live. All depends upon the life-principle being still in rooted-stump. So, other nations may pass away altogether, Saracen may cease, and the Turk may be forgotten, for they lack that divine life-germ; but as to Israel, "the holy seed" (that is, "the remnant according to

the election of grace") secures the perpetuity of the nation, and that in holy blessedness; for it is the life-germ or rooted-stump.

Wonderful and beautiful shadow is all this of what is true in a wider, and yet a more personal, sphere. It is on exactly the same principle of divine grace that every believer in Jesus has eternal life, and the dissolution of the body—the cutting down of the tree—cannot destroy that life-germ, for it is "the holy seed", as it is written: "His seed remaineth in him" (1 John iii:9), and makes sure a "resurrection of life: *for if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, (for even death is not inevitable; these bodies, mortal as they are, may not see corruption, but be changed, or quickened) by His Spirit that dwelleth in you*" (Rom. viii:2).

These chapters give a beautiful foreview of Israel's course: in chapter v, the people, "alienated and enemies by wicked works", which are specified, are given up to the Gentiles. In chapter vi it is the appearing of the glory of Jehovah—that is, Christ—that results in the same rejection. For the people are not in a state to take in that glory, and its display at His coming, as of the only-begotten of the Father, "proved that, not only by *works*—by what they had *done*, but by *nature*—what they *were*—they were at enmity with God. Yet grace will still linger over them, and send a message which they still, as a nation, reject, and, rejecting, are confirmed in hardening, till the return from their scattering to their desolate land, where again they shall suffer, yet, through all, there shall be divine life, preserved in the holy seed, which becomes the new nation, nevermore to be separated from the love of God, which is in Christ Jesus their Messiah.

We know that "in the person of His Son we are as near as He." This is true as regards our position in Christ. But *doctrine* is not *experience*. Whereabouts are we in our experience of that blessed truth?

A Brief Epitome of the Epistle to the Romans.

By John James.

(Chapter xv. continued.)

“Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for mercy” (verses 8, 9).

The promises made to Abraham were of two kinds, national and spiritual. For instance, to quote the promises made to him when he received Isaac back from the dead in figure; a type of Christ in resurrection. “By myself have I sworn saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies.” This is the national blessing of Israel not yet fulfilled, but to be fulfilled in the millennial kingdom of the Son of Man, at His second advent. The promise continues, “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Gen. xxii:16-18). This is the spiritual promise of the gospel, of which the apostle Paul writes, “He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ” (Gal. iii:16).

The promise was to Christ for He is the seed “to whom the promise was made” (Gal. iii:19); and it is fulfilled to those who believe in Him, whether Jews or Gentiles. As regards the preaching of the gospel, while in its presentation the Jew had the priority, in fact the Lord said “I am not sent but unto the lost sheep of the house of Israel” (Matt. xv:24), but wherever there was faith to lay hold of Him, even then, the Gentile got the blessing (Matt. viii:5-13). Yet in the preaching of it, the apostle Paul, who was the apostle of the Gentiles, observed the order of, “to the Jew first and also to the Greek.” But the Jew had to receive Christ, the same as the Gentile, in order to be saved. John the Baptist, the forerunner of Christ, when he was sent of God with his baptism of repentance, although his mission was to Israel only, yet he very emphatically warned them “think not to say within yourselves, We have Abraham to our father” (Matt. iii:9). That would give no security when “the axe is laid to the root of the trees,” not to cut off some bad branches merely, but to cut down the tree itself if it was not bringing forth good fruit. And the first bit of good fruit they could bring forth was to be baptized of John in Jordan confessing their sins (Matt. iii:6).

John’s baptism was a baptism which expressed repentance on the

part of those baptized, and he looked for evidence of that before baptizing them, as we read, "But having seen many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who forewarned you to flee from the coming wrath? Produce therefore fruit worthy of repentance" (Matt. iii:7, 8). This repentance was the preparation of a people to receive Christ as their Saviour; and doing that is faith.

It is in this character that the Lord comes before us in the gospel by Matthew, He came to confirm, not the national, but the spiritual promises made to the fathers. Accordingly the announcement of the angel to Joseph was, "Thou shalt call his name *Jesus*; for he shall save his people from their sins." Upon this Matthew comments, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Jesus means Jehovah the Saviour. To save His people from their sins He must be both God and Man in one person. No mere man, even if sinless, could do that. When He was here, therefore, God was with us; and that is what Emmanuel means; and the prophecy of Isaiah vii:14 has been fulfilled.

But He was not only the Son of Abraham, He was also the Son of David; He therefore inherited the promises made to David. But these were not within the scope of John the Baptist's mission to announce. In the gospel of Luke, where the angel speaks, not to Joseph, but to Mary, the announcement is in marked contrast to that in Matthew. "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus*. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end"(Luke i:31-33). But that in Matthew and this in Luke could not both be fulfilled in one advent, and we know that the sufferings of Christ must precede the glory (1 Peter i:11). He must first come as Saviour, to save His people from their sins, before He can have a people to share the glory with Him.

But although John the Baptist does not announce the Old Testament millennial kingdom of the Son of Man (Dan. vii:13,14), he does announce a kingdom as, not come, but "at hand." It is called "the kingdom of heaven" in Matthew, but "the kingdom of God" in all the rest of the New Testament. The Lord declares it to be a new dispensation. "But from the days of John the Baptist until now, the kingdom of the heavens is taken by violence, and the violent seize it. For all the prophets and the law prophesied until John" (Matt. xi:12, 13). "The law and the prophets were until John; from that time the kingdom of God is preached, and every one forces unto it" (Luke xvi:16). To get into this kingdom, a kingdom not of this world, opposition was encountered from the religious leaders. "Woe unto you, scribes

and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter; nor do ye suffer those that are entering to go in" (Matt. xxiii:13). Their opposition was because entrance into this kingdom was only by new birth; and they hated the thought of that. The Lord said "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii:3). "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii:5).

Not only did John preach "Repent ye, for the kingdom of heaven is at hand," but the Lord did the same, and in the same words (Matt. iv:17). He also sent the twelve apostles to "the lost sheep of the house of Israel"; and told them as ye go, preach, saying, "The kingdom of heaven is at hand" (Matt. x:7). This kingdom was first opened by Peter (to whom the Lord had given the keys, Matt. xvi:19), on the day of Pentecost to the Jews (Acts. ii:41), and afterwards to the Gentiles (Acts x:48); and it was preached by Paul when he testified "both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. When he preached that he preached "the gospel of the grace of God," and that was preaching "the kingdom of God". See Acts xx:21, 24, 25. It is not three gospels, but three aspects of one gospel. Paul continued preaching the kingdom of God to the end of his ministry as recorded in Acts xxviii:23, 31. Others were fellow workmen with him in this. "These are the only fellow-workers for the kingdom of God, who were a consolation to me" (Col. iv:11). This is the dispensation introduced by John the Baptist as he pointed out Christ as "the Lamb of God, who taketh away the sin of the world" (John i:29).

Each of the four gospels presents Christ in some characteristic feature of His work or Person; one gospel would be insufficient for this. But not in any one gospel is He presented in a character inconsistent with or contradictory of that in which He is seen in the other three. And they all present Him as He came at His first advent, not in power and glory, but in the weakness and lowliness of sinless and holy humanity. He came to "put away sin by the sacrifice of Himself" (Heb. ix:26). This is what must first be done in order that the promises made to the fathers might not fall to the ground unaccomplished. John did not announce the old testament kingdom, nor did Christ come to set it up. If He had done that, and had given the Scribes and Pharisees a place in it without requiring them to be baptized confessing their sins, and telling them that unless they were converted they could not enter the kingdom, He would have been received. But He sought not honour from men; He came to give them salvation (John v:34,41).

The special features of the gospel by Matthew are, first—He is the *Saviour*. "Thou shalt call His name *Jesus*; for he shall save his people from their sins" (Matt. i:21). In line with this the following passage occurs only in Matthew, "Come to me, all ye that labour and are burdened, and I will give you rest. Take my yoke upon you, and learn

from me, for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light" (Matt. xi:28-30). These further passages are special to both Matthew and Mark; "And whosoever would be first among you, let him be your servant. Even as the Son of Man came not to be served, but to serve, and to give his life a ransom for many" (Matt. xx:28). "Now from the sixth hour darkness was over all the land until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? That is, My God, My God, why hast thou forsaken me?" This is what the name "Jesus" entailed upon Him, to save His people from their sins. Luke records the darkness, but not the forsaking. John mentions neither. Matthew is also dispensational. In all the rest of the New Testament that which is of God, either in reality, or in profession only, from the time of John the Baptist to the end of the millenium, is called "the kingdom of God." Matthew divides this period into two parts at the rapture. That previous to the rapture he designates "The kingdom of heaven." That after the rapture, the kingdom of the Son of Man. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. xiii:41, 42). Matthew's is the only one of the gospels in which the Church is specifically mentioned; (Matt. xvi:18, xviii:17). And it is only in Matthew that we have the text, "For where two or three are gathered together to my name, there am I in the midst of them" (Matt. xviii:20). And in that gospel only have we the great missionary commission, connected with the full revelation of the Trinity, peculiar to the Christian revelation, made for the first time when the Holy Spirit came upon the Lord, after His baptism by John. The Father's voice was heard, and the Holy Spirit descended upon the Son of God (Matt. iii:16, 17). This is at the opening of the gospel; it closes with the gospel commission. "And having come to them Jesus spoke to them, saying, All authority has been given to me in heaven and on earth. Going therefore, disciple all the nations, baptizing them (the disciples) to the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you. And lo, I am with you all the days until the completion of the age." The "Sermon on the Mount" would thus be included in that which the Lord commanded to be taught.

Thus Christ had been the minister of the circumcision to confirm the promises made to the fathers; and this commission extended the promises to the Gentiles, so that they would "glorify God for mercy." The consequence of His rejection was not to change the purpose for which He came, but to exclude those who rejected Him from participation in the promise; as we read, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi:43). This nation was not one of the nations of the world, but "a holy nation" (1 Peter ii:9), composed of all those born of God. When the Jews in Rome finally rejected the

gospel offered to them by Paul, he said to them, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it And Paul dwelt two whole years in his own hired house preaching the kingdom of God." (Acts xxviii:28-31).

Paul tells us what this "gospel of the kingdom" is. "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made into salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. x:8-13).

The words "whosoever shall call upon the name of the Lord shall be saved" are quoted from Joel ii:32. Peter also quoted them in his address on the day of Pentecost (Acts ii:21). The prophet is speaking of the remnant of Israel in the last days; but they are equally applicable to us now. There is only one gospel of salvation for sinners at any time, which is, "Christ died for our sins according to the scriptures." The scriptures here are the Old Testament. Abel's offering was more excellent than Cain's, because it was a type of Christ, and showed that Abel's faith was not in the offering itself, but in what it represented. All Old Testament believers were justified in anticipation of what Christ would do (Rom. iii:25). And we read "whom he justified them he also glorified" (Rom. viii:30). This shows that when they died their spirits went to Paradise in the third heaven, the same as believers do now. Abel put before God the death of Christ in figure. That is what believers show to God when they partake of the Lord's supper. If they do not do that then they eat and drink unworthily (1 Cor. xi:26, 27). But, as another has said, "God has one way of saving, and only one; therefore we may rightly take, without the least straining, the account we have of God's justification of His ancient people, the Jews, yet to take place in the last days, to represent the justification of any sinner now."* In the same way Paul quotes from the Jewish prophet. "I am ready," he said, "to preach the gospel to you that are at Rome also. For I am 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, by faith to faith; as it is written, the just shall live by faith (Rom. i:15, 17). Whenever there is faith in God, however defective the knowledge may be, there are the two things necessary to salvation in every dispensation, justification and eternal life. Compare 1 John iv:9, 10. The gospel is not like that "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." That is the mystery of Christ and the Church

*"God's Evangel," by F. W. Grant, p. 32.

(Eph. iii:5). But as soon as sin came into the world, the gospel was made known. That is the reason that the parable of the sower is not preceded by the words "The kingdom of heaven is like;" for it is a parable of the gospel, which was in operation before the kingdom of heaven began, and will be after those who compose the kingdom of heaven have gone to heaven at the rapture, and will there sit down with Abraham, Isaac and Jacob (Matt. viii:11), who will be raised and caught up at the same time (Heb. xi:39, 40).

God's people will find at the end how true God has been to all His promises, however much we may have to confess our own unfaithfulness.

"Castaway."

By JOHN JAMES.

In our article in the February issue, page 485, on Rom. xiii:8-10, we wrote as follows: "But now, not only is the believer made free from the condemnation of the law, but he is enabled to fulfil it in his daily life. It would be a poor thing if, after being delivered from the consequences of our sins, we still had to go on committing sins. But the gospel not only saves us from hell, it also saves us from that which takes people to hell. If a man's life does not show that he is delivered from the power of sin, there is no proof that he is delivered from the guilt of sin. Whatever a man's profession may be, he may be even a preacher to others, but if he does not keep under his body and bring it into subjection, he is not a saved man. We read, "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii:13). This agrees with the further word of the apostle, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others—I should lose my reward. More than that, I myself should be a castaway" (1 Cor. ix:26, 27). He, himself, would after all be lost. Keeping under the body is the necessary proof of being a believer."

Objections have been made to this. A letter from one who is evidently a sincere believer, is as follows, "You said in the paper that the apostle Paul would not only be a castaway but would be lost. John x:28, 29, does not bear you

out in this, for though one may be a castaway so far as service is concerned, one cannot be lost. I felt it my duty to call your attention to this mistake, for such I consider it, and hope you will rectify it in "Our Hope." I regret very much that it was printed, as it may be a stumbling block to some who are weak in the faith."

We quite admit that the remarks, on so important a passage, were too brief; it calls for a more ample explanation. The reason it was treated so briefly was that it was not the subject of our paper; we made only a side reference to it to illustrate our main point. But the careful reader will see that we did not say that the apostle Paul would be lost, for he was giving the proof of keeping under his body, that he was a believer; and we do not hold that a true believer will be lost. But what is the distinguishing feature by which we may know a believer from a false professor? It is not that he preaches to others, for we have known, alas! men who gained acceptance for a time as preachers who turned out to be "reprobate concerning the faith" (2 Tim. iii:8). They gave up their profession entirely, and, in some cases, turned against the truth which once they preached. But this giving up the profession is generally preceded by some moral lapse—dishonesty or other sin—showing that the power of the Holy Spirit to keep the body in servitude to Christ was not possessed. Such had never been converted. And there were some at Corinth who gave the apostle much concern as to what their real state might be; but as you cannot apply a test to others which you do not apply to yourself, Paul applied it to himself. A closer translation of his words may help us. "I therefore so run, as not uncertainly; so I combat as not beating the air. But I buffet my body, and bring it into servitude, lest having preached to others, I should be myself rejected" (1 Cor. ix:26, 27). Now, being himself rejected, or castaway, means that something happens to himself; not merely that he loses reward, or language has no meaning. The word is "adokimos." It occurs in Rom. i:28, 1 Cor. ix:27, 2 Cor. xiii:5, 6, 7; 2 Tim. iii:8, Titus i:16, Heb. vi:8. We leave the reader to consult these passages and to decide for himself what the word means. Our

hope is that as we do give the proof of bringing the body into servitude to Christ, that such a doom is not that of the reader or the writer. But the body for Christ is the proof to be given.

Do not, however, let us make another mistake, on the opposite side. Keeping under the body, or bringing it into subjection, is not the means of being saved; but it is the proof of it. The passage our correspondent refers to says, "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life; and they shall never perish, and no one shall seize them out of my hand" (John x:27, 28). It is not every preacher to others then that has eternal life. The Lord's sheep are distinguished by three things:

1st. They hear the Lord's voice. That means that they obey it.

2nd. The Lord knows them. This proves that the foolish virgins were not His sheep, for He said to them, "Verily I say unto you, I do not know you" (Matt. xxv:12).

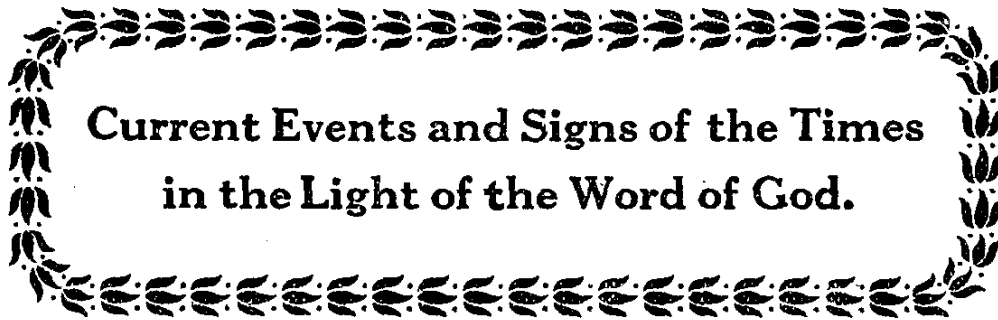
3rd. They follow Him.

Has it come to this that those who do not, in the main current of their lives, exhibit these features, do nevertheless possess eternal life? I trow not.

It turns on the meaning of "adokimos". We see what that is in the following passage. "Jesus Christ is in you except ye be adokimos," or "reprobates" (2 Cor. xiii:7). If Christ be in you you are not "adokimos". See James ii:14-26.

"O, Lord, in the morning will I direct my prayer unto Thee" (Psalm v:3).

Test yourself by this gauge. What is the first thought in your mind on awakening? Is it God, or business? If it is of things *earthly*, ask for grace to make Jesus Christ *first*. Here is soul culture for you; *direct* your heart to God; *direct* your eyes to see the unseen; *direct* your voice to talk with God. As marksmen fix the gaze upon a certain point, so your first morning work is to *direct* the arrow of prayer heavenward.



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

The United States in the World War. After the severance of the diplomatic relations between this country and the German Empire nothing else could come but actual war between these two countries. Our President in his address to Congress spoke words which belong to the greatest uttered in the history of our nation. It was and is a just indictment of the misdeeds of the ruling military power of Germany. We have often pointed out that while the United States are not directly mentioned in prophecy, as an offshoot of Europe, we would probably be involved in the political upheavals of these last days of the times of the Gentiles. This has now come to pass. God grant that the cruel business which has so horribly devastated Europe, which cost millions of lives and produced such unspeakable suffering, may speedily be ended. While armies are drilled, battleships are being built, and the vast resources of the nation are marshalled towards this end, God's people must more than ever go on their knees and pray. Confession of our sins and turning to the Lord in true repentance is the thing in order now. We all have need of this, and our God, who changeth not, is still "gracious and merciful, and of great kindness and repenteth Him of the evil. Who knoweth He will return and repent and leave a blessing behind Him" (Joel ii:13-14).

The Russian Revolution and Dethronement of the Czar. Great changes have taken place in that vast empire of the North. The autocrat, the Czar, under whose regime the Jewish people had to pass through such unspeakable perse-

cutions, has been stripped of his power and has lost his throne. Russia has become a republic. How long this will last no one knows. There may probably come a return to a monarchial form of government. The abdication of the Czar Nicholas marks the passing of the old regime. He always seems to have been a weakling and oscillated between the pro-German and the patriotic group. It is said that his wife domineered him completely and still greater was the baneful influence of a strange monk by name of Rasputin, whom he almost worshipped. Spiritistic mediums and soothsayers were also well represented in his court and constantly consulted. Surely other thrones will crumble and monarchies will change into democracies, the rule of the people and for the people. Nebuchadnezzar's image, symbolizing the whole course of the times of the Gentiles, showed down at its feet and toes the clay; while the iron represents monarchy, the clay stands for the earthly; the rule by the people. This is now coming to pass. Probably the Hohenzollerns will soon share the same fate as the Romanoffs. The people will surely not stand their autocratic doings forever.

The freedom of Russia has raised also great hopes again among the Jews. Oh! that they might learn that their only hope is the coming King, our Lord and their Deliverer. Interesting is the remarks on the revolution of *The American Hebrew*:

"Until now there were two Russias, two entirely different Russias, with different hopes, aspirations, achievements, and claims to the attention of the world. There was the Russia that made treaties with other nations, that sent diplomats abroad and received diplomats at home, that employed the Army to crush the people, that built prisons instead of schools, that banished the best sons and daughters of Russia to Siberia, and that incited, organized, and participated in massacres of Jews and other oppressed nationalities within the Russian Empire.

"That Russia has now been overturned by the other Russia, which gave to the world Tolstoy, Turgenev, Metchnikoff, Antokolski, Rubinstein, Tchaikovsky, Solovyov, and countless other great Liberals, such as Milyukov, Petrunkevitch, Vinaver, Roditzchev, which produced martyrs, which wanted schools instead of prisons, which fought for liberty, for the opportunity of development and independence, which sent real ambassadors to the other nations through the literature, the art, and the spirit of liberty created within the Russian people. . .

"The Liberals saved the Russian Government from a revolution earlier in the war, in the hope that a united Russia would be victorious and that reforms would then be introduced leading to emancipation. The Liberals and the Revolutionists saved the Government from a general strike which was threatened as a protest against the incompetence and corruption of the Government about a year ago.

"The reactionary Russian Government was so short-sighted that it failed to appreciate this spirit on the part of the real patriots of Russia. Instead of turning toward the road of reform, the Russian Government resolved to throttle the will of the people in the Duma, to crush the Liberal tendencies which swept the Russian Empire, and extreme measures were met by extreme measures on the part of the people. . .

"Freedom for the Russian people must lead to the emancipation of the Jews. The Jewish question is intimately interwoven with all phases of the political, social, and industrial life of the Russian people, and without the emancipation of the Jews the rejuvenation of Russia is inconceivable."

Famines and Pestilences. One of these optimistic, false prophets, whose message "Peace! Peace!" has been silenced by the now existing world conditions, said a few years before this war came, that famines and pestilences, as they used to happen, could no longer take place in civilized countries. Especially did he emphasize the fact that medical science was conquering all disease, and the world was too close together to permit famines. All believers in the Bible know better. Our Lord has not only told us that to the very end of this age there should be wars and rumors of wars, kingdom against kingdom, and nation against nation, but He also predicted that there should be famines and pestilences.

All Europe is getting the truth of these words. A Russian correspondent in the London *Morning Post*:

"The question of the food-supply of the capital of Russia has reached a crisis. Petrograd is particularly badly situated on the confines of the Empire, in a region incapable of producing breadstuffs, and therefore wholly dependent upon railways for the necessaries of daily life. Military needs necessarily absorb the greater part of railway activity, and the war-traffic naturally tends to increase rather than diminish as time goes on. The people have cheerfully endured every manner of inconvenience throughout the long winter in obtaining food-supplies. Latterly, however, there has been witnessed the phenomenon of shortage in certain quarters of the city of the staple food of the common people, namely, the favorite Russian black bread,"

This surely means that Russia is on the verge of starvation. At the same time Sir Edward Carson shocked England when he said that the people's food is really threatened. Here are his words:

"I am neither a pessimist nor a coward, but we must face the facts and not allow the people suddenly to be confronted with a situation not anticipated—because remedies conceived in panic lead to revolution. England will fight and endure despite the German measures."

Lord Devonport, the Food Controller, has placed the people upon its honor not to consume more than the maximum weekly ration of certain commodities, which is two and one-half pounds of meat, four pounds of bread and three-quarters of a pound of sugar per person. Meanwhile, the people cannot be roused to face the seriousness of the food-problem, and many of the papers are demanding compulsory rations.

The situation is the worst in Germany. There real famine and starvation is in progress, though it is carefully covered up and the real truth is not permitted to be known.

A Swiss weekly paper tells a little of how matters stand in Germany:

"In the official and unofficial publications of the German press during the last few weeks there emerges ever more and more nakedly Germany's gigantic suffering in the domain of food-supplies. With every day the undeniable fact becomes more clear that Germany's civil population is delivered up to slow death by starvation unless in the very next few weeks or months the German Government contracts a peace at any price, which will undo all its imperialistic aspirations. . .

"But the German civil and military authorities will have nothing to do with such a peace, at least so long as the soldiers in the field have something to eat. As they are quite clear that the military resources of the Central Powers are not great enough to bring their adversaries down in any practicable period of time, they are now staking everything on the one card of ruthless submarine warfare. . . . Either the great *coup* is achieved with the so-called U-boat blockade, in which event the game is won, or the world revolts against it, or the game goes wrong, in which event all is lost, and upon the rulers of Germany descends the Twilight of the Gods."

And it is sheer blasphemy when, according to another source, the Prussian Minister of Agriculture said, "For the

small bread ration one can only make the Almighty responsible."

It is also said that diseases, like small pox, typhoid, etc., are beginning their ravages throughout Central and Eastern Europe. What will it be if this war goes on for another year?

An Interesting and Significant Suggestion. Mr. Norman Hapgood, a Hebrew, sent from England a letter to the New York *Evening Post*, in which he advocates a movement that the United States should become the protectorate over Palestine, which is to be turned over to the Jews after the war. Among other things he writes as follows:

"Only after a complete defeat would the Turk consent to surrendering Palestine to the protection of a Power which has been his enemy in the present crisis. The Turk has been on the whole a good friend of the Jews. He has no such prejudice against them as exists in Christian countries. His lack of interest in industry and education has given the Jews a chance to work out their business institutions and their national schools, two of the principal aims in Zionism. But the reasons are more profound than that. The Turk is accustomed to nations within nations. The government of an Oriental is not founded on the same ground-plan as that of a Western Power. As long as subordinate people keep the peace and pay prompt tribute, they are left alone to work out their own salvation. The Turkish idea of law and order does not depend upon localities, but upon groups of people, different laws being applied to different nationalities living in the same place. One of the secrets of the British success in dealing with Orientals is that she has learned this lesson. When the war broke out, the Jews were given their choice of becoming citizens or leaving peacefully. As to be let alone is what the Jews wanted, the Turks have on the whole treated them remarkably well. It will be far better for the Jews already in Palestine if the transfer from Turkish rule can be made to a neutral nation, or at least one not to o directly connected with the campaign in the East. The protection of Germany is opposed by the Jews themselves because of her tendency to impress her institutions, especially trade and education, upon those under her control. And a German protectorate over Palestine would strengthen the control of the Corridor so dreaded by the Allies.

"If the new Jewish state could be made to include Mesopotamia it would be a great protection to British interests. It would serve as a buffer state between the Bagdad Railway and the Suez Canal. Germany, Russia, or any country bent on aggrandizement would hesitate to force America into a future war by crossing a country under her nominal control.

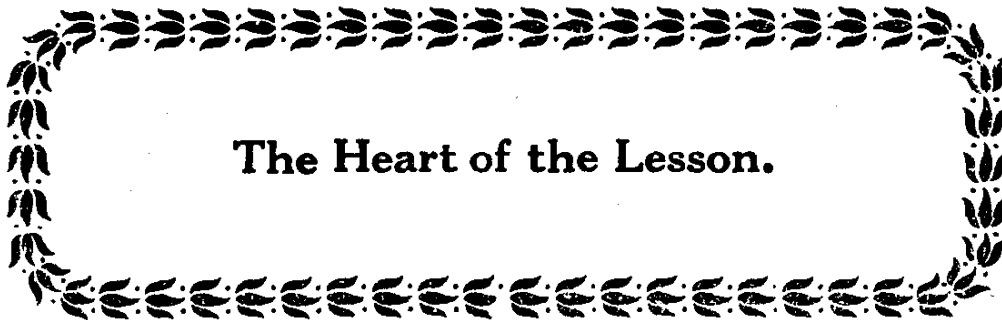
"Mesopotamia fringes the western frontier of Persia between the Tigris and the Euphrates, thereby controlling the whole of the Bagdad Railway line and protecting India."

What interests us the most is the suggestion that the coming Jewish state is to include Mesopotamia. That is exactly what God has promised to the natural descendants of Abraham. See Gen. xv:18. They will possess the land from Egypt to the great river Euphrates. And this territory is able to sustain a much larger population than the number of Jews living in the world today. Thus we see all things moving toward the appointed goal.

Zimmermann's Work. As it is known to everybody, Zimmermann, the Prussian Minister of Foreign Affairs, concocted a wicked plot to unite Mexico and Japan against the United States, so that our country would be attacked by these powers. How all was so providentially discovered and how miserably he failed, and how especially Japan refused to have anything to do with it, is known to all our readers. However, this man did another work. "Zimmermann" is the German word for carpenter. By his stupid work he has succeeded, what he did not intend; like a carpenter puts together pieces of wood, he joined this country together in measures of defence and preparedness. Among many American citizens of German extraction, he has by his work, killed the last spark of sympathy with the Prussian autocracy. Surely the hand of God in providence may be seen in many of these events.

"Prepared for an hour and a day, and a month and a year"
(Rev. ix:15).

The God of *eternity* watches the months of *time* run out. Every small segment in the calendar has exact relation to a Divine program. Every event concerning our redemption is falling into schedule. The closing of this month should make you glad, for now is your salvation *nearer*. It should also make you sad, for now is judgment nearer for the lost.



The Heart of the Lesson.

THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR
JUNE, JULY.

THE RISEN LORD.

(June 17. John xx:1-18.)

Golden Text, 1 Cor. xv:20.

Daily Readings.

Mon., June 11, John xx:1-9. Tues., June 12, John xx:10-18. Wed.,
June 13, John xx:19, 31. Thurs., June 14, John xxi:1-14. Fri., June
15, 1 Cor. xv:1-11. Sat., June 16, 1 Cor. xv:12-28. Sun., June 17,
1 Cor. xv:35, 49.

I. LESSON OUTLINE.

1. An Empty Tomb (verses 1-10). 2. An Aching Heart (verses
11-15). 3. A Glorious Revelation (verses 16-18).

II. THE HEART OF THE LESSON.

The importance of the resurrection of our Lord Jesus Christ is clearly set before us by the Spirit in the chapter from which our golden text is taken. Apart from that there is no resurrection, no salvation for sinners at all. If He did not rise we are yet in our sins in spite of our faith, and all who have fallen asleep have perished. These are solemn things. And need to be carefully pondered in these days of delusions that are denying the fact.

Clearly the grave of our Lord Jesus was an empty one that first day of the week, but how did it become so. The enemies of Christ could have removed the body; but their effort was to preserve that grave intact till the third day was past. Nor did they even produce His body to refute the testimony of the disciples. In their utter defeat they sought to have the world believe the specious, palpable lie of the theft by the disciples of Christ. That scattered, terrified, ignorant handful of men would not have dared perpetrate such a theft from the sealed, guarded tomb in the garden of Joseph of Arimathea. We are shut up to the only possible conclusion that He actually rose from the dead as the Scriptures declared unto us.

Nor must we forget the precious fact that it was an actual resurrec-

tion, an actual bringing forth of the body that hung upon the cross, though now glorified and prepared for the heavenly condition. It is this that the enemy is seeking to deny today in the teaching of Russellism and other cults. But it was an actual resurrection from among the dead, for the body of our Risen Lord bears the stigmata of the cross (John xx:26-29; cf. Luke xxiv:39-43). Moreover, every saved soul is a present living proof of it.

Note how our salvation is linked up with the resurrection of our Lord, as in Rom. iv:23-v:1. In that resurrection God has told us that the work of the cross has been completely done; the demands of the law fully satisfied; and every believer fully justified in Christ. Nor must we fail to see that in Christ's resurrection we have the pledge and likeness of our own.

REVIEW.

(June 24. John xxi:15-25.)

Golden Text, John xx:31.

Daily Readings.

Mon., June 18, John ix:1-11, 35-38; xi:17-27, 43, 44. Tues., June 19, John x:7-18; xii:1-11. Wed., June 20, John xii:12-19; xiii:3-15. Thurs., June 21, John xv:1-13; Isa. xxviii:1-13. Fri., June 22, John xv:26-27-xvi:14; xviii:1-11, 15-18. Sat., June 23, John xix:16-22 25-30; xx:2-16. Sun., June 24, John xxi:15-25.

I. LESSON OUTLINE.

It will be well to simply select some one truth from each lesson and impress that upon the hearts of the scholars.

II. THE HEART OF THE LESSON.

Christ as the Light of the world is able to give sight to the spiritually blind, and so manifest His glory far more than by simply healing any one of this physical infirmity.

Physical death is a type of spiritual loss far beyond that of blindness and presents difficulties that blindness does not. But the Lord who stood at Lazarus' tomb is able to raise even these.

To all who have been thus healed and raised the Lord is next presented to us as the Good Shepherd, fulfilling to us all the Father's precious will in blessing us.

On the way to the cross to suffer and die for sinners one true-hearted believer gladly anticipates the accomplished work by anointing Him, while the less intelligent find fault.

Let the Lord but announce Himself as the coming King, and the multitude are ready to acclaim Him. But the cross is an offence to them and a stumbling block.

With what wondrous grace did our Lord take the place of ministry to others, and how His very act has dignified and glorified all service to the world and to our fellow saints.

Our relation to the Lord in the line of service is also portrayed in the relations of the Vine and the branches. This involves true fruit bearing that is possible because of being in Him.

In Christ Jesus we are called upon to exercise true self control in all things in this life. Thus shall we honor Him, and best help our fellow believers and the unsaved world.

With an absent Lord there is a need for some one to have full charge of all believers in this world. Nor could there have been any One like the Holy Spirit who has come for this purpose. While it was surely God's way for Christ to go to the cross and suffer for us, yet does He hold rebellious man responsible for his guilt in slaying that beloved One. What a reckoning is coming.

When God would have His perfect sacrifice for sin lifted up on the cross, He sees to it that the cross shall stand between the two thieves who so clearly represent man's guilt and need.

Remember that the resurrection of Jesus Christ was the necessary divine sequel of the cross. In it God declares that the righteous demands of the law have been fully met. And that we, too, shall be raised from the dead.

ISAIAH'S CALL TO HEROIC SERVICE.

(July 1. Isa. vi:1-13.)

Golden Text, Isa. vi:8.

Daily Readings.

Mon., June 25, Isa. vi:1-13. Tues., June 26, Isa. i:2-9. Wed., June 27, Isa. i:10-20. Thurs., June 28, Isa. v:1-10. Fri., June 29, Isa. v:11-24. Sat., June 30, Isa. vii:1-14. Sun., July 1, Isa. xi:1-9.

I. LESSON OUTLINE.

1. The Heavenly Vision (verses 1-4).
2. The Amazed and Humbled Prophet (verses 5-6).
3. The Prepared Servant (verses 6-7).
4. The Divine Messenger (verses 8-13).

II. THE HEART OF THE LESSON.

The Lord had need of a true hearted, divinely prepared messenger to bear a much needed word to a guilty people—Israel. But the messenger must be prepared of the Lord in His way and sent forth from His presence to the work. This is the great central truth here. And it makes our lesson a practical one for every day of this present dispensation now ending.

The heavenly vision is necessarily first. For until we have it, not necessarily like Isaiah's in detail, but in principal identical, there is no real heart preparation for work. We need to know the absolute perfection and holiness of the Lord. This God grants him; the heavenly temple is filled with His glory, leaving no room for even the worshipping Seraphim to stand in His presence. These are seen fluttering, as it were, in the divine presence, as with covered faces they

praise Jehovah. Such a vision comes not in any human training today. The Lord must needs call us apart to make the revelation unto us.

Its immediate effect is that of overwhelming weakness and humiliation and felt uncleanness of this saved man in the presence of God. Yet has the Lord the provision of the altar to remedy this and set him in divine presence purged from all guilt. How necessary to enter into this more fully than ever before at this present moment of the church's dire need. Until these two things are clearly apprehended by faith no worker is fit for service. We must needs have the vision of the throne and of the altar as God makes them known through the Spirit.

Yet even when prepared, this one must be willing to go. There is an opening of divine counsels and plans to the prophet, and he hears the query, "Whom shall I send, and who will go for us." Could anyone be better fitted than he? So with alacrity, he cries, "Here am I, send me." What a high privilege! What a blessed opportunity! And now remember that this is not limited to Isaiah's day and time. It is the twentieth century message to us. If we are but willing to let God reveal Himself to us in these matters, and allow Him to send us where He lists in His own most blessed service and work. Remember the time is short, and that the need is great today.

AHAZ THE FAITHLESS KING.

(July 8. 2 Chron. xxviii:1-27.)

Golden Text, Heb. xi:6.

Daily Readings.

Mon., July 2, 2 Chron. xxviii:1-15. Tues., July 3, 2 Chron. xxviii:16-27. Wed., July 4, 2 Kings xvi:1-9. Thurs., July 5, 2 Kings xvi:10-20. Fri., July 6, Isa. xxii:15-25. Sat., July 7, 1 Kings xxi:1-10. Sun., July 8, 1 Kings xxi:11-24.

I. LESSON OUTLINE.

1. A Wicked King (verses 1-5). 2. A Divine Judgment (verses 6-15). 3. An Evil League (verses 16-21). 4. Abominable Idolatry (verses 22-25). 5. A Sad End (verses 26, 27).

II. THE HEART OF THE LESSON.

We are now looking upon the condition of the people to whom God had sent His prepared messenger Isaiah. And the God given picture is surely a dark and forbidding one. This son of a godly father did not walk in the paths of his parent, but departed into wickedness. How truly this characterizes many of the people of the day, both young and old.

Then God, in His faithfulness to His erring people sent the much needed chastening to recover them if possible from the evil of their way and walk. A chastening that was severe and humbling and yet,

withal, tempered with mercy toward them. Need we do more than simply look around us today to see how this is true concerning the nations of the earth? At least one aspect of the present world-wide war is that of God's dealing with the nations that have dishonored Him and His word, as though calling men to penitence and faith. And has He not overruled these disasters to the saving of many precious souls and the strengthening and blessing of His people.

But the chastening of the Lord does not have a blessed effect upon this wicked king. He seems to be bent upon doing evil, and all the dealings of God with him but serve to harden his heart in the ways of sin. Nor is he alone in this evil way. Not a few among men today are treading the same path. How true it is that while the Gospel is the savor of life unto life to all who believe; it is also the savor of death unto death to the unbeliever; the neglecter, the rejecter of the message of salvation and grace from the Lord.

The next downward step away from the Lord is set before us in the way in which this chastened one turns to the heathen King of Assyria for help rather than to God. Even using the things of the Lord's house to purchase the friendship of this ungodly man. Even at this day some are looking to the world for fellowship in the Lord's work. But it is always at the expense of godliness and true fellowship with God. Departure from Him always spells *disaster*.

What a sad sequel in the harvest which Ahaz ultimately reaped. He went out from life without any penitence or faith. And amid the impending storm of wrath that his wicked life had righteously provoked from his dishonored God. What an eternity for a faithless man. Should not people be warned here and now in tender love and faithfulness with respect to what the issues of unbelief assuredly must be?

HEZEKIAH THE FAITHFUL KING.

(July 15. 2 Chron. xxx:1-27.)

Golden Text, Heb. xi:6.

Daily Readings.

Mon., July 9, 2 Chron. xxx:1-9. Tues., July 10, 2 Chron. xxx:10-19. Wed., July 11, 2 Chron. xxx:20-27. Thurs., July 12, 2 Kings xviii:1-8. Fri., July 13, Rom. xiii:1-7. Sat., July 14, Psalm lxxii. Sun., July 15, Isa. ix:1-7.

I. LESSON OUTLINE.

1. A Glad Call to Return (verses 1-12). 2. A Willing People (verses 13-20). 3. A Blessed Feast to the Lord (verses 21-27).

II. THE HEART OF THE LESSON.

This is in sharp contrast to the last lesson, and the contrast is all the more marked and blessed in that the faithful king was the son of the faithless king. How grace must have come in and have wrought

marvelously in the heart of Hezekiah. Praise the Lord; this is not merely possible today; but it is often the case in the way of the Lord's wonderful mercy and grace.

But what specially characterized this man of God was his faithfulness, through grace, to the Lord Jehovah. And as an instance of this precious phase of his heart, faith and life walk, we have the record of this passover season. It was like beginning afresh on redemption ground at the cross. It was beginning where the Lord did (Exod. xii:81). It is ever well to return to the cross, and to begin afresh there with God after all our departures from Him.

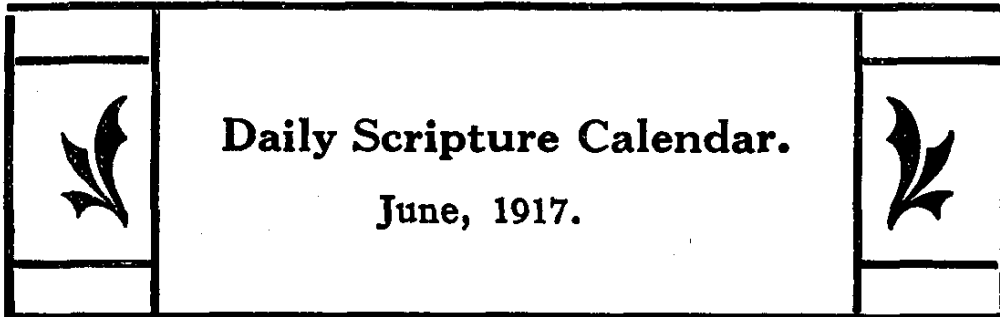
But the king's heart went out to the scattered people of the Lord everywhere. While he had no authority to command them in the sister kingdom of Israel, yet the Lord moved him to send out a gracious invitation to every child of Jacob to come. Would it not be well to remember the fact in connection with the Lord's Table? Dare we bar the coming of any child of God to His Father's Table? What shall we say to our Lord about this matter? And how willingly and gladly did the people come to the feast. In their ignorance they did some things out of order; but the Lord healed them. He was looking upon the heart. *Would to God that His people today were more occupied with the heart motives of their fellow saints, rather than with some of the mere details of their life and walk that God alone understands and can judge.*

Beginning with redemption the people could not but go on to the feast of unleavened bread that immediately followed. That feast which spake of entire separation to God. And their keeping of it publicly was the beginning of the undoing of all the evil work of the preceding faithless king. If only the Lord's people could get back simply to the cross, there would be no trouble as to the fulness of separation to the Lord. So eager is the believing heart to honor the Lord, that in the strength of their faith and love they kept a second seven days. *May not this same line of spiritual walk and life be realized today, in, and among the people of the Lord?*

Nor for the future or its needs,
 My Lord, I pray;
 But that Thou wilt in love supply
 My needs this day.

Make me to do and love Thy will—
 Quick to obey
 The promptings of Thy Spirit from
 This very day.

Make me a voice—a messenger;
 Teach me to say
 Just the right word, at the right time,
 All through this day.



June 1. "Comfort ye your hearts" (Genesis xviii:5).

Our God is the God of all comfort and has rich comfort for our hearts. But in the above passage Abraham speaks to his three supernatural visitors, one of them being the Lord Himself. He condescended to enter the tent of His servant and to receive comfort from him. Are you a comfort to your Lord?

June 2. "That in everything ye are enriched by Him" (1 Cor. i:5).

Enriched by Jesus Christ. All our need is supplied in Him. Every spiritual blessing is ours in Him. There is no blessing which does not belong to us. Thanks and Praise to God for His unspeakable gift, the Lord Jesus Christ.

June 3. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii:16).

What blessing; what joy, what strength and continued peace and rest would be ours if we would remember moment by moment, He who is perfect in wisdom, the Spirit of God dwelleth in me!

June 4. "Set your mind on things above, not on things on the earth" (Col. iii:2).

Far within the depths of glory,
In the Father's house above,
We have learnt His wondrous secret
We have learnt His heart of love,
Those with Christ, first fruits have shar'd
Of the joys which God prepared.

June 5. "Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord" (Ps. cxxxviii:5).

This shall yet be accomplished in the remnant of Israel returning from the dispersion. But if it is Israel's future privilege to sing in the ways of the Lord, how much more is it yours *now*. Whatever His ways are with you, walk in them with singing.

June 6. "How precious also are thy thoughts unto me. O God! how great is the sum of them" (Ps. cxxxix:17).

The thoughts of God are given to us in the Words of God. He has bestowed upon us the capacity to understand His thoughts by giving us His Spirit to guide us into all truth. What neglect if we do not enter into all He has revealed!

June 7. "Oh, that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries" (Ps. lxxxii:13, 14).

Israel's disobedience and unbelief made the blessing the Lord wanted them to have impossible. What a divine lament it is! All our enemies are subdued if we in faith hearken and walk in His ways.

June 8. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Revel. v:12.)

"Of the vast universe of bliss,
The center Thou, and Sun!
Th' eternal theme of praise is this,
To Heaven's beloved One!
Worthy, O Lamb of God, art Thou
That every knee to Thee should bow!"—*Conder.*

June 9. "For we which have believed do enter into rest" (Heb. iv:3).

Faith brings us into rest; faith keeps us in rest, and faith ever increases rest. Oh rest in the Lord!

June 10. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:14).

See the healing fountain springing
From the Saviour on the tree,
Pardon, peace and cleansing bringing—
Lost one, loved one, 'tis for thee!

June 11. "He bringeth them unto their desired haven" (Psl. cvii:30).

Through storms and waves, through good days and evil days, through success and failure He leadeth onward to the haven, the Father's house.

June 12. "Behold, I am the Lord, the God of all flesh: is there anything too hard for me" (Jer. xxxii:27).

What a question the Almighty One here asks!

Faith answers readily to it and trusts Him who has created the heavens and the earth.

June 13. His glory is above the earth and heaven" (Psl. cxlviii:13).

His visible glory will be on the earth in the approaching kingdom age. But, above the earth and heaven is another glory. It is the glory to which we belong.

June 14. "And because ye are sons, God hath sent forth the Spirit of His Son, into your hearts, crying, Abba, Father" (Gal. iv:6).

The Spirit of Sonship is freely given unto us. No more fear and bondage, but blessed liberty and an abundant access into the presence of Him who is our God and our Father.

June 15. "And if a son, then an heir of God through Christ" (Gal. iv:7).

An heir of God, who can understand the full meaning of this word? Whenever we are able to comprehend God's infinite riches then shall we be able to comprehend our heritage.

June 16. "Let us not be desirous of vain glory" (Gal. v:26).

The Christian believer who *is* desirous of vain glory and longs for applause here in this world shows how little he has apprehended his glorious inheritance above.

June 17. "That ye would walk worthy of God, who hath called you unto His Kingdom and glory" (1 Thess. ii:12).

Worthy of God—worthy of that kingdom and glory! Who can walk worthy of God? Only through Him, through His indwelling life and strength who is well pleasing to the Father.

June 18. "Rejoice evermore" (1 Thess. v:16).

"Eternal joy from Thee flows down,
Eternal songs e'en now are giv'n;
For long ago Thy work was done
That opened heav'n!"

June 19. "But godliness with contentment is great gain" (1 Tim. vi:6).

Godliness is to be in Christ, to apprehend that position and walk practically in it. It is *always* followed by contentment. The murmuring, discontented Christian manifests how little he knows the Christ.

June 20. "That I may win Christ" (Phil. iii:8).

"Nothing save Him, in all our ways,
Giving the theme for ceaseless praise;
Our whole resource along the road.
Nothing but Christ—the Christ of God!"
—S. C.

June 21. "God resisteth the proud, and giveth grace to the humble" (1 Peter v:5).

The child of God loves humility. It is a delight for the true believer to take the lowest place, and that place is the place of blessing and strength.

June 22. "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v:11).

As the darkness and the works of darkness increase about us, we need to be on our guard lest we have share in the unfaithful works. The reproofing is best done by separation.

June 23. "Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand" (Ephes. vi:13).

God has supplied the armour. It is the armour of God, and by it we can stand, but never without the same.

June 24. "For He satisfieth the longing soul, and filleth the hungry soul with goodness" (Psl. cvii:9).

But where does the hunger and thirst and the longing come from? He gives it to us first. And He who creates the longing can abundantly satisfy it. It is God which worketh in you, both to will and to do of His good pleasure.

June 25. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv:17).

May we ever think of all our afflictions as light and look at them in the light of the coming glory.

June 26. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord" (2 Pet. i:2).

The way to have more grace and of the peace of God is by knowing more of God and our Lord Jesus Christ. As we grow in His knowledge, we grow in Grace, and great peace will be our portion.

June 27. "He giveth more grace" (James iv:6).

That fullness which is in Him can never be exhausted. Sooner could all the oceans dry up than the fullness of grace. There is always *more* grace.

June 28. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psl. v:3).

It is good to look up at all times, but especially is it good in the morning. Look up each morning in such a way that your heart and eye get filled with Himself, and the day's work will be easy.

June 29. "Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. x:18).

The man in Glory knows our weakness and has sympathy with us. He strengtheneth us because He loveth us.

June 30. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:57).

"Arise, ye saints, arise,
The Lord our Leader is.
The foe before His banners flies
And victory is His."

Requests for Prayer.

Please pray for me; I am troubled from an evil power.

A mother requests prayer for a daughter, that she might be restored to health.

Again numerous letters are received requesting prayer for those who are being drawn into the Christian Science cult. It shows the dreadful increase of this prominent delusion in which Satan has done his very best.

Please pray for my husband; he is unconverted.

Join me in prayer for my children; one of them is addicted to drink. Oh! that they all might be saved.

Pray for the many thousands of young men who are now enlisting in the army and navy that many of them may be saved.

All believers will surely pray in these dark days for the President and our government, that all may be guided aright.

Pray that ways and means may be found to put the right Gospel literature into the hands of all our soldiers and recruits.

“O worldly pomp and glory,
Your charms are spread in vain!
I’ve heard a truer story,
I’ve found a truer gain.
Where Christ a place prepareth,
There is my blest abode;
There shall I gaze on Jesus,
There shall I dwell with God.”

There is nothing too small for His care.
There is nothing too great for His power.
There is nothing too wearing for His love.
“Is anything too hard for the Lord?”—Gen. xviii:14.
“He careth for you”—1 Pet. v:7.



Los Angeles Bible Institute

STUDENTS MAKING THEIR WAY.

WHILE the number of students enrolled at the Bible Institute of Los Angeles is a phenomenal record for a school so young, it is desired to reach the greatest possible usefulness within the shortest possible time. That the 300 students of the present year might be increased quickly to 600 is a consummation devoutly wished by the faculty, and hence the widest publicity is desirable.

You may not know that Bible education in this great school costs **absolutely nothing**, so far as the course of study is concerned. A modest charge is made for room and board, to those students living in the buildings, and the most careful supervision is maintained to keep the rate low. It must be remembered that the rooms occupied by students afford every modern comfort and convenience, in a splendid steel and concrete fireproof building of thirteen stories, equipped with elevators, electric lights, steam heat, hot and cold water. The room furnishings are neat iron beds, white coverings and sanitary lavatory fittings. There is nothing cheap or of the makeshift variety anywhere about the institution. It will bear inspection and comparison with the best in the land. The meals are of the most substantial character, and are served in a splendid large dining-room, where the students gather around the tables as a big, happy family.

There is opportunity for a limited number of students, who are so situated as to be unable to pay in money, to work their way through the school by performing various kinds of service. This, however, is not recommended,

as it takes too much of the time of the student away from his studies.

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